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"If I could read, I'd read the North Carolina Christian Advocate!"

(See page 18)

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JUL 7 1973

NORTH CAROLINA
**christian
advocate**

Vol. 118 Greensboro, N. C., January 11, 1973 No. 1

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CORRECTION

In the article "A Possible Method for Educational Renewal" on page 4 in this issue, the diagrams accompanying the article have been reversed. Diagram A is under subhead C; Diagram B is under subhead A; Diagram C is under subhead B.



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The Bishop's Page

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Why is it that men and women are hesitant to offer to others their *best* gift, the gift of their *faith*? I have often pondered this question. I know that we are at least reasonably ready to give gifts of money where there is need or tragedy (witness to our response to the victims of hurricanes and earthquakes), and I know also that we are quick to enter homes where sickness or sorrow has come with loving ministries of helpfulness. I am not unaware, to be sure sharing is a *reflection* of our faith and frequently calls attention to it in the grateful hearts of those who receive our kindnesses. But to leave the matter just here does not fully answer my initial query. Perhaps the most helpful of all the gifts we could bring to our friends when trouble strikes is the gift of our own experience of God, His saving and keeping power and His amazing ability and willingness to transform despair into hope. Yet it is this very gift which so rarely is given.

The concern which I have expressed in the foregoing paragraph constitutes one of the basic reasons for my own deep interest in KEY 73. As an individual Christian, I am glad to have my attention focused upon the importance of the sharing of my faith with other people. Let me suggest three reasons for my personal and official commitment to this momentous undertaking by 150 denominations and Christian groups in the United States and Canada this year.

One. It seems to me that KEY 73 challenges the Church to be about its perennially primary task, that of communicating the meaning and power of the Christian Gospel to individuals not yet committed to Jesus Christ. This means a wrestling with the terrible emptiness, the

meaninglessness of human life in our time. The Church's pre-possession with social protest during recent years has often distorted its focus upon this basic ministry.

Two. KEY 73, as I understand it, is really a new departure in evangelism for the present-day Church. It is ecumenical where ecumenism really counts, at the grass-roots or in the local community. Sectarian labels are being put aside and Christian people are joining hearts and hands in a vital presentation of their faith in Jesus Christ. This is not an effort to promote Christian outreach as a program or to strengthen the structure of the institutional Church for its own sake. It is a kind of exuberant agony to present the living Lord as a life-changing force, a redeeming power.

Three. KEY 73 says clearly that it is seeking Christian commitment of the *total* man, at all levels of his relationships. It has both personal and social objectives. It understands, for example, that a man whose sins have been forgiven by Almighty God must forthwith assume and implement a fully Christian attitude toward people of other races and toward public issues that involve human welfare. It acknowledges that any other approach to evangelism substitutes the intended glory of that great Christian term.

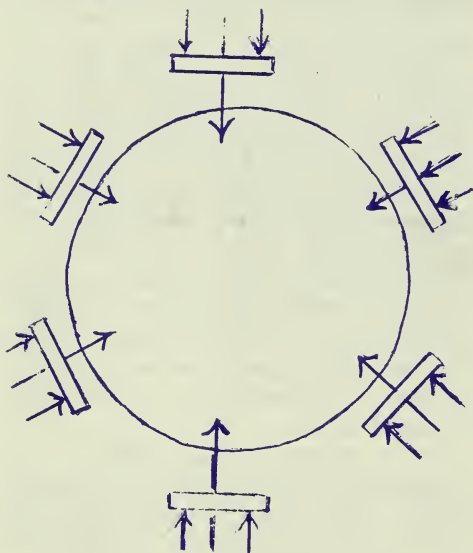
In my humble opinion, KEY 73 *could* change the whole direction of the modern Church and prove to be a significant answer in Christian history to the fervent prayers of multiplied thousands of concerned church people. Let us grasp it as such an opportunity, and let us press toward the maximum realization of the rich possibilities which are in this great effort. I think we may be sure that God will be eager to bless our undertakings.

A POSSIBLE METHOD FOR EDUCATIONAL RENEWAL

by Robert Lee Baldrige

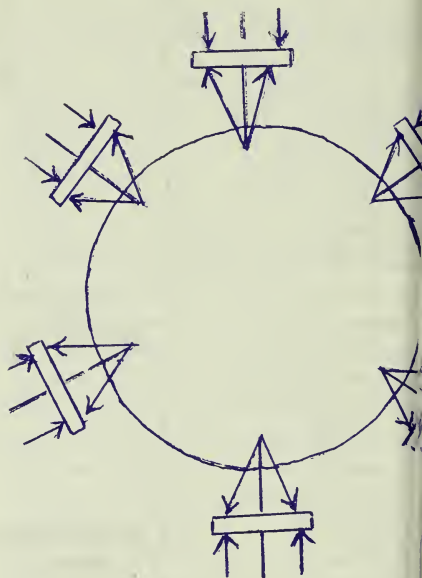
In a day when we refinish old furniture, restore old cars, and renovate old houses, and when best sellers are written on the subject of institutional renewal, let's think about the refinishing, restoration, renovation and renewal of the Church school. As we begin, please note that our title isn't "The Method" but "A Possible Method For Educational Renewal." To guide us in our thinking let's consider three diagrams.

A. THE CHURCH SCHOOL OF ANOTHER DAY



The above circle in the diagram represents the educational ministry of the Church prior to 1960. The arrows symbolize the people who came in droves. This was the era of classroom construction. It was the hey-day of the Christian Worker's School, where thousands of lay persons received training each year. What a contrast to what we find in the next diagram.

B. THE CHURCH SCHOOL OF THE 1970's



Again the circle represents the educational ministry of the Church, and the arrows stand for people. But realize that today most of the people are blocked from entering into Christian learning experiences by certain barriers which contribute to the decline in Church school enrollment and attendance experienced most of us. (1961 was the peak year for United Methodist Church school enrollment with 6,934,876 reported. 1964 was our peak year for Church membership when we reported 11,540,634 full members. Between 1961 and 1970 the Church schools of our denomination lost 1,649,264 in enrollment, or 23.8 percent. Since 1964, Church membership has dropped 453,836, or 4.1 percent.)

We might name some of these barriers, realizing that they vary from place to place, and that some which you find most important have been left out.

Rev. Mr. Baldrige is pastor of Macedonia United Methodist Church, Raleigh, and district secretary of Education.

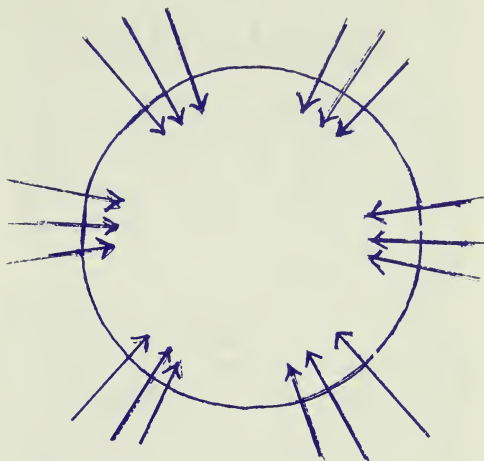
barrier might be called LACK OF E. According to a recent nationwide the majority of the laity interviewed that the main reason people lose interest in the Church is that they don't have for it, or are giving their free time to church organizations. ("Punctured Conceptions," page 92).

Another big barrier can be labeled IDLENESS. Read the first chapters of Toffler's best selling "Future Shock" to see how our mobile society has lessened interest not only to the Church, but to the synagogue and the Lion's Club. People aren't as willing to commit themselves to such institutions as in the past. LEISURE TIME cuts church attendance as more and more people prefer the great outdoors and the world of cars, campers and boats.

TECHNOLOGICAL INDEPENDENCE might be another factor in stating the problem. Amos the prophet had something to say about how technological independence tends to blind people to their dependence on God and religion. TELEVISION and radio are more of a barrier as Sunday school programming becomes stiffer and more competition for the local Church. PERMISSIVENESS is another gigantic barrier for the Church. An illustration of this is the fact that many high school students now have the choice placed upon them of attending Sunday school and worship services or not attending.

OUTDATED LOCAL CHURCH METHODS, according to a recent Methodist survey, has turned off many people and thus led to many class and study group dropouts. ("A Study of the Church in The United Methodist Church," page 10) OUT-DATED METHODS must be confessed. The Church hasn't used the best methods of teaching, the best facilities for learning. To this you can add many other barriers, some of which might be peculiar to your own local Church. But rather than spend more time in describing the present situation, let us consider a possible solution to our educational dilemma.

C. A POSSIBLE METHOD FOR EDUCATIONAL RENEWAL



Notice first of all that the one big difference between this and diagram B is that those persons (arrows) getting by the barriers and into the Church now go out to confront those unable to make it past the barriers. This suggests that the Redeemed are now to go out and become the Redeeming. I believe that such a method is Biblically sound in that Jesus, in the Great Commission, sent us "into all the world." He sent his disciples forth to tell of God's love. They were to start with those living in Judea, which means where they were. Jesus sent his disciples out to witness (Mark 6:7), and he sent the seventy (Luke 10:1) out two by two into the surrounding area to tell of the coming kingdom. While we say that we ought to do likewise, most of us seldom do. Now we get down to the nitty gritty.

Where do we start in this matter of educational renewal? I believe that we need to start where John Wesley did, with the Class Meeting. The class is a much more personal body than the whole Church

(Continued on page 28)

An Opinion About Polls

The taking of polls has become a popular thing. Public samplings on a variety of issues are going on at a fast clip. They cover everything from the recent presidential election to opinions on abortion, drugs, capital punishment, Vietnam and on down to trivialities.

There is, in our opinion, a substantial difference in the veracity and value of polls. Their truthfulness and usefulness depend upon a number of intangibles.

Perhaps the greatest drawback to polls lies in the tendency to draw too great generalities from very limited samplings. We stand amazed at the temerity of pollsters who will take a sampling of 104 persons, or 317, and from this base build a structure of opinion for millions. Moreover, some polls are, it would appear, loaded before the answers even come in—by the selection system used.

It would be patently unfair, for instance, to test American public opinion about the relative popularity of citizens of Scotch and Italian ancestry, and get the opinion only of persons whose surnames began with Mc: i.e. (McDonald, McLean, McClelland). Would an opinion poll of subscribers to the Daily Worker reflect the true attitude of Americans in general toward Communism? We think not!

This is not to say that there are not some accurate and unbiased polls taken. The best of them are. But the worst of them are little short of fraudulent. Some are used to sell automobiles or toothpaste or a particular brand of headache medicine. Others are used to sell ideas which the public will not buy on their own merits.

There seem to be no lack of merchants who wait in readiness to sell shoddy goods and ideas to the unwary and the gullible. One way of doing this is to announce a poll

and say that such and such a percentage of those questioned favored this over that. The inference is then drawn that if you don't go along with the "majority" you must be some kind of kook.

Frankly, we do not have a high opinion of poll-taking and are inclined to question their value. Much better it is that we should, each of us, use more fully the common sense which God has given us, and by thought, investigation and study reach our own conclusions on questions and issues.

Read the results of polls if you wish. But don't put too much store by them. Don't accept them as necessarily law and Gospel. Even if some do accurately reflect the opinion of the vast majority, this is no mandate for a conscientious Christian to accept them hook, line and sinker.

For the Christian, there is only one opinion poll which is vital and primary. This is a poll seeking to know the opinion of God on any issue which may be before us. God's opinions and ideas may at times be badly outnumbered by the popular opinions of the vast majority. But this is since when were the concerns and commitments of our Christian faith determined by popular vote? There were occasions in the life of Christ when He stood in a minority of two: Himself, and His heavenly Father. There is something great and good about being in that kind of minority.

Bishop Paul Neff Garber

While he was a native of Virginia, Bishop Garber spent most of his adult life in North Carolina. His career as teacher, preacher and church administrator woven into the fabric of Methodism in that state. He joined the Western North Carolina Conference in 1926, and his labor as professor and dean at Duke University linked him to both North Carolina conferences in many meaningful ways.

Upon his election as bishop in 1944, he went for a time to Europe but returned

North Carolina and the Virginia Conference as episcopal leader in 1951. His return to the former conference continued until his retirement in 1968.

United Methodists of North Carolina, therefore, have every right to claim him as their own—which we do with pride and gratitude. Paul Neff Garber possessed an unusual combination of gifts and graces. He was a church historian of no small stature. Yet, basically he was an activist. He was not a theologian nor a social reformer. His activism expressed itself in building up the church along more traditional lines. He envisioned great things for this church about which he knew so much and which he loved so devotedly. But more than this: he succeeded in transforming his vision to the minds and hearts of others.

He, together with these others, launched into a series of wide-ranging and ambitious undertakings among the United Methodists of the North Carolina Conference. In the process he recruited the strong support of the laity and led in the building of a record number of new churches, in the establishment of two colleges and in the founding of a home for older people. While involved in a busy schedule of administrative duties he found the time to visit frequently in the homes of his preachers and among the lay persons over the conference. As Bishop Robert Blackburn has well said: "His influence will be felt by unborn generations of Christians."

The Church Is Your Best Channel for Giving

A study conducted by the Better Business Bureau reaffirms something we have already known: that the organized church is our best medium for dispensing assistance to others.

To quote the study: "For every \$1.00 that reaches a needy human in the U.S., it costs \$3.00 through the Federal Government; 27¢ through charity, and 8¢ through

the church."

The obvious reason for this tremendous difference in cost is organizational overhead. There are those who criticize the church for being over-organized, for being topheavy with boards and agencies. But this study would seem to indicate that the church is a relatively efficient organization which gets as much as possible out of every dollar contributed and which gives its members more in services for their money than governmental agencies or private charities.

Those who are giving heavily through private charities—privately operated orphanages or schools for instance—might well check into it and find out just what proportion of their dollar is siphoned off through "overhead," "promotion" and other indirect expenses. It might be well to gather similar information about "charities" and missional enterprises which are highly promoted by radio and television personalities. We would be surprised if as little as 8% of contributions went for administrative costs. Yet, that is the figure for the organized church.

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Issues and Opinions **Church Must State Truth**

by Randall Blake Michael

In the *North Carolina Christian Advocate* for 1972 November 30 appeared an article entitled "Some Considerations For a Pluralistic Church". Concerning a checklist of political statements endorsed by the United Methodist Church, the author expressed consternation lest these views not represent those of all United Methodists nor even of a majority. Therefore his title advocated a plurality of opinions within the Church. Even a cursory glance at the darker periods of Christian history commends such plurality.

From the concern with plurality indicated in the title, however, the argument of the article quite subtly shifted to one for majority control. This shift was executed by an increasing reliance on an analogy between the decisions of the Church and the government of the United States. The variety of opinions in the country was compared to the variety of opinions in the Church. In contrast to American political structure, the inability of United Methodists to vote bishops and superintendents out of office was lamented. The hypothesis of a church's position favoring legalization of marijuana was compared to an activity so un-American as contributing money to the legitimate legal defense of a black militant Communist. Lastly, just as most politicians symbolically bow to the omniscience of the majority will in their election-eve speeches, the author rested final judgment on his opinions in the hands of the majority of United Methodists.

Leaving aside the fact that these comparisons represent a basic misunderstanding of the nature of Hamiltonian democracy

The Rev. Mr. Michael, a member of the WNC Conference, is a student at Harvard Divinity School and a native of Lexington, N.C.

and its guaranties for the rights of significant minorities, there are clear problems in the comparison of church to political governance. That the opinions of both laity and clergy must be represented in Church doctrines cannot be gainsaid, and United Methodism's polity guarantees that representation. However, the Church exists not merely to echo the opinions of its members but to lead those members in growth toward ever more lofty levels of sanctification. Just as the Church must draw members out of the evil of their ways and aid their growth in morality and holiness, it likewise, must lead them out of the narrowness and selfishness of their social opinions toward a fuller and freer expression of the feeling of Christian charity in their hearts.

To put this argument most simply, Christ did not state the majority opinion of His time. What he did state was the Truth. Similarly, Christ's earthly body, the Church, has a responsibility to state the majority opinion of a nation, but the Truth as discerned with the aid of the Spirit. Attuned to the Lord's guidance by the Spirit, the Church must follow that guidance in charity and in humility. It may not have the authority of that Spirit merely to "baptize" majority opinions any more than it may use that authority to approve immoral behavior.

In short, perhaps Angela Davis is anti-Christ; marijuana may be incompatible with Christian responsibility; and certain abortion poses serious problems at psychological and ethical levels. In formulating positions on these issues, it behooves the Church to lend a sensitive ear to the opinions of all its members and to arrive at a position for plurality. However, the Church's position must be based not on the opinion of any majority, but on the guidance of the Spirit which leads to ever-growing clarity.



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Team Of Ministers Help In 'We Care' Mission

Jackson Park United Methodist Church in Annapolis sponsored a "We Care" Mission Nov. 13-15, which was an evangelistic effort to combine the best of a Lay Witness Mission and a traditional revival with the professional competence of the trained ministry.

From the Lay Witness Mission was seen the proven effectiveness of the small group discussions and the personal witness of the visiting ministerial team members. In the traditional revival was taken the ship service—the congregational singing, prayers, and the influence of a visiting minister.

The Mission brought together a team of ministers who spent three days in our church working with the membership to spiritual direction, encouragement, and friendship in the Name of Christ. The congregation was divided into groups of 10 families each and a group assigned to a minister. His first contact with the family was a telephone contact inviting each person to the evening program—a fish supper, time for group discussion and sharing and "Witness—Worship" Service. A special group was formed for the children and youth. During the "Witness—Worship" Service each evening three of the ministers read a testimony and shared their life's most meaningful experiences.

The guest ministers spent the remaining days visiting in the homes of their group members, witnessing in the Name of Christ and simply letting the people know "we care because Christ first cared for

This was a wholesome experience for Jackson Park and gratitude has been expressed for those ministers who came and shared their time and talents. Further information concerning the "We Care" Mission may be obtained from *Tidings*.

Rev. L.E. Barden
Minister, Jackson Park Church

Three N.C. Indians On National Board

Three North Carolina Indians are members of the National American Indian Committee of the United Methodist Church.

Irene Cooper of the Cherokee United Methodist Center was named a member of the fifteen-member National American Indian Committee. Elected to the executive committee were Harbert Moore, a Lumbee from Maxton, and Debbie Wilkins, a Lumbee college student from Pembroke.

They were chosen during a recent meeting in Oklahoma City, Okla., where the Rev. Thomas Roughface of Ponca City, Okla., was named chairman. He is superintendent of the Northwest District of the Oklahoma Indian Missionary Conference and a member of the Ponca tribe.

There are approximately 20,000 American Indians in the United Methodist Church, representing the largest Indian constituency of any Protestant denomination in the U.S.

According to a new set of guidelines adopted by the committee, the purpose of the national group is to provide effective input into the administration of all matters relating to American Indian ministries by the various divisions, board, and departments of the Board of Global Ministries...and to work to open opportunities for direct participation of American Indian United Methodists on all levels of church administration and every aspect of church life and to be responsible for providing qualified leadership for positions made available by all boards and agencies of the United Methodist Church."

The committee noted that for the 1972-76 quadrennium at least 24 Indian Americans have been elected to national United Methodist boards.

WNCC Building Team Now In Puerto Rico

STATESVILLE—Four volunteer building teams from the United Methodist membership of Western North Carolina are scheduled to go into Puerto Rico during the January–March period to erect a new church building, while another volunteer team of builders will erect a church building near Newton.

The Rev. Joel T. Key of Winston-Salem is Conference chairman of the Building Team Committee, a part of the Board of Global Ministries for Western North Carolina Conference. The Conference Area of Outreach in Statesville, headed by the Rev. H. Claude Young, Jr., is aiding the projects.

The Rev. Mr. Key said the overseas building teams will go to Vistamar, Puerto Rico, to construct a building for a small Methodist congregation which has been gathering in a rented garage for over ten years to worship. The building will contain a sanctuary, pastor's office, educational wing, kitchen and rest rooms.

Each of the overseas building teams of 25 persons will include approximately five women and two youths. They will serve in Puerto Rico during Jan. 13-27, Jan. 27-Feb. 10, Feb. 10-24, and Feb. 24-March 10. Charles Owens of Forest City will lead the first team.

Each team will be composed of 50 per cent persons in the building trades. The Puerto Rican architect for the project is Luis Clemente Gonzalaz.

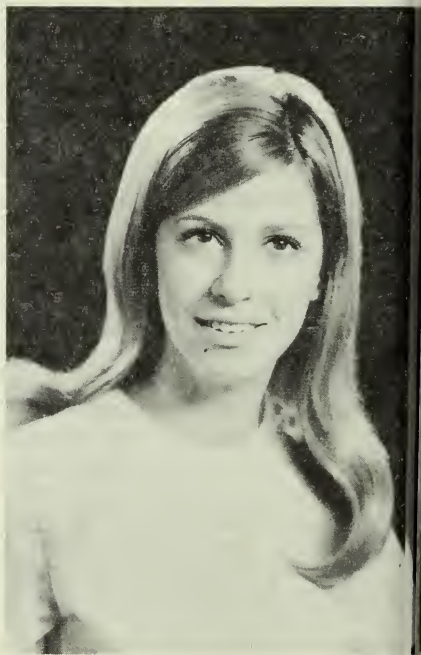
The Western North Carolina Conference has been sending volunteer building teams into the Caribbean and Latin America, and medical teams into South America and West Africa since 1961. In most instances, the volunteer workers pay their own travel and expense costs and take time off from their work to make the effort.

The in-Conference project, according to the Rev. Mr. Key, will be the construction of a fellowship hall for Mount Beulah United Methodist Church, located southeast of Newton in Catawba County. He

said the effort will take place during spring of 1973.

"The building will not only serve needs of the Mount Beulah Church," said, "but will also serve a large, black community as the only facility of this kind in the area."

Mr. Owens, as chairman of Project Preparations; and Howard Hall of Clyde, as construction supervisor, is assisting the Rev. Mr. Key with the 1973 building program.



Miss Kathey Teague of Kannapolis, a member of the senior class at Pfeiffer College, has been named to membership in "Who Who's Students in American Colleges and Universities." A member of Trinity UM Church, she has been a leader in youth work in the Kannapolis area. Miss Teague, a Christian Education major, is the daughter of Mr. and Mrs. Teague.

* * *



RECEIVES DEGREE

Rev. David W. Flude (center) secretary for lination and interpretation of the United odist Committee for Overseas Relief (COR), received a doctor of divinity degree High Point College Dec. 20. Dr. Wendell M. n, Jr. (left) president of HPC, conferred the e on the Rev. Mr. Flude. Dr. David W. Cole, y) vice president and dean of the college, the citation to Flude. Over 225 were present he second annual Community-College Prayer efast at which Mr. Flude received the degree. as guest speaker for the occasion, which was ore by the HPC Board of Trustees.



NAMED WINNER

Mrs. Mary Ruth Wilson of Winston-Salem was crowned "Miss St. Andrews United Methodist Church" during its annual year-end drive. Mrs. Wilson won over eight other contestants in reporting the highest amount of money. The winner for the Youth Division was Miss Carolyn Harris. The money raised will be given to the church's building fund.

Wesleyan Forum

Meets Feb. 3

he Wesleyan Forum will meet Satur- February 3, from 10:30 until 2:00 ck at the Methodist Building in States-. The meeting is open to all ministers laymen in the Western North Carolina erence.

ev. Thomas Stockton, pastor of Cen- UM Church in Asheville, and Dr. Julian sey, director of the Conference Coun- n Ministries, will discuss the work of orities committee.

hose attending may bring their lunch end out for sandwiches. The meeting continue through the lunch hour and lude at 2 p.m.



PARSONAGE DEDICATED

The parsonage of Acton UM Church, Asheville, was dedicated Nov. 19 by Bishop Earl G. Hunt, Jr., assisted by Dr. J. Clay Madison, Asheville District superintendent, and Rev. William C. Clark, pastor. The parsonage was purchased in May of 1970 at a cost of \$35,000 plus the furnishings. The house has three bedrooms, living room, dining room, kitchen, den, two baths, a recreation room, and a workshop.

METHODIST NEWS ROUNDUP

NORTH INDIA UNION COMMITTEE NAMED

NEW YORK (UMI)—The Methodist Church in Southern Asia (MCSA), faced with a decision on implementing a United Methodist Judicial Council ruling clearing away legal questions to union with the Church of North India (CNI), has named a 35-member consultation committee to negotiate with CNI on consummation of union.

The MCSA, which officially is the Southern Asia Central Conference of the United Methodist Church, voted at the Conference's regular quadrennial session November 28-December 5 in Jabalpur to name the high level committee to work out with CNI representatives remaining steps for merger. The principal question, according to reports, seems to be timing.

The MCSA, with 600,000 members (largest United Methodist body outside the U.S.), was scheduled to go into union in November, 1970, with six other denominations. However, a special Central Conference voted not to join in forming the CNI, even though India's 11 annual conferences had approved merger by more than the needed two-thirds vote and the 1969 Central Conference had "commended" the Plan of Union to the annual conferences.

HEALTH/WELFARE SERVICES INCREASE

EVANSTON, Ill. (UMI)—Almost 5,000,000 persons have been served in 1972 by United Methodist-related health and welfare agencies, according to a report released here December 19 by the denomination's accreditation agency, the Certification Council.

The 4,855,436 receiving care in one or more of the 342 agencies is an increase of 1,307,000 from the preceding year, or 27 per cent. Total operating budgets of the

residential agencies serving children, youth, homes for aged, residences, hospitals, and counselling and community services was \$792,059,875. A total of \$47,993,000 was provided in free services to people unable to pay. Local churches and annual conferences provided \$11,850,065 of the agencies' total budget.

PHILIPPINES DELAYS ACTIONS

NEW YORK (UMI)—Apparently 1972, not 1972, will be the year of decision for United Methodists in the Philippines as to whether they become an autonomous church and who will be their elected episcopal leaders.

The regular quadrennial session of the Philippines Central Conference, November 29-December 3 in Manila, ended without a decision on autonomy and without episcopal elections, despite 23 ballots. It is expected that an adjourned session will be scheduled for 1974, presumably to make a decision on church structure, with particular reference to autonomy, and to vote on bishops.

Episcopal supervision of the conference's two areas will be requested of the Council on Bishops for the next two years. Early retirement was granted Bishop Cornelio M. Ferrer of the Manila Area and Bishop Paul L.A. Granados of the Baguio Area was not re-elected.

COUNCIL OF BISHOPS CHANGES ANALYZED

PARK RIDGE, Ill. (UMI)—The United Methodist Church's Council of Bishops is undergoing a series of distinctive changes, according to an in-depth analysis in the January issue of *Together*, the denomination's general circulation magazine.

"In three distinct ways the (present) Council of Bishops... is unlike any predecessor body in the 11 religious tradi-

ow merged into the United Methodist church," says the article by John A. Lovelace, an associate editor of the periodical. But, says Mr. Lovelace, perhaps the change of deepest significance to the church is the council's structuring itself into four committees with each of the 80 active and retired U.S. bishops assigned to one of these units—Pastoral Concerns, Teaching Concerns, Relational Concerns and Administrative Concerns.

The article quotes some of the Council's leaders as saying the new style of operation will permit "more participation in council affairs by all bishops," make possible "the kind of leadership which we believe the church wants and expects the bishops to give," and create a higher visibility for the church's episcopal leaders.

WORLD METHODIST-CATHOLIC GROUP MEETS

NEW YORK (UMI)—Not "footnoted papers for growing archives," but stimulation of "Methodists and Catholics, clergy and laity, to common action" is a goal of a five-man group of Roman Catholic and Methodist leaders who have begun meetings on the world level.

The group said common action is sought so "the world which is starving for lack of any news of hope may not, through unnecessary divisions, be prevented from receiving the food of the Gospel." The group also noted that traditional Catholic and Methodist spirituality, which they have "unexpected points of resemblance," should be related to "new styles of spirituality and to the authentic aspects of growing Pentecostalism and charismatic movements."

A meeting in Rome December 10-14 was newly-comprised "Joint Commission between the Roman Catholic Church and World Methodist Council." Co-chairmen are United Methodist Bishop William Cannon, Atlanta, Ga., and Catholic Bishop Michael Bowen, Brighton, England. Among the four additional Methodist members of the Commission is Dr. Lee F. J. J. J., Lake Junaluska, N.C., a member of

the WNC Conference who has been serving for several years as Executive Secretary of the World Methodist Council.

NEW CHURCH REPORTS MEMBERSHIP

NEW YORK (UMI)—A 25 per cent membership increase in the past four years has been recorded by a unit in one of the world's newer Methodist churches.

A total of 1,900 members was reported from the South Sumatra-Java Provisional Conference of the Methodist Church of Indonesia at its early November annual session. That represented a gain of 25 per cent, or almost 400 members, over 1968 when the conference was formed, reported United Methodist missionary Warren L. Harbert. The conference encompasses the southern part of the island of Sumatra, and the island of Java.

WORLD EVANGELISM EMPHASIS PLANNING ADVANCED

COLUMBUS, Ohio (UMI)—Momentum is building for a world-wide evangelistic thrust in the 55 units of the World Methodist Council (WMC) and several stages of the project were unveiled at a meeting of the WMC evangelism committee in London, England, December 5-7.

Four specific parts of the emphasis include a period of commitment beginning June 10, 1973, and climaxing with a world-wide prayer vigil Dec. 31, 1973; a World Evangelism Consultation, October 26-31 at Lake Junaluska, N.C.; seven regional evangelism congresses to be held during 1974 throughout the world; and a study of Jesus, based on the Gospel of Luke, shared in by all Methodist congregations.

Authorization for the evangelistic thrust was voted by the World Methodist Council in 1971. Bishop F. Gerald Ensley of Columbus is chairman of the Evangelism Committee.



Memorial Service for Bishop Garber Held at Raleigh

Memorial services for Bishop Paul N. Garber were held at Edenton Street United Methodist Church, Raleigh on Friday, December 22 at 11 a.m. Bishop Robert Blackburn officiated, assisted by Dr. Chancie D. Barclift, and Bill Price of Burlington, representing the laymen. "We mourn the death of a truly great leader of world-wide Methodism", said Bishop Blackburn. "Bishop Garber," he added, "distinguished himself as a rare and dynamic church statesman. I have never heard one minister or layman speak ill of him. His influence will be felt by unborn generations of Christians."

What is referred to as the "Garber Era" in the North Carolina Conference, extending from 1951, to 1968, was characterized as a period of greater growth than at any time since the late 1700's. Membership in-

creased from 169,615 to 206,610 and number of pastoral appointments grew from 299 in 1951 to 531 in 1968. Eighty-three new Methodist congregations were organized. A Methodist Retirement Home was established and two new colleges were founded.

In his comments upon Bishop Garber Dr. C. D. Barclift stated: "His achievement in our conference was monumental. He was a superb teacher, a hard-working churchman and a prized friend."

Bishop Blackburn has authorized the establishment of a Paul Neff Garber Scholarship Fund. The fund would assist students attending Conference-related colleges. Persons wishing to contribute to the fund may direct their gifts to Charles K. McAdams, the conference treasurer whose address is P. O. Box 10955, Raleigh, N. C. 27605.

Jones Family Gives \$1 Million to Duke Cancer Center

DURHAM—A \$1-million gift in the name of the late Edwin L. Jones of Charlotte has been made to Duke University toward establishment of its Comprehensive Cancer Center.

The gift was made up of contributions from 16 members of his immediate family and from the J.A. Jones Construction Co., which Jones headed as chairman of the board until his death on Oct. 22, 1971.

The first building to be constructed as part of Duke's Comprehensive Cancer Center will be a multi-million-dollar facility for basic research into the causes of cancer and will be known as the Edwin L. Jones Cancer Research Building.

From 1945-66 Jones was a trustee of Duke University, and was a trustee emeritus until his death. During that time the

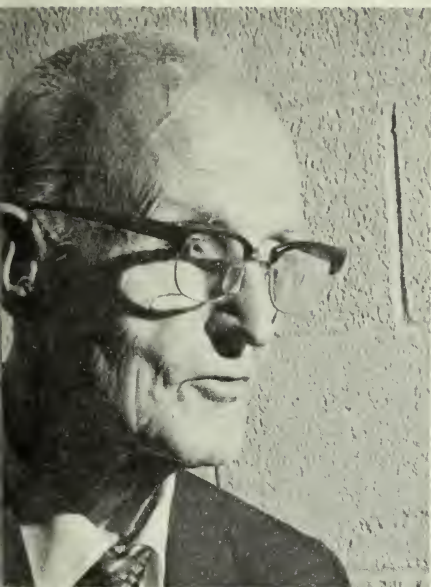
company and family established the Duke Jones Chair of Engineering and made other substantial capital contributions to the university.

His son, Edwin L. Jones, Jr., is currently a member of the Duke Board of Trustees.

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Rev. E. Lester Ballard Taken By Death



The Rev. E. Lester Ballard passed to his
ward on Monday, Jan. 8 at the
Greensboro Nursing and Convalescent
Center. He had been in declining health for
several weeks.

Born in Washington, D.C. in 1889,
Brother Ballard became a minister on trial
in the Methodist Protestant Church in
1919 upon graduation from Westminster
Theological Seminary (now Wesley Theological
Seminary). After serving several
churches in the Baltimore area he came to
North Carolina in 1922 as pastor of West
End Church in Greensboro (now St. John's
Church). Subsequently he held pas-
torates in High Point, Mebane, Asheville,
Fidsville, Glen Alpine, Winston-Salem and
Mount Airy as well as additional appoint-
ments in Greensboro. He took time out to
receive a master's degree from Boston Uni-
versity in 1932.

He retired from the active ministry in
1958 and thereafter made his home in
Greensboro where he was related to
Centenary UM Church.

Funeral services for Brother Ballard
were conducted from Centenary Church at

2 p.m. on Jan. 10 the officiating ministers
being the Rev. W.T. Medlin, pastor; the
Rev. Orion Hutchinson, superintendent of
the Greensboro District; and the Rev. Jesse
G. Wilkinson, who in retirement has been
serving as associate minister at Centenary.

He is survived by his widow, Mrs. Lena
Martin Ballard of Greensboro. It has been
announced that memorial contributions
may be made to the Centenary UM Church
Building Fund.

There Is Still Time

Pastors who have not yet ordered free
bulletin inserts in promotion of Advocate
Sunday may still do so. Send your order to
the North Carolina Christian Advocate at
Box 508, Greensboro, N.C. 27402.

Court Decision

Hailed

WASHINGTON, D. C. (UMI)—A su-
preme Court ruling against compulsory
chapel attendance at U. S. military aca-
demies was welcomed here by several
United Methodist leaders related to the
situation. The decision supports a General
Conference position taken in 1968.

The court refused on December 18 to
review a lower court decision that com-
pulsory attendance is an "establishment of
religion" contrary to the Constitution's
First Amendment. Exactly what effect the
ruling will have, except to cancel the man-
datory aspects of chapel services, was not
certain; however, the Army, Navy and Air
Force schools already have somewhat
modified their chapel regulations since the
suit was brought in 1970 by some cadets
and midshipmen.

HUMAN RELATIONS DAY

by HAROLD H. HAZENFIELD

A mutual sharing with each other—this is Human Relations Day as approved by the 1972 General Conference to be observed for the first time on Jan. 28, 1973.

The American Indian, one of the ethnic minority groups to be included under one of the four programs to be funded by the million-dollar offering, illustrates this Christian Sharing. The problems faced by the American Indians are great, and funding will be provided for projects through which they may help themselves; but they also share their abilities with others. For example, two American Indian young people served under Voluntary Service during the present quadrennium.

The United Methodist Church serves more Indian people and Indian tribes than any other Protestant denomination in the United States.

Some kind of ministry work is being carried on by our church on approximately 30 reservations in 20 annual conferences in 21 states. The major work is in the Oklahoma Indian Missionary Conference, which includes two churches in northern Texas and five churches in Kansas. The rest of the work with Indian people is called "Scattered Indian Work" by our Board of Missions.

This "scattered work" creates one of the problems of the American Indians in their attempt to organize and become a unified body. The scattered work stretches from the New England coast to the Pacific coast, from the Gulf of Mexico to the Canadian border, and as far north as the Bering Sea in Alaska.

THE NEEDS

The 1970 federal census reported 800,000 American Indians in our nation. There are approximately 360 American Indian tribes speaking more than 300 separate languages and dialects.

Of the estimated 20,000 American Indians who are members of the United Methodist Church, a very small percentage

have entered college and a smaller percentage have been graduated. This causes a critical shortage of trained leaders among the United Methodist American Indians.

A major need among the American Indians of our church is for training and educational opportunities for both laymen and ministers. At least a dozen churches the scattered Indian work would like to have full-time Indian pastors. Generally this scattered Indian work the Indian church has been "tacked on" to a much larger white congregation. Most pastors many miles from the Indian church hold worship services only occasionally.

There are 61 Indian pastors in the Oklahoma Indian Missionary Conference under appointment. There are 120 Indian men who are licensed, which means that 10 percent of these licensed men are active in the pastoral ministry. Of this group of licensed and ordained ministers only one is a seminary graduate. Another two or three have finished college, and a few others have had some college work.

There are also needs among the young people. A number of American Indian youths who are members of our church are in college or plan to enter college. Many of these have financial needs. With some financial support and encouragement from our church, they can develop into skilled lay workers, and some may even enter the ministry.

Scholarship funds are needed to assist these American Indian young people.

The needs of the American Indian are only some of the needs at the center of Human Relations Day. The Asian Americans and Hispanic Americans have needs, too, calling for in-service training and scholarship assistance. The needs to be met by the other three programs are just as great.

WE ALL MAY SHARE

One of the four programs to be funded at least in part, by the \$1,000,000 offering

IT'S MUTUAL

on Human Relations Day is the training program for American Indians, Asian Americans and Hispanic Americans. The program will be developed by the Board of Higher Education and Ministry in cooperation with the ethnic groups.

These ethnic minority groups are sharing in Human Relations Day and their leaders are urging the people to give full support. These groups also have something to share with other groups in our church.

In recent years two American Indian young people, Miss Ann Lamberth, a Sioux from Montana and Miss Lina Oxendine, a Lumbee from North Carolina, served as volunteers under the Voluntary Service program. After completing their terms, they chose to continue in additional assignments. Miss Lamberth is working on the Fort Peck Reservation in Montana setting up a pre detention home for Indian children who have no place to go. Miss Oxendine remained in Washington, D. C., with the National Congress of American Indians working as the assistant director of the National Congress.

THE OTHER PROJECTS

In addition to the \$250,000 for the Training Program of the Ethnic Minority Groups, the other three programs are included in the \$1 million Human Relations Day offering as follows: \$375,000 is to be used for the Voluntary Service Program; \$340,000 for the Community Developers; \$35,000 for the Police-Community Relations Program.

The Voluntary Service Program seeks local involvement of young people and persons from minority groups. One half the workers come from communities of minorities.

The Community Developers was a program among the black communities during this present quadrennium. In the new quadrennium it will include projects in other minority communities.

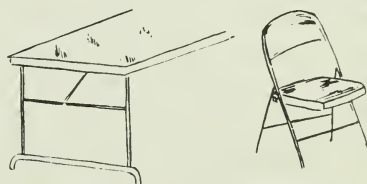
The Police-Community Relations Program is an effort to develop proper rela-

tions between the police and the communities in a number of selected cities. Dialog situations are provided where persons may discuss common problems.

ONE MILLION DOLLARS

A million dollars may appear to be a lot of money. But for 10,000,000 United Methodists, it is not a large amount. It is our opportunity to share with one another and express our Christian concern and care for each other.

With every United Methodist giving responsibly, we will go beyond this goal in the offering for Human Relations.



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SILER CITY, NORTH CAROLINA

'If I could read . . .'

Reading, writing and arithmetic—these three; and probably the greatest of these is reading. For if one cannot read there is little likelihood that he can write or make any headway with mathematics.

The young man depicted upon our cover cannot read, as yet. Some day soon that situation will be corrected! But what about all of the people who *can* read and don't? What about all of the United Methodists of North Carolina who could read the *North Carolina Christian Advocate* and don't?

We view this as an extremely serious matter. For reading is an essential factor in the making of intelligent and informed United Methodist churchmen. One of the basic problems within our church grows out of the fact that so many of our members are not reading United Methodist publications, and that a sizeable proportion of our pastors seem willing to leave it so.

"Keeping up with the Joneses" may not be important but keeping up with your church and its life and ministry is important! The *North Carolina Christian Advocate* is published jointly by the two conferences in the state to provide its members with the means of keeping up with the church's life and ministry. As such, it plays a key role in the continuing education processes of both pastors and people. Its importance is indicated by the fact that both conferences see to it that all pastors receive it. It then becomes a part of the responsibility of every pastor to help see to it that as many of his people as possible become regular readers of the *Advocate*.

All local church officials should receive and read the *North Carolina Christian Advocate*. This is the position which has been officially adopted by the North Carolina Conference and the Western North Carolina Conference through their annual conferences. The All-Administrative Board Plan has been strongly recommended to the local congregations. The basic proposal here is that every local church see to it that

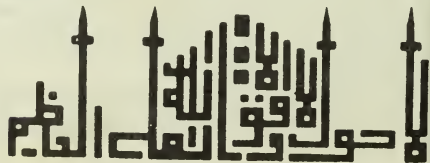
the members of its Administrative Board get the *North Carolina Christian Advocate*. Many churches have adopted the plan. However, a still greater number have not yet responded.

We realize that there is a cost involved, and that churches which are casting about to see where they can cut down on budget expenditures may readily fasten their attention upon the cost of *Advocate* subscriptions. However, there is a special brand of foolishness involved in cutting funds for education or for the securing of necessary information. When thought of in this context, the *Advocate* is not a luxury item in a church's budget, but should be viewed as an essential investment. Moreover, when compared to the total budget of any church, All-Administrative Board subscriptions represent a very minor cost item.

Expenses being what they are today the *Advocate* is a bargain at these annual rates: Every Family Subscription Plan \$3.19; All-Administrative Board Plan \$3.49; and individual subscription rate \$3.99.

Advocate Promotion Sunday is January 21. We have prepared a special information piece to be used as a bulletin insert or in any other way desired. These may be ordered without charge in any quantity needed by writing to us at Box 508, Greensboro, N.C. 27402. Churches which have not ordered this material are urged to do so at once.

We hope that every church will observe *Advocate* Promote Sunday on January 21 and that every pastor will make this an occasion for highlighting the importance of reading our church literature, including especially the *North Carolina Christian Advocate*.
J.C.S.



Schisler Graduate Awards

John Q. Schisler Graduate Awards are available to a limited number of qualified graduate students for study in schools approved by the University Senate of the United Methodist Church. These awards are financed out of United Methodist Student Day receipts and are a part of the United Methodist Scholarship Program.

Applicants must have been members of the United Methodist Church, The Methodist Church, or The Evangelical United Brethren Church for at least five years, be citizens of the U. S., be bona fide degree candidates, and be preparing for leadership in the field of Christian education as directors of Christian education.

Persons who plan either to serve individual churches, or as district or conference staff persons who have responsibility for Christian education in the local church will be considered for the awards.

Awards will be granted for one year on the basis of academic standing, leadership ability, promise of usefulness, churchmanship, character, personality and need. The annual amount of each scholarship will be \$1,000.

A person wishing to apply for a John Q. Schisler Graduate Award should contact the conference director of education of the annual conference in which he or she serves; who will in turn supply necessary forms and advise the candidate on procedure.

No applications will be accepted after Feb. 1, and awards will be announced by the national committee by March 15.

For further information, write to: Office of Student Loans and Scholarships, the Board of Education of the United Methodist Church, P. O. Box 871, Nashville, Tenn. 37202.

Church Management Seminar Set At Wake Forest

WINSTON-SALEM—In the belief that clergy men and women who are responsible for the administration of medium or large-size congregations need to constantly improve their skills and expand their knowledge, Wake Forest University is conducting a week-long church administration seminar Jan. 22-26, 1973.

The university's Babcock Graduate School of Management, which will conduct the seminar, said the program will involve clergy from many denominations in a "systematic study of relevant concepts, techniques and procedures that influence role performance."

Dr. Frank J. Schilagi, director of executive programs, said the major areas of study will include manpower management, financial management, personal management and organization management.

He said the personal management study would include a study of the all-important factor of the use of a clergyman's time and the decision-making techniques which go into the development of his work activities.

The faculty for the seminar will include Schilagi, Acting Dean Jack D. Ferner of the Babcock School, other members of the school faculty and the Rev. John R. Campbell, an ordained minister who was a lawyer and businessman.

The fee for the seminar is \$250, which includes tuition for five days of instruction, books, instructional materials and lunches. Applications are being taken on a first-come, first-served basis by the Director of Executive Programs, Babcock Graduate School of Management, P. O. Box 7657, Winston-Salem, N.C. 27109.

A MANIFESTO FOR TOMORROW

by MARGARET MEAD

(Editor's Note: This Manifesto, written by Dr. Mead, the widely known American anthropologist and author, is the foreword to the new Friendship Press book, *"To Love or to Perish: the Technological Crisis and the Churches."* The book is the result of two years of research and debate by the USA Task Force on the Future of Mankind and the Role of the Christian Churches in a World of Science-Based Technology, a group sponsored jointly by the National Council of Churches and Union Theological Seminary of New York. Dr. Mead was on the 38-member task force which included clergy, scientists, educators and representatives of ethnic and racial minorities. Dr. J. Edward Carothers, formerly head of the National Division, Board of Global Ministries, was task force director.)

The House of Life is in disorder. This earth where human beings have lived all their days, warring incontinently with one another, is in grave danger. Once mankind's tools were so crude that the earth could reabsorb the ravages, even as whole populations died from plague, famine and sword. Those who feared God believed that if women bore many children and men fought for their homelands, their descendants could be made safe until the judgment day. Remembering the Gospel, men talked of peace but went ceaselessly to war. They repeated the admonition: "Feed my lambs;" but the masses of people went cold and hungry. War swept Europe, plague swept Europe; in faraway parts of the earth, empires rose and fell.

Then came the age of discovery. The fierce and restless enterprise that was consuming Europe was channeled into exploration, colonization, missionization abroad and technological innovation at home. Mankind was offered the promise of luxury, longer life, greater freedom. But colonies were mined of their resources, human beings sold into slavery, the dispossessed

without tools or land herded into cities, the earth blackened with industrial smoke.

As the ruthless search for material good pressed on, technology became increasingly efficient. With the Bomb, humanity had reached a crossroads. The destruction of every living thing was now possible for this generation. The governments of the world settled into deterrence, not peace. Huge resources went, not to feed the hungry or bring deliverance from ignorance and oppression, but to armaments.

Yet hope was stirring in the world, the hope of liberation for all earth's people, far away and close to home. Hope sprang up that the cry of the disadvantaged and dispossessed—blacks in America, outcasts in India, French-speakers in Canada, miners, peasants, women, youth without a voice—would now be heard. It was hoped that technological well-being would be given to the poor at slight expense to the wealthy.

But before these minimal good deeds were fairly started, warnings of disaster came. The balance between mankind and earth's resources was endangered. Technological advances had been used so irresponsibly that population was growing too fast, resources were being depleted, soil and air and water contaminated. The whole planet was in danger.

The National Council of the Churches of Christ in the United States conducted a nationwide series of discussions involving more than a thousand specialists in the first years of the 1960s. The World Council of Churches brought scientists and theologians together; the United Nations called a Conference on the Human Environment in Stockholm. We began to see that the clouds of pollution that hang over our cities are endangering not only the people of the industrialized nations but people everywhere. Atmosphere and ocean, which know no boundaries and can be protected by no shield of arms, are threatened. The ruthless and irresponsible use of

technology in war and for a wasteful, exploitative life style that widens the gap between rich and poor, is destroying our only earth.

To save the people, to save the earth, our only home, the affluent countries must change our way of life and seek liberation for the poor and oppressed. Leaving the pursuit of a material paradise, we must seek those goods without price that neither

exhaust nor pollute the earth, and which thieves do not break through and steal: love, joy, song, prayer, peace and a restored harmony with the living world.

Christians now live within a world in which concern for kin and country is identified with love of God and concern for all mankind. At last, all human beings not only should, but can and must, love their neighbors as themselves.

Nicaragua Disaster Calls Forth Church Aid

An immediate goal of \$500,000 is being sought by Protestants in America for the relief of devastated Managua, Nicaragua. United Methodists are being urged through the United Methodist Committee on Relief (UMCOR) to respond generously in the face of this major disaster which has struck our Central American neighbor.

Special offerings are being solicited in many areas of the church, and Dr. J. Harry Haines of UMCOR has indicated that gifts marked "UMCOR Nicaragua Earthquake Relief" should be sent to Dr. Bryan Brawner, Council on Finance and Administration, 1200 Davis St., Evanston, Ill. 60201.

Church World Service, through which UMCOR is working, has gathered large amounts of food and medical supplies to be shipped by air to the disaster area. Included are 10,000 blankets, 100,000 pounds of used clothing and 2,000,000 water purification tablets. Dr. Michael Watson, United Methodist layman Bamberg, S.C., who has worked with volunteer medical teams to Latin America and the Caribbean, has recruited a team of doctors who are ready to go to Nicaragua or to some other point if their service are needed. There is no Methodist work in Nicaragua, and thus no Methodist churches or personnel were involved in the earthquake itself.

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WOMEN'S NEWS

Western North Carolina Conference

Fran Ruark Lindsey

(This is a communication sent by Mrs. R.K. (Hazel) Butler of Waynesville, Waynesville District chairperson of Missionary Education. I wanted to share it with all United Methodist Women across the WNC Conference.)

PRAY FOR PEACE—FOR KEY 73— FOR UNITED METHODIST WOMEN—FOR CHRISTIAN WORKERS in the Western North Carolina Conference and around the WORLD.

OUR MISSION: Global Concerns

OUR PURPOSE: shall be a community
To know God
to experience freedom
to develop a creative, supportive fellowship
to expand concepts of mission
through participation in global ministries

OUR STUDIES: 1972-73: FAITH and JUSTICE — THE BOOK OF ROMANS — INDIA

OUR GOALS: interpret responsible stewardship
study issues, words, new organization
discover varying interests, ages, ethnic groups
confront issues, eliminate injustice, liberate peoples
assume full participation
work action, message of the Gospel

YOUR NEEDS: response; new World Outlook; Prayer Calendar; all material available on our new organization UNITED METHODIST WOMEN: new CONSTITUTION and BYLAWS — all available from SERVICE CENTER, 7820 Reading Road, Cincinnati, Ohio 45237

MISSIONARIES OF THE WESTERN NORTH CAROLINA ANNUAL CONFERENCE

Rev. and Mrs. Alex Alvord (Rhodesia) — on furlough: 2748 Middleton Street, Apt. 21-B, Durham, N.C. 27705

Miss Josephine Abrams, Collegio Ward, Casilla de Correo 35, Ramos Mejia, Buenos Aires, Argentina

Dr. and Mrs. Kenneth Baucom (South West Africa) on leave: University of Georgia, Athens, Georgia

Rev. and Mrs. Burr Baughman, Box 155, Sibu, Sarawak, Malaysia

Miss Lib Callis (Malaysia) on leave: 1260 Roanoke Avenue, Charlotte, N.C. 28206

Dr. and Mrs. Charles Clay (*retired*): 1626 Elbert St., Winston-Salem, N.C. 27103

Rev. and Mrs. Ed Hackney, Aldersgate, Bhupinder Magar Rd., New Patiala, Punjab, India

Dr. and Mrs. Carl Judy (Korea) on leave: 420 East 15th St., Charlotte, N.C. 28206 Will go back to Korea this summer.

Rev. and Mrs. Max Lowdermilk (Pakistan) on leave: 114 Catherine St., Ithaca, N.Y.

Miss Jennie Larsen, Box 1010, Monrovia, Liberia

Miss Pat Rothrock, P.O. Box 2156, Lubumbashi, Zaire, Africa

Dr. and Mrs. Charles Stokes, P.O. Box 16, Taejon, Korea 300

Miss Evelyn Strader, Methodist High School, 73 Cantonment Rd., Kanpur, U.P., India
Rev. and Mrs. David Swain, Minami Aoyama, Minato-ku 5-4-22, Tokyo 107, Japan.
Rev. and Mrs. John Stroud, (China, Cuba, Puerto Rico) *retired*, 1572 Eastland Rd., S.E.,
Atlanta, Ga. 30316
Rev. and Mrs. Lonnie Turnipseed, Hon Garden, 146 Argyle St., Apt. 1-B, Kowloon, Hong
Kong
Rev. and Mrs. Don Turman, Kotak Pos No. 43, Pelambang, Indonesia
Other retired missionaries:
Miss Lorena Kelly, (Africa), 29 Spears Ave., Asheville, N.C. 28801
Miss Ethel Bost, (Japan), Box 364, Cornelius, N.C.

MY 1973 WISH FOR EACH OF YOU: A POEM FROM HOWARD THURMAN.

PEACE ON EARTH

When the song of the angels is stilled,
When the star in the sky is gone,
When the kings and princes are home,
When the shepherds are back with their flock,
The work of Christmas begins:
 To find the lost,
 To heal the broken,
 To feed the hungry,
 To release the prisoner,
 To rebuild the nations,
 To bring peace among brothers,
 To make music in the heart.

1,155 Work In Volunteer Program

NEW YORK (UMI)—A program launched by the United Methodist Church to open channels for voluntary service, especially by youth and young adults, ended its first four years December 31, with 1,155 volunteers having participated in the nationwide activities ranging from day-care center service to legal aid to working with minority groups.

United Methodist Voluntary Service (UMVS) has been one of the major thrusts of United Methodism's 1968-72 Quadrennial Emphasis, "A New Church for a New World." In his last report for the quadrennium, the Rev. Randle B. Dew of New York, UMVS executive secretary, estimated the total value of the program at \$4,620,000 and said volunteers have worked about 2,310,000 hours.

The 1972 General Conference felt UMVS was important enough to be continued, and made it the largest beneficiary

program in the new Human Relations Day offering to be received annually, 1973-76, in United Methodist congregations in late January.

YOUTH COUNCIL MEETS

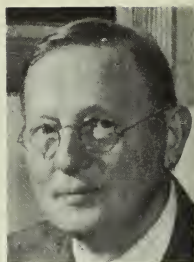
DAYTON, Ohio (UMI)—Sacrificing a sizable slice of their holiday vacation time, some 35 members and staff of the United Methodist Council on Youth Ministry (UMCYM) met here December 28 - January 1 to review the past year's work and make future plans.

They accepted the resignation of two Nashville staff members—James Ling, only long-term staff person employed by the UMCYM, and Robin Krech; adopted a new staff rotation plan; and heard reports of 12 recently-held training events. A budget of \$78,167 was adopted for 1973.

Sunday School Lesson

By DR. RAYMOND A. SMITH
(International Lesson Series)

FOR JANUARY 21



God Really Cares!

Background Scripture: Ezekiel 34; Psalms 23; John 10

Lesson Scripture: Ezekiel 34: 1-2, 7-15

Two men were discussing theology. One said: "With all the suffering, sin and sadness in this world, I should think the heart of God would break." The other responded: "The church points to the cross and says: 'It *does* break.'"

The answer to the question as to whether or not God cares seems sometimes to be: "He seems to care more for some people than for others." As we look about us and see the differences in the way people live (or *have to* live) we cannot be without some sympathy for such a point of view. It is quite possible that more atheists have been created by the vast injustices that exist in the world than all the atheistic books ever written. We would no doubt like to believe that God cares for all people, but how can we do it when there is so much overwhelming evidence (or what seems to be evidence) to the contrary?

God has committed to his servants on earth the task and privilege of loving, intelligent and practical care for those in need. In other words we are all shepherds. In Romans 15:1 Paul reminds us that "we who are strong ought to bear the infirmities of the weak, and not to please ourselves." James 2:14 puts it this way: "Suppose a brother or sister is in rags with not enough food for the day, and one of you says 'Good luck to you, keep yourself warm and have plenty to eat,' but does nothing to supply their need, what is the good of that?" Clearly, in this case, those upon whom God was depending to carry on works of mercy had miserably failed in

their mission.

The preceding may seem to be a long detour to get to our Scripture from Ezekiel, but the reader will soon see the connection. In Ezekiel 34 we have one of the most devastating criticisms of national leadership to be found in all literature, sacred or secular. As pointed out in these columns previously, there was a undying hope among the ancient Hebrews that there would be a God-sent king who would serve the nation as God wished it to be served. But in most cases the kings failed to live up to the people's hopes.

Scholars emphasize the fact that, while Ezekiel's criticisms are beamed primarily at the kings, he also includes the priests who shared with the ruler the burdens of leadership. It has been said that every person who pretends to political or religious leadership should read the 34th chapter of Ezekiel several times a year—and read it in the spirit of prayer.

The essence of the prophet's concern lies in the fact that the leaders were using their offices for exploitation rather than for service. "You eat the fat, you clothe yourselves with the wool; but you do not feed the sheep." Here we have an ancient example of "vested interests;" that is, keeping some office or institution going merely for the purpose of getting from it all you can. This tendency is so prevalent today that many have lost their faith in the bureaucracy that grows up around governmental institutions and, unfortunately too, sometimes religious or educational institutions. In the case of Israel this practice led to the fall and exile of the nation. "My sheep were scattered and wandered over all the mountains and on every high

hill; my sheep are scattered over the face of the earth, with none to search or seek for them." There are thousands of people, twenty-five and younger, who have never known what it means to have a home. They were born in displacement camps and there they still remain. Surely some leaders of international policy will have to answer for this crime against humanity!

When men fail, God himself has to enter the arena of history and do what men have not done, but ought to have done. Ezekiel 4:11 reads: "For thus says the Lord God:

Behold I, I myself will search for my sheep, and will seek them out. As a shepherd seeks out his flock when they have been scattered abroad, so I will seek out my sheep and will rescue them . . . I will bring them into their own land." God enters history with judgment on the exploiters, and with mercy on those who have suffered cruel injustices. Because God cares, his servants ought to care. That is the message of the ancient prophet to a servant church. And a servant church is the only kind worthy of the name.

SUNDAY SCHOOL LESSON

FOR JANUARY 28

No Alibis With God

Background Scripture: Ezekiel 18; Psalms 139:1-12

Lesson Scripture: Ezekiel 18:1-4, 25-32

Ours is a time when there is much discussion concerning individual responsibility. That is what this lesson is all about. The term "alibi" is originally a legal term, meaning the plea that the accused was somewhere else when the offense he is accused of was committed. As we all know, it is used widely in reference to athletic contests when the losing side offers some excuse for their defeat.

In a time when there is an unprecedented amount of crime, the question often arises as to whether some act was committed "with malice and forethought" or whether the offender's "environment" or "heredity" was responsible for what he did. In addition to this, there is a widely accepted philosophy that in this sinful world there are really no "heroes," nor are there any "villains," since the sources of human behavior are said to be unknown. This is sort of an exaggerated version of the saying: "There, but for the grace of God, go I."

It takes no great amount of intelligence to see that if such thinking were carried to its logical conclusion the whole concept of individual responsibility, upon which our legal code is based, would disappear. This, of course, applies to those whom we like to

call "normal" people. There are times when mental incompetence figures in judgments made against offenders. There are many other factors which enter into the estimate of individual responsibility which cannot be discussed in this short space. As new facts emerge we may have to modify some of our absolute opinions on this matter. In any case, our job in this lesson is to see what Ezekiel's contribution was to the problem.

Some scholars believe the discourse about individual responsibility found in the 18th chapter of Ezekiel arose among the exiles in Babylon when the old question was raised: "Why is this happening to us?" Some were sure it was the visitation of God's judgment upon them for what their forefathers had done. The proverb that summarized this view was the ancient one that "the fathers have eaten sour grapes, and the children's teeth are set on edge." People who claimed they believed this could cite the old tradition about "the sins of the fathers being visited upon the children to the third and fourth generation" (Exodus 20:5).

Now in our discussion of the prophets we have had occasion to notice more than once that their sermons were directed, generally, to the whole nation. Indeed Ezekiel himself refers to them as "a nation of rebels" (Ezekiel 2:3). If a whole nation

is to be indicted, how can one individual be selected out the thousands and held responsible for unworthy acts? It is this question that Ezekiel is dealing with in chapter 18. The answer to it is that there is indeed such a thing as individual religion. The illustration is given about two men, one righteous, the other wicked. The New English Bible translates the passage thus:

"When a righteous man goes wrong his righteousness shall not save him. When a wicked man mends his ways, his former wickedness shall not bring him down...It may be when I tell the righteous man he will save his life, he presumes on his righteousness and does wrong. It may be when I pronounce the death sentence on the wicked, he mends his ways and does what is just and right...he shall live and not die...How, O Israel, can you say the Lord acts without principle, when I judge every

man of you on his deeds?" (Ezekiel 18:12-16.)

The above quotation, then, represents the answer to those who argued that their distress was due to the sins of their ancestors. It remains to be pointed out, however, that there *are* cases where, without doubt, children *do* suffer from the behavior (or misbehavior) of their parents, as when some loathsome disease, due to sinful acts, affects the child's physical or mental welfare. Other instances could be cited, such as the influence of alcohol, or other harmful drugs, on the economic or emotional well-being of an unfortunate child.

Our Scripture lesson was, therefore, given to people of the Biblical era to correct their harmful thinking in the area of personal responsibility. After we have accepted this Scripture, we still have to admit there is another side which we forget at our peril.

IN MEMORIAM

MISS CORA BLANCHE TURNER

The Women's Society of Christian Service of the Lowell United Methodist Church, Lowell, N.C. wish to pay tribute and honor to the loving memory of Miss Cora Blanche Turner who departed this life on September 19, 1972 at the age of eighty seven years and eleven months.

Miss Turner was a faithful and loyal member of the Lowell Methodist Church for thirty six years. She always served willingly wherever she could.

We thank our God for the life of his faithful servant who lived and served among us.

For her dedicated service and life we offer this tribute to her memory.

In affection a copy will be sent to nieces and nephews, the *North Carolina Christian Advocate* for publication and a copy will be recorded in the Minutes of the Lowell Women's Society of Christian Service.

Mrs. Roberta R. Smith
Mrs. Arthur E. Clemmer

MRS. MARY HARPER COX

Mrs. Mary Harper Cox, 86, a resident of the Methodist Home in Durham and former resident of Cabarrus County, died in Duke Hospital Sunday, September 3, 1972.

Funeral services were held Tuesday at 4 P.M. in the Chapel of Wilkinson's Funeral Home, in Concord by the Rev. Paul Hamilton, pastor of Central United Methodist Church, Concord. Interment was in Carolina Memorial Park.

Mrs. Cox, daughter of the late Joseph and Mrs. Mary McCloud Harper, was born in Norfolk Va., April 7, 1886. A life member of the Women's Society of Christian Service, she was married to the Rev. James O. Cox who died in 1959.

Her survivors include a daughter Mrs. Virginia Duncan, of Concord two sons W. A. Cox of Charlotte and J. Harper Cox of Wilmington, eight grandchildren and five great-grandchildren.

Study Opportunities Offered at Duke

A preliminary announcement has been received concerning in-residence studies in the Continuing Education for Ministry program at the Duke University Divinity School. Here is the schedule:

Jan. 23-25, The Downtown Church: Possibilities/Problems - Sponsored by "JSAC" - interdenominational Joint Strategy and Action Committee Strategy/Screening Task Force on Church Development. Resource leaders, Dr. Robert L. Wilson, Dr. Ezra Earl Jones, Dr. Norman E. Dewire of JSAC.

Feb. 12-16 and 19-23, Parish Planning and Operation - Seminars sponsored by the Town and Country leaders of the Western North Carolina and North Carolina Conferences, and Duke Divinity School. For district superintendents and parish ministers. Bishop Edwin R. Garrison, Dr. Robert L. Wilson and other resource leaders.

March 5-9, Black Church Strategies - Analysis of black churches and communities for strategies and planning with black churches and ministers. Sequel to earlier "Black and White" seminar. Resource leaders, the Rev. Joseph B. Bethea, director of Black Church Studies, Duke Divinity School, and others.

March 12-16, Young Pastors' Seminar - Issues, problems, career development potential identified with the early "entrance" phase of the minister's career. For Seminary graduates of 1968-70. Resource leader, Dr. March A. Rouch, associate director for Continuing Education, Division of Ministry, Nashville, Tenn.

April 23-27, and April 30-May 4, Doctrine and Doctrinal Standards - The Wesleyan Theology Revisited. United Methodist General Conference positions examined in the light of earlier and contemporary theological developments. Dr. McMurry S. Richey and colleagues, resource leaders. Participants may come for first or both weeks. Second week primarily for continuing study.

April 30-May 4, and May 7-11, Clergy and Laity - For better understanding of the contemporary laity, and for strengthening our teaching ministry with the laity for the mission of the church. Dr. Robert L. Wilson, Dr. McMurry S. Richey, and other resource leaders, and planned involvement with local laity. Participants may come for first or both weeks.

July 2-13, Summer Institute for Ministry - Summer Clinics and Studies: One week and two week clinics and courses. Subjects and schedules to be announced. Leaders from Duke Divinity School and outside resource persons. Participants may attend first or second week or both.

For further information about these Continuing Education programs, and about financial aid for participants, address inquires to: Dr. McMurry S. Richey, director of Continuing Education, the Divinity School, Duke University, Box 4673, Duke Station, Durham, N. C. 27706. Or telephone: (919) 684-3192 or (919) 684-3234.

INDIAN PROGRAM CUTS DEPLORED

NEW YORK (UMI)—Physical damages received by the Bureau of Indian Affairs (BIA) offices in Washington, D. C., during its occupation by a group of Indians "cannot compare with the human damages suffered by Indian people throughout our history," the Rev. Homer Noley, a United Methodist Church Indian executive, said here.

Mr. Noley, a Choctaw originally from Oklahoma, stated, in a report to the church's National Division staff, that the damages to the BIA should be "placed alongside the proposed \$50,000,000 cut in the BIA budget for next year," which he said has been decided upon two months before the occupation. The United Methodist minister said the most severe cuts would be in education, welfare and guidance programs.

(Continued from page 5)

gathered for worship. All of our classes, children, youth and adult, should become caring fellowships which send their members out to reach others with the Gospel. This means several things for the class. 1) It means that class members should be committed to the class and its purpose. They will need to be serious about what they do on Sunday morning. This doesn't mean that the class need not be interesting and enjoyable. Here again let me refer to our denominational study, page 19. "There is

strong evidence that growth is correlated with an emphasis on personal commitment to Christ and the Church. Laymen from churches with stable and growing Church schools as well as those from moderately declining Church schools, are more likely to say that there was a definite time in their life when they accepted Christ as their Savior and Lord. This evidence suggests that Church school growth is related to the kind and degree of personal commitment individuals have made to Christ and His Church. Such commitments result in a life style which includes, among other things, a commitment to attend and participate regularly in the Church school."

2) It means that the class must become a positive and radiant fellowship which seeks others as members. People want to be members of a group which wants them. It's just that simple. An exclusive class is a denial of the Great Commission. New class members must be made to feel welcome.

3) This concern for others will make newcomers feel welcome, but it will also take class members outside of the classroom to seek others as members. Somehow we must break through the barriers which keep others from coming. This concern will even lead us to experiment with holding classes at times other than Sunday morning, and possibly outside of our present classrooms.

I've met numerous persons who admire the conservative churches and their great growth in recent years. Studies show that those churches which are growing the fastest are those which show concern for persons through an active program of home visitation. Now while we might not agree with all of their theology, or all of their methods of evangelism, we cannot overlook the fact that they are getting outside of their Church buildings and that their membership and attendance are ever on the increase. I believe that when enough of our class members become so concerned about inactive members, newcomers, and the indifferent that they visit them and show Christian concern our attendance and membership will also increase. 4) Now of

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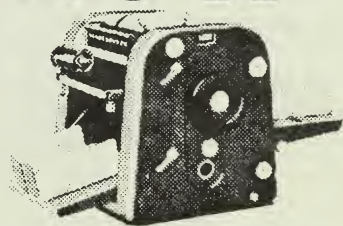
course there is another side to educational renewal. When people come to our classes we must provide the very best leadership possible so that they will want to return. That denominational study shows that we need to provide radiant, caring leaders who are well-prepared for every class. Every local Church, regardless of its size, must provide regular opportunities for its leaders to improve their leadership ability. Smaller churches might consider joining with neighboring congregations for leadership education. Why not have a one teacher school in your own Church? Conference and district leaders welcome a request for help in planning for such training. But in a day when so many businesses are requiring continuing education of their employees, how can we in the Church make it optional? Of course we're talking about people giving their time and talent for free, but don't we also say that we in the Church are in the greatest business of all?

Which way to educational renewal? We start by reaching out as never before and inviting everyone to be a part of the Church. We start by reaching out and showing an active concern for others. We also start by improving within. We must begin to think in terms of quality. We must make the most of every educational opportunity given us. If you haven't yet become alarmed by the decline in interest when it comes to the Church school, then consider this frightening statement taken from the introduction of our denominational study: "There is very strong evidence that changes in Church school enrollment precede changes in Church membership by three or four or possibly five years. The old dictum still holds 'as the Church school goes, so goes the Church.' If this trend continues, severe losses in Church membership can be expected in the next five years."

No one can deny that the Church school has seen better days. The question is, can we rest easy without seeking some solution? That's the key to it all...COMMITMENT...are *YOU* willing to give your very best to make it happen?

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CAROLINA BRIEFS

"Phony or Real?", a sermon by Rev. Robert V. Dodd, has been chosen for publication in the Tidings 1973 Tract-of-the-month selection. Mr. Dodd is pastor of Cashiers United Methodist Church in the WNC Conference.

* * *

The Usher Board of Piney Grove United Methodist Church, Advance, celebrated its fourteenth anniversary on Sunday, Nov. 26, at 3 p.m. Guests were members of the Brooks Memorial UM Church, Jamaica, N. Y. The highlight of the evening was a solo by one of the guests on a carpenter's saw. A Thanksgiving dinner was served in the Fellowship Hall. Nearly \$400.00 was collected for the Usher Board treasury. Rev. M. L. Laughlin is pastor of Piney Grove.

* * *

"Christian Bridges," a sermon by Rev. Robert P. Bunch, pastor of First UM Church, Thomasville, is featured in the 1973 edition of "The Minister's Manual," published last week by Harper & Row of New York and London. The Manual, edited by the Rev. Charles L. Wallis of Keuka College and now in its 48th year of continuous publication, is a homiletic and worship source book for clergymen, church program leaders, and teachers.

* * *

The Goldsboro District Conference will meet Monday, Jan. 15, at 7:30 p.m. at St. Luke UM Church, Goldsboro. Guest preacher will be Bishop Robert M. Blackburn of the North Carolina Conference. The public is invited.

* * *

Dr. James C. Stokes, editor of the *N. C. Christian Advocate*, will be preaching on the Christ Chapel-Ebenezer Charge, Lexington, Sunday, Jan. 14. He will be at

Ebenezer Church at 9:45 and at Christ Chapel for the 11 o'clock worship service.

* * *

Dr. Samuel J. Womack, dean of Methodist College in Fayetteville, was guest speaker for a Study on Romans at First UM Church, Laurinburg, on Sunday, Jan. 7.

* * *

Miss Suzon W. Franzke, Greensboro College Junior, has been selected as one of the 12 members of the United States debate team. She is the only debate team member from a southern college or university. Miss Franzke, daughter of Mrs. C. E. Sembler of Vero Beach, Fla., attends Brevard College. She gives special credit for her debating and public speaking talents to Mrs. Rhuemma Miller of Brevard. The first international competition will be in the spring of 1973 and will be covered by national television. U. S. Competition will involve debaters from China, Russia and Germany.

* * *



Bishop James Armstrong of the Dakota Area of the United Methodist Church will be the speaker for the Finch Lecture Series Feb. 18. The lectures are offered each year by High Point College, and the public is invited. A more detailed schedule will be given at a later date.

Calendar of Coming Events

NORTH CAROLINA CONFERENCE

- un. 13 Raleigh District Council on Youth Ministries,
Hayes Barton, 9:30 a.m.
- un. 17 Trustees of The Methodist Home for Children, Raleigh
- un. 17 Robeson County Pastor's Mtg., Chestnut Street, Lumberton, 7:30 p.m.
- un. 18 Cumberland, Harnett, Hoke Counties Subdistrict Pastors Mtg.,
Haymount Church, Fayetteville, 7:30 p.m.
- un. 19-21 Raleigh District Workshop for Workers with Youth,
Raleigh, Benson Memorial
- un. 20 Rockingham District Committee on the Ministry, Maxton:
St. Paul, 10 a.m.
- un. 21 Greenville District UM Society, St. James Greenville, 3 p.m.
- un. 22 Methodist Ministers Credit Union Board of Directors Meeting,
Louisburg College, 10 a.m.
- un. 22 Methodist Ministers Credit Union Annual Membership Mtg.,
Louisburg College, 11 a.m.
- n. 24 Methodist Foundation Semi-Annual Meeting
- n. 25 Executive Committee, Division of Evangelism, Methodist Bldg., 10 a.m.
- n. 27 Raleigh District Ministers Mtg., Methodist Bldg., 9:30 a.m.
- n. 30 Board of Church and Society, Methodist Building, 10 a.m.
- eb. 4 Rockingham District Conference, St. John Church, 2:30 p.m.
- eb. 4 Greenville District Conference, Rainbow Church, 2:30 p.m.
- eb. 5 Sanford District Lay Rally, Laurinburg, First, 5 p.m.
- eb. 6 Raleigh District Lay Rally
- eb. 7 Durham District Lay Rally
- eb. 8 Greenville District Lay Rally, Jarvis Memorial, Greenville, 7 p.m.
- eb. 8 Executive Committee, Division of Missions, Methodist Bldg., 9:30 a.m.
- eb. 12-15 Senior High Legislature Study Tour, Raleigh
- eb. 12 Elizabeth City District Lay Rally
- eb. 13 Rocky Mount District Lay Rally
- eb. 14 Conference Division of Education, Methodist Bldg., 10:30 a.m.
- eb. 14 Burlington District Lay Rally

WESTERN NORTH CAROLINA CONFERENCE

- un. 14 Greensboro District Conference, Bethlehem Church, 2:30 p.m.
- un. 15 N. Wilkesboro District Council on Ministries, First Church, Elkin, 10 a.m.
- un. 17 Junaluska Advancement Program, First, Marion, 7:30 p.m.
- un. 18 Salisbury District Council on Ministries, 7:30 p.m.
- un. 18 Denton Ministers, Bethany UM Church, 7:30 p.m.
- un. 21 N. Wilkesboro District Junaluska Advancement Program, First Church,
N. Wilkesboro, 3 p.m.
- un. 22 New Generations for a New Day Mtg., First Morganton, 7:30 p.m.
- un. 25 New Generations for a New Day Mtg., Central Church, Monroe, 7:30 p.m.
- un. 26-27 Waynesville District Ministers and Wives Retreat, Lambuth Inn, Lake
Junaluska
- un. 29-31 Continuing Education Workshop for Pastors, Pfeiffer College
- un. 29-Feb. 3 Cluster Mission Workshops, Dr. H. T. Macklin, Director
- un. 29 Gastonia District Council on Ministries, 7:30 p.m.
- un. 31 Gastonia District Ministers' Mtg., 10:30 a.m.
- eb. 2-3 Guidance and Testing Clinic for Senior High Youth, Greensboro College
- eb. 3 Wesleyan Forum, Methodist Building Statesville, 10:30 a.m.
- eb. 5 Haywood County Ministers' Mtg., Clyde Church, 10:45 p.m.
- eb. 5 Charlotte District Ministers' Mtg., Hawthorne Lane, Charlotte, 11 a.m.
- eb. 10 Haywood County Ministers and Wives Supper, District Parsonage,
Lake Junaluska, 6 p.m.
- eb. 12 Salisbury District Ministers and Wives Mtg., 10:30 a.m.
- eb. 12 N. Wilkesboro District Ministers and Wives Mtg., First Church, N
Wilkesboro, 10:30 a.m.



What Doth the Lord Require of You?

by Carol Bessent Hayman

Read Micah 6:1-8

“He has showed you, O man, what is good; and what doth the Lord require of you but to do justice and love kindness and to walk humbly with your God?”

—Micah 6:8

This Old Testament verse speaks to us with meaning today. The Church today finds its very existence tested by modern social revolution.

The true Church ministers to the *whole world*—to all people everywhere—the rich and poor, the strong and weak, the learned and the illiterate, the conservative and the liberal—regardless (we hope and pray) of color or national origin, social or economic status.

We may differ in our choice of friends, the church we attend, or other personal tastes, but we must accept with our whole hearts the truth that our world is *one world* which daily grows both smaller and more complex, and that we are all *made by God*, whatever our color, rank, or station, and are *His children*.

PRAYER: O God, help thy church to be both an example and a challenge to the best that is in us. Help us to do something about the things that concern us.

DS

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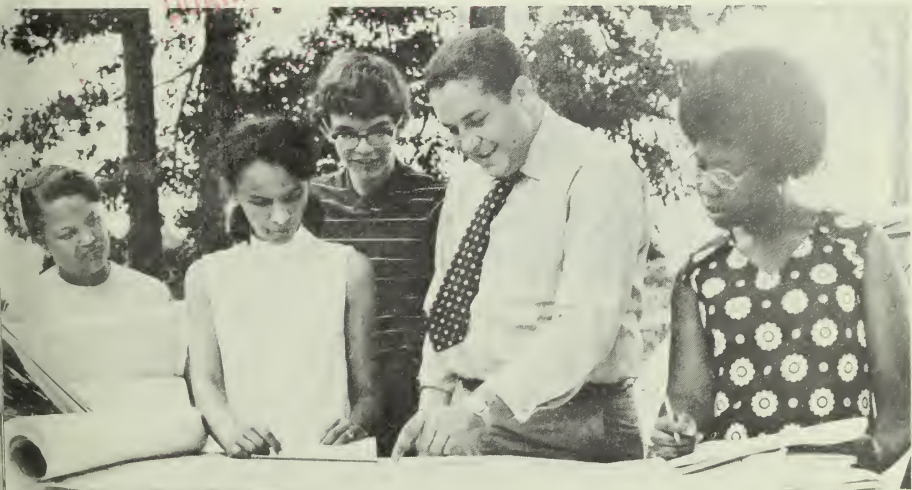
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NORTH CAROLINA

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Vol. 118 Greensboro, N.C., January 25, 1973 No. 2



human relations day

JAN. 28, 1973

In Lumberton, N.C. an American Indian pastor, Rev. Michael Cummings, directs students in a door-to-door canvass for the Robeson County Church and Community Center to learn the needs of families in that area. Taking part in the canvass are, from left, Joanne Worriox, Geraldine Worriox, Jan Harrison, Rev. Mr. Cummings, and Belinda Coleman. Robeson is one of the state's largest counties, with a tri-racial population of 91,000 and a "poverty" designation for 39% of its families. Our Human Relations Day Offering will help continue the work of such programs.

(Photo by W. F. Cox.)

WHERE IT IS

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Ruling Wins UM Support

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Calendar of Coming Events

NORTH CAROLINA CONFERENCE

- 25 Executive Committee, Division of Evangelism, Methodist Bldg., 10 a.m.
- 27 Raleigh District Ministers Mtg., Methodist Bldg., 9:30 a.m.
- 28 Listening Sessions, Subdistricts: Lee-Wake, Holly Springs; Chatham, Piney Grove; Moore, Smyrna; Montgomery, Troy, Trinity.
- 30 Board of Church and Society, Methodist Bldg., 9:30 a.m.
- 4 Rockingham District Conference, St. John Church, 2:30 p.m.
- 4 Greenville District Conference, Rainbow Church, 2:30 p.m.
- 5 Sanford District Lay Rally, North Moore High School, 5 - 9:30 p.m.
- 6 Raleigh District Lay Rally
- 7 Durham District Lay Rally
- 8 Greenville District Lay Rally, Jarvis Memorial, Greenville, 7 p.m.
- 8 Executive Committee, Division of Missions, Methodist Bldg., 9:30 a.m.
- 12-15 Senior High Legislature Study Tour, Raleigh
- 12 Elizabeth City District Lay Rally
- 13 Stewardship Emphasis, Pittsboro, First
- 13 Rocky Mount District Lay Rally
- 14 Conference Division of Education, Methodist Bldg., 10:30 a.m.
- 14 Burlington District Lay Rally
- 15 Stewardship Emphasis, West End
- 15 Annual Mtg., Division of Evangelism, Methodist Bldg., 10 a.m.
- 15 District Directors, Division of Stewardship, Methodist Bldg., 10 a.m.
- 15 Wilmington District Lay Rally
- 16 Raleigh District Children's Choir Festival, Raleigh, Highland Church, 3 - 8 p.m.
- 19 Goldsboro District Lay Rally
- 20 New Bern District Lay Rally
- 21 Fayetteville District Lay Rally
- 22 Rockingham District Lay Rally

WESTERN NORTH CAROLINA CONFERENCE

- 26-27 Waynesville District Ministers and Wives Retreat, Lambuth Inn, Lake Junaluska
- 29-31 Continuing Education Workshop for Pastors, Pfeiffer College
- 29-Feb. 3 Cluster Mission Workshops, Dr. H. T. Macklin, Director
- 29 Gastonia District Council on Ministries, 7:30 p.m.
- 31 Gastonia District Ministers' Mtg., 10:30 a.m.
- 2-3 Guidance and Testing Clinic for Senior High Youth, Greensboro College
- 3 Wesleyan Forum, Methodist Bldg., Statesville, 10:30 a.m.
- 5 Haywood County Ministers' Mtg., Clyde Church, 10:45 a.m.
- 5 Charlotte District Ministers' Mtg., Hawthorne Lane, Charlotte, 11 a.m.
- 10 Haywood County Ministers and Wives' Supper, District Parsonage, Lake Junaluska, 6 p.m.
- 12 Salisbury District Ministers and Wives' Mtg., 10:30 a.m.
- 12 N. Wilkesboro District Ministers and Wives' Mtg., First Church, N. Wilkesboro, 10:30 a.m.
- 12-13 Workshop for Worship, Hartsell Memorial Church, Hickory
- 15 Greensboro District party for ministers and wives, 7:30 p.m.
- 15 Salisbury District Council on Ministries, 7:30 p.m.
- 16-17 Conference Budget Hearings, Statesville
- 18-19 Bishop's Dialogue Sessions, Lake Junaluska, Lambuth Inn for Asheville, Marion, Waynesville districts
- 20 Bishop's Dialogue Sessions, Hickory, First Church, 12 noon for Charlotte, Gastonia, N. Wilkesboro, Statesville districts
- 21 Bishop's Dialogue Sessions, Salisbury, First Church, 12 noon for Albemarle, Salisbury, Thomasville districts
- 22 Bishop's Dialogue Sessions, Winston-Salem, Maple Springs, 12 noon for Greensboro, High Point, WS-Forsyth, WS-Northeast districts

What Is Worship?

The following is a Dialogue Sermon preached at Youth Rally Day of the North Carolina Annual Conference in Duke Chapel. Mr. Gillespie is a young, black minister and leader in the conference. Mr. Bailey is an older white minister. This gives contrast in the personalities who have really exchanged roles as well as the contrast between the two views presented.

Mr. Gillespie was attired in a robe and stole, whereas Mr. Bailey was attired in ragged blue jeans, denim shirt and tennis sneakers.

Mr. Gillespie:

WHAT IS WORSHIP? Worship is a locale. A place where people get together. Jesus said, "where two or three are gathered in my name, There I am also." Worship then is a matter of people who meet together "In His name" to talk about him or to be thankful for Him corporately. There can be no worship outside a relationship with others. This is not to say you can't pray alone or think great religious thoughts alone, but that is lonely business; for it lacks the spark of relationship that comes in sharing with others.

Now *what is proper or correct in worship?*

It's a real shame that some people think you go to church to be entertained. The reason we come to church to worship is to be in His real presence. We come to be renewed by the Holy Spirit to be in relationship with His saints who knew Him and about His saving works. Anything else is *improper*. We come to remember why He died, to *Re-enact The Last Supper* and *The Baptism*.

This word called worship has been thought through carefully and thoroughly. We must not allow ourselves to be fooled by some "Johnny Come Lately," who advocates that there should be no altar, no candles, no form and direction. We can't afford to start that kind of deadly show—you see there has to be something done by the people of God before they can know his presence—there must be a repetition of the ancient words, the early church fathers never let them out.

On this particular point—What is proper or correct in worship, let me share with you three little things that I hope you won't forget.

Worship is: Repeating the ancient words that have been said so many times to sustain support and affirm us.

Worship is: Re-enacting the saving words of Jesus Christ the Sacraments of Baptism, Holy Communion, the Sacramental Acts giving.

Worship is: Relating to one another in the historical tradition of the church.

Mr. Bailey:

Wait a minute...wait a happy minute. You are putting me down. I'm probably going to call you a "Johnny Come Lately." Worship is not a locale—it's a spirit—Worship is an attitude!

The test of worship is not whether it is "correct" and "proper" or not, but whether it is *adequate*!

Way back in 1942, Susanne Lange, my soul sister, and a scholar of worship wrote "Human life in our age is so changed and diversified that people cannot share a common historic 'charged' symbols that have at the same time the same wealth of meaning for everybody."

Wake up man—You Rip Van Winkle! Something! Man, you are living in the age of specialization—in an age in which we are all so threatened by standardized mass production that everyone is trying to do things their own way to keep from being *stamped out plastic life*. Ford Motor Company (and that's real "establishment") advertises "Build your own mustang. Over a thousand combinations available in Mustangs." One thousand different kinds of tooth paste. Look around you and see the diverse cultures and the new subcultures...Hippies, Yippies, Hot-rodders, surfers, dune buggy clubs, vegetarians, 100 builders, Black Muslims, Ku Klux Klans. We attempt to defend against automatic dehumanization.

Listen baby, when you travel you fly. One of those 747 jets it's cool and it's totally different from that one the Wright Brothers flew, but it's still an airplane. You don't want to fly to Tokyo in a Wright Brother's model but a plane designed to fit the needs, speed, and traffic of the 20th century. Why you want to go back to this pre-aviation, and pre-atomic age life.

on us cats in 1972?

Oh, Well! "Right On"...

Mr. Gillespie:

Point Two—We must remember that worship is an experience, not an experiment—Some people can get so excited about experimenting until they forget about the experience of the past. We must use the experiences of our forefathers.

Listen to what John Huss had to say, "I avow it to be my purpose to defend the truth of the Holy Scriptures even to death, since I know that the truth stands and is Forever mighty and abides eternally."

Listen to what John Wesley had to say, "Take care of anything awkward or affected...Beware of clownishness, either in speech or dress."

Listen to what John Calvin had to say "As the fountain of believing is the word of God, we believe that the living God is manifested in his law and through the Prophets and finally in the Gospel."

Over and over again we are hearing about "do your own thing"—do whatever you feel like doing. That's not real meaningful worship—real faith cannot come through that kind of game, real faith comes, from hearing the word of God preached, and through confession. The believer who confesses his faith begins by confessing it to the church and in fellowship with the church.

The church is in that portion of space in our universe wherein Christ is proclaimed; it is the place where faith is declared. The church as a whole, as a Christian Community has responsibilities for preaching. The church as a whole is called to confess its Lord with one heart and one tongue. Let me see you assimilate your thinking and articulate an answer to that if you can.

Point Three—True worship is the object of the Christian community. We come to worship on Sunday morning to have a great Christian experience, not to experiment. True worship helps take us out of ourselves to the rarified air of his very nearness. Which is the whole point of it all and I doubt very seriously if one can have a real meaningful Christian experience by doing it on her own thing.

Mr. Bailey:

Do you want worship to be a historical marker over the dead remains of a past experiment or a soul experiment?

Listen, worship should be personalized experimentation—me experimenting with how I can turn God on to me and me on to God. I got to find my own way—"Do my own Thing," You ain't got no experience if it's what others experienced—that's a second hand religion—that is something you didn't earn or experience, but that the establishment left to you in their last Will and Testament. Experience only comes out of experiment—Let me quote one of the poets you "fat cats" like to prove my point. Gee, I hope it doesn't hurt my image...

Thomas Wolfe said it, "You can never go home again." In this age of change and urban renewal and HUD it won't be there!

Some dude named Chesterton viewed the church as "rushing through the ages as the winged thunderbolt of an everlasting enthusiasm, a thing without resemblance and still as new as it is old."

It's more comfortable dealing with Christ by proxy rather than facing him alone.

Jesus didn't say bring men to the creed makers, to the ligurists, or disciples but to me."

Let me talk with you about "Hand-me-down clothes." I am an authority on the subject—you probably don't know anything about it. Hand-me-down clothes never fit properly and by the time you get them, they are usually out of style. Second-hand-religion is that way! Second-hand religion is always insecure. Got to get in there and experiment for yourself. To do your own thing before God!

How do you learn anything?—by experimenting with it—feeling and seeing it for yourself.

How can I describe a rainbow to you. How about that one that appeared over the Cotton Bowl at Explo 73 after 50,000 cats had prayed it would not rain. Complicated laws of refraction of light—that's a rainbow? How about the wonder and beauty of this bridge for angels? How about a covenant from God? Would you buy that?

Carry on...

Mr. Gillespie:

"They that wait upon the Lord shall be renewed." We must wait for him to speak to us through the minister, the Gospel,

(Continued on page 29)

ARE WE READY?

Key 73 has been launched with more extensive fanfare than any religious campaign in recent years. This is partly due to the broad-based support which it has received. All of the major denominations in the United States, Catholic as well as Protestant, are participating. This has made it possible for the program to receive widespread publicity through secular channels of communication as well as through the normal forms of religious media. Moreover, Key 73 appeals to a certain deeply ingrained hunger among Christians to get together and to share their faith across denominational lines; especially if this can be done while ignoring theological and other differences which divide the peoples of Christendom.

The movement centers around lifting up Christ in our personal lives and lifting Him before all peoples everywhere. Specifically, the objectives are these:

- * To share with every person in North America more fully and more forcefully the claims and message of the Gospel of Jesus Christ.

- * To employ every means and method of communicating the Gospel in order to create the conditions in which men may more readily respond to the leading of the Holy Spirit.

- * To apply the message and meaning of Jesus Christ to the issues shaping man and his society in order that they may be resolved.

- * To develop new resources for effective evangelism for consideration, adoption, adaptation, or rejection by the participating churches or Christian groups.

- * To assist the efforts of Christian congregations and organizations in becoming more effective redemptive centers and more aggressive witnesses of God's redeeming power in the world.

What conscientious Christian could be opposed to that? What Christian denomination could take exception to these objectives?

Another reason for the wide acceptance of Key 73 arises from the fact that it studiously avoids telling anybody to do anything. It makes suggestions and proposes only in broad outline what a denomination or a congregation may do. Every one may do it in his own way. In the main, the various denominations seem to be following through in giving wide latitude to their congregations as to how they instrument the program.

This is good, but at the same time it could be bad. It would be bad if our congregations—having the responsibility thrown into their laps—just choose to do nothing. It would be almost as bad if our congregations choose to participate only in a token way.

To our notion Key 73 was grandly conceived. It grew out of the World Congress on Evangelism held in Berlin in 1966. It seeks to focus attention upon Christ, emphasizes the centrality of the Biblical message. It recognizes that renewal can come only through the work of the Holy Spirit. It appeals to all Christians to seek and to receive new life in a personal religious experience. It calls upon redeemed men to right the wrongs and maladies of society and to purify the communal atmosphere of our corporate life.

We recognize that anyone—including ministers—could react to all of this with cynicism. Some will say: "It's all been done before. People will get a temporary shot in the arm, but then they will settle down into the same old routine." Others will be suspicious of its very bigness and of its strong ecumenical flavor. Still others will brand it as a broadcast invitation to indulgence in an orgy of cheap sentimentalism. Regrettably, others will sit this one out in the same manner that they sit most church enterprises out: from sheer inertia or laziness.

We recognize that any movement program of the church is bound to elicit forth a corps of objectors or non-participants. Probably if Christ Himself were

present in the flesh and should lead a redemptive movement of some sort, there would be detractors and objectors.

Whether or not this grandly conceived movement results in a recrudescence of the Christian faith in the world or winds up as nothing more than a Roman Candle flashing skyward in momentary brilliance upon the night sky will depend upon what happens in the local churches. Here is a movement which has no ponderous, heavy-handed administrative structure behind it. Here is a movement which is depending upon action at the grass roots. Here is a movement which admittedly is leaning heavily upon the unstructurable participation of the Holy Spirit.

We cannot but believe that God is pleased that His people should be moving into all that is proposed in Key 73. Furthermore, the times call for a movement among the Christian churches such as this. We stand upon the cliff-edge of destruction in any one of many ways. From here on out, we must go steeply up or we will tend to go steeply down. Every Christian should respond to Key 73 by reaffirming the vows he took when he joined the church and by publicly witnessing to the presence of Christ in his life. If he cannot do this, then he should seek God through Christ until he can so do. Until this happens he remains a candidate for redemption and a negative factor in his church.

The God who created this universe is rich in material things. But in at least one sense he remains poor as long as His children live in estranged isolation from Him. What a pitiful, pathetic circumstances it is when we lift to the ear of God our proud report that our churches are getting more money even if they are losing in membership; as though our steady increase in giving can compensate for our steady loss in people.

Of course very little in this world can be done without money. But it is a scandal and a shame when more money poured in does not result in more people being won to Christ and His Church. This may appear

to be a small thing to an affluent church composed of complacent members. But we do not think that it is a small thing with God: with the God who sent Christ into the world "that whoever believes in Him should not perish but have eternal life." Our elder-brother complacency in the face of the Father's anguished concern for the prodigal son should haunt us, shame us, send us to our knees in repentance, and send us out to find and bring home our prodigal brother!

He is out there by the millions. But he will never come home as long as we stand in the doorway of the church with our elder-brother complexes. We think of the words reputed to have been spoken by Salvation Army founder General William Booth to the King of England: "Some men's passion is money. And some men's passion is fame. But my passion is the souls of men."

The great foundation stones of life have been laid by persons who had that kind of concern for people. Such persons have been the founders of our churches. If the churches they founded measure up to the bright prospects of their beginnings, these churches have got to have pastors and laymen who are of like spirit if not of like talents.

Whether Key 73 is a Roman Candle bursting momentarily upon the darkness of the night or a new star guiding wise men to the living Christ remains to be seen. The possibility is here. The desperate need is here. God must surely be ready to do a great and mighty thing among us. The question is are we ready?

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SILER CITY, NORTH CAROLINA

Rev. L. P. Henderson Dies



The Rev. Lawson P. Henderson, 50, pastor of the Deerfield Church, North Wilkesboro District, passed away suddenly of a heart attack on Jan. 4.

Rev. Mr. Henderson was born in Burke County, Sept. 19, 1922, to Lawson and Grace Vance Henderson. He was a graduate of Asbury College and did post-graduate work at Asbury Theological Seminary. He had served several churches in Morganton, Lincolnton, and Mount Airy prior to his appointment to Deerfield in June, 1972. Surviving are his wife, Elizabeth Bean Henderson; his mother of Newland; and two sisters, Mrs. James C. Padgett of Cleveland, and Mrs. E. F. Thomas of Fort Worth, Texas.

Funeral services were conducted by his district superintendent, John R. Hamilton, assisted by Rev. Wilber Groce, on Jan. 6 at the Deerfield United Methodist Church in Boone. Burial followed in the El Bethel Baptist Church cemetery in Burke County.

GC Starts Steagall Scholarship

GREENSBORO—A scholarship fund is being established at Greensboro College as a memorial to Elizabeth Newton Day Steagall, 1969 graduate, a victim of the sniper slayings Sunday, January 7, in a downtown New Orleans motel.

Establishment of the fund was announced by Dr. Howard C. Wilkinson, GC President, who explained that the scholarship resources will be used in the college's program for retarded children, which was Mrs. Steagall's greatest interest.

Contributions to the fund should be made payable to Greensboro College and earmarked for the Elizabeth Day Steagall Fund.

President Wilkinson also announced that a memorial service for Mrs. Steagall will be conducted at the college on Alumni Day, April 15. The service will be conducted by Dr. Wilkinson and Dr. James I. Hull, interim college chaplain. Mrs. Steagall, daughter of Mr. and Mrs. Isaac Newton Day of Roxboro, received a Bachelor of Arts degree in Special Education at GC in 1969, and a Master's degree in Audiology from the University of Virginia in 1972.

Methodist Studies Slated At Oxford

EVANSTON, ILL.—A group of 25 United Methodists from the United States—including ten women—has been chosen to participate in the fifth Oxford Institute of Methodist Theological Studies July 23—August 2 at Lincoln College, Oxford, England. Participants from North Carolina include Dr. Thomas Langford, dean of the Duke University Divinity School, and Prof. D. Moody Smith of the Duke Divinity School faculty. The Rev. Lee Tuttle, La.

Junaluska, general secretary of the World Methodist Council, and Dr. Langford are members of the U.S. committee for the institute.

According to the Rev. Dow Kirkpatrick, pastor of First United Methodist Church here and a co-chairman of the institute, the theme for this year's study is "The Holy Spirit." A paper on the theme will be presented each day and discussed by the participants. Dean Langford has been chosen to present one of the papers.

The institutes have been held at three or four year intervals since 1958 under the auspices of the World Methodist Council as a living memorial to John Wesley's connections with Oxford University. All have been held at Lincoln College.



BUILDING DEDICATED

The congregation of St. Luke's UM Church in Burlington dedicated its new building on Dec. 17 during the 11 a.m. worship service. Dr. Edgar B. Fisher, Burlington district superintendent, conducted the dedication service, assisted by Rev. Charles Hutchinson, pastor of St. Luke's when the building was constructed. Shown above, from left, are Paul Nance, finance chairman; Bill McPherson, building fund treasurer, Rev. Mr. Hutchinson; Bryant Forbis, Administrative Board chairman; Dr. Fisher, and Rev. Leonard C. Byers, present pastor.

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Duke Dean To Lead SEJ Ministry Workshop

Dean Thomas Langford, of the Duke University Divinity School will be the guest resource leader for the Southeastern Jurisdiction's ministry workshop at Lake Junaluska Feb. 5-7. It will be one of five United Methodist workshops which will be held across the United States beginning January 29.

The events are being sponsored by the Boards of the Ministry and Committees on the ministry from each of the church's five jurisdictions, the Association of United Methodist Theological Schools, and the United Methodist Division of the Ordained Ministry.

Each of the Jurisdictional workshops will begin on a Monday evening with a dinner and a special presentation dealing with the question, "What is the style of the ordained ministry with particular reference to tradition, scripture, experience and reason."

Each of the workshops will include representatives from the annual conference Boards of the Ministry, cabinet representatives, faculty and administration of theological schools within the jurisdiction, jurisdictional committees on the Ministry, and persons from the staff and elected membership of the United Methodist Division of Ordained Ministry.

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METHODIST NEWS ROUNDUP

MINORITY EMPOWERMENT GRANTS MADE

WASHINGTON, D.C. (UMI)—More than a half-million dollars in grants for minority empowerment were announced here January 3, the last portion of a special United Methodist Church fund created in 1970.

The money will go to 44 agencies for special projects in community organization child care and development, consumer and voter education, rehabilitation, communication, job and business training, farming and marketing. The latest grants of \$503,000 made by the Commission on Religion and Race bring the 1972 total to \$1,390,000, related to all ethnic minority groups.

One of the grants was for business training and a (black) nursing home in High Point, N.C.

VIETNAM CALLED SYMPTOM OF DEEPER ILL.

STONY POINT, N.Y. (UMI)—In what he called "A Sermon not preached in the White House," one of the church's leading peace advocates said here January 5 that Vietnam is "but the open sore, a ghastly sore, of a disease system that runs through our national body."

Declaring that "the heaviest bombing of the war has taken place in North Vietnam since Richard Nixon's landslide election," United Methodist Bishop James Armstrong, Aberdeen, S.D., said that "geographically, Vietnam is Vietnam. But actually and potentially there are other Vietnams, places where we presume to impose our will, protect our dollars, and flaunt our political and military power." The forum for Bishop Armstrong's sermon was the opening session of a United Methodist Missionary Conference focussed upon the theme, "Salvation Today and U.S. Power/Presence in the World."

FINANCIAL CHANGES MADE

EVANSTON, ILL. (UMI)—The first stages of a reorganization of United Methodist general agency treasury and accounting

functions that is expected to save the denomination substantial sums of money have been put into effect by its Council on Finance and Administration (CFA) here pursuant to action of the 1972 General Conference.

Key feature of the new system is CFA "service centers" here and in New York, Washington, D.C., and Nashville, Tenn. These centers will handle on a unified basis such items as accounting and reporting and some payroll and accounts payable that formerly were handled separately by each general board and agency.

Each service center will be headed by an individual already on the staff of one of the agencies in each city. These persons will continue to be administratively responsible to their individual agencies as before but in functional relationships with CFA each will have the title of CFA assistant general treasurer.

RACIAL TROUBLES FORESEEN 'DOWN UNDER'

WASHINGTON, D.C. (UMI)—A high potential for trouble in race relations "down under," especially in Australia, is the view of one of a team of American visitors.

The New Zealand situation could be volatile "because it's not being dealt with" but Australia is "in for deep trouble" due to the "more obvious expressions of second class citizenship" for its minorities according to the Rev. Woodie W. White of Washington. Executive secretary of the United Methodist Church's Commission on Religion and Race, he is one of four persons who spent most of December examining race relations in those countries on behalf of the World Council of Churches Program to Combat Racism.

NEWS CAPSULES

United Methodist Bishop Paul A. Walterburn, Chicago, Ill., is chairman of a committee seeking a successor to Dr. R. Edwin Espy who will retire at the end of 1973 as general secretary of the National Council of Churches.

The new official statement on doctrine and doctrinal standards adopted by the 1972 United Methodist General Conference is the subject of a new course at Iliff School of Theology, Denver, Colo., this winter. The course is planned not only for Iliff students, but pastors, ministers, directors of religious education, and interested laity.

Conversations between Methodist and the Church of Scotland (Presbyterian) in such areas as doctrine, polity, worship and mission are described by the *Methodist Recorder*, British weekly journal, as being off to a good start.

Weller: Church Supports Status Quo In Mountains

NASHVILLE, Tenn. (UMI)—Described as America's "longest slum" and "last bastion of colonialism," Appalachia was the focus of a three-day assembly of United Methodist workers here at Scarritt College January 4-6.

Colonialism in Appalachia emerged as a major concern among the 120 participants representing church and community programs, colleges and universities, elementary and secondary schools, and other church projects in the region. "Accepting the Challenge of Responsibility" was the theme of the three-day assembly. Thrusting the assembly into a consideration of colonialism was an opening panel discussion of "The hurt people and their land."

One of the panelists, the Rev. Jack Weller, minister at large for the Presbyterian Church, said America's "mineral colony" is a group of people with their land and resources owned and controlled by persons other than themselves and whose resources and productive capacities are used for the advantage of those who control them."

The church is also guilty of exploitation in Appalachia, declared Mr. Weller. "In

Appalachia as elsewhere in the world, the church has pretty much put its stamp of approval on the status quo of exploitation." While some churchmen in the mountains are at the forefront of the struggle for justice, Mr. Weller said, "mostly we are a pretty quiet and peaceable group who do not ripple the waters much."

"The church must keep the nation's feet to the fire about Appalachia," he declared.

Expressing the same concern was Dr. Earl Brewer, a professor at Emory University, Atlanta, Ga., who is now on sabbatical doing special study at Berkeley, Calif.

"In the face of such awesome religious responsibilities, are we going to speak and act with Amos in challenge to inhuman structures in Appalachia which despoil the physical resources and destroy the basis of human decency and dignity?" Dr. Brewer asked the participants. "Or are we in our 9,000 churches in the mountains, to say nothing of the other 30,000 in the nation, going to join Amaziah in silently sanctioning with the Holy Spirit or vocally endowing with divinity the status quo in Appalachia?"

"Christian and national forces," he continued, "must devise prophetic, yet practical strategies to utilize the region's resources more for the welfare of its people than for the profits of exploiting companies and to make substantial repayments and reparations for past blunders."

The United Methodist Church has from 75 to 100 nationally funded mission projects in Appalachia in addition to many annual conference supported projects and programs. Three jurisdictions of the United Methodist Church overlap Appalachia with its 18 million inhabitants. All or part of 18 episcopal areas, 24 annual conferences and 9,000 United Methodist congregations are within the region.



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NORTH CAROLINA CONFERENCE

Vol. 5

January 25, 1973

No. 1

Church and Society

John M. Meares

Legislative Report -- A bill to authorize a state-wide referendum on the sale of liquor by the drink was introduced January 12, 1973, in the General Assembly. Though the vote would be statewide, mixed drink sales in mini-bottles would be allowed only in counties or municipalities with ABC systems.

Some major points in the bill are:

— Permits to sell liquor by the drink could be issued to establishments in these principal categories: Restaurants, hotel and motels with a Grade A rating, an inside dining area seating at least 36 persons and whose main business is providing meals or lodging; Auditoriums operated by a governmental unit for public gatherings; privately or publicly owned convention centers seating at least 200 persons; National Guard armories; Social establishments open only to bona fide members and guests and not open to the general public, covering private clubs and country clubs; Establishments organized and operated solely for purposes of a social, recreational, patriotic and fraternal nature, such as American Legion, Elks Club, Moose Club.

— Applicants for permits under the proposed bill would have to submit a non-refundable \$500 fee to the State ABC Board, plus an annual \$1,000 fee (or \$500 per seat if over 200) if the permit were issued.

—Mixed drinks could be sold between the hours of 11:00 a.m. and 1:00 a.m., except Sunday, when the hours for legal sale would be from 1:00 p.m. until 1:00 a.m. on Monday.

If the bill passes, which is uncertain at this time, a special election could be called or the issue could be decided at the next general election in November, 1974. Christian churchmen should be concerned. Do we want liquor by the drink to become a way of life in North Carolina? Your legislator needs to know your feelings on this matter - let him hear from you!



Instantaneous Help Available For Church School Workers

The Division of Curriculum Resources, Board of Discipleship, is establishing a CURRIC-U-PHONE WATS line beginning February 15, 1973, on which anyone can call toll free directly to the Section of Curriculum Resources, Nashville, Tennessee, for answers to their questions or to express their concerns about United Methodist curriculum resources.

Pastors, Church School administrators, work area chairmen, age-level coordinators, teachers, class officers, students, etc. will receive immediate answers to their questions about Church School literature: for clarification of materials available; to discover additional information about supplementary resources; to discover alternative selections of resources; to express their concerns about United Methodist curriculum resources; to share suggestions for im-

provement of these resources; or any other similar need related to our United Methodist curriculum resources.

The telephone number to call after February 15, 1973, is 1-800-251-8471. The phone will be staffed by a specially trained person Monday through Friday from 9:00 a.m. until 5:00 p.m. (Eastern Standard Time), and tended by recorded answering equipment at all other times. Insofar as possible, the concern of each caller will be handled at the time of the call. When this is not possible, a response will be initiated by phone or letter within twenty-four hours.

Those reading this article should see to it that local church leaders are informed concerning this service.

C. P. Morris

Associate Director-Nurture and Training

Music Ministry

(F. Belton Joyner, Jr.)

SONG-A-DING-DING . . . Or
FESTIVALS I HAVE KNOWN

The conference Handbell Festival will be April 6-7 at First United Methodist Church in Wilson. Children and youth handbell choirs from across the conference and persons interested in forming a handbell choir) will find this a valuable experience. The program begins after supper on Friday, April 6, and closes with a Festival Concert at 2:00 on Saturday, April 7. Leadership for the Festival will be provided by Mr. Don Mason, minister of music at Wesley Barton Baptist Church in Raleigh. Registration is 50¢ per choir member and \$1.00 per director.



Each choir will have opportunity to perform two selections at the Festival Concert, and will take part in four combined numbers. Each group makes its own hous-

ing and meal arrangements. Information on this and other aspects of the program is available from Music Ministry, P. O. Box 10955, Raleigh, North Carolina 27605.

LEISURE MINISTRIES WORKSHOP

Persons interested in music might want to take part in the Southeastern Jurisdiction Leisure Ministries Workshop, April 23-28, at Camp Sumatanga, Alabama. Areas of interest include Folk Arts, including music, Performing Arts, including music, and several celebration experiences. For application form and more information, write Music Ministry, P. O. Box 10955, Raleigh, North Carolina 27605.

Youth Ministry



(F. Belton Joyner, Jr.)

DEADLINE APPROACHING FOR LASER AND STUDY TOUR

The deadline for applying for LASER, the state government study tour for Senior Highs, is February 1. As of this writing there are still spaces for about a dozen youth. LASER (February 13-15) will explore the state government, especially the legislature, and seek to find ways that Christian youth can be effective participants in the decision-making on important state issues.

The deadline for applying for the United Nations-Washington Study Tour is February 2. Applicants send the forms to the district coordinator of youth ministry who chairs the district selection committee. The Study Tour (March 10-16) will explore national and international issues from the perspective of the Christian faith. For application forms, contact Youth Ministry, P. O. Box 10955, Raleigh, or call Raleigh 828-0568.

LEISURE MINISTRIES WORKSHOP

The Southeastern Jurisdiction Leisure Ministries Workshop will be April 23-28 at Camp Sumatanga, Alabama. There are five major areas of interest: outdoor recreation, folk arts, performing arts, resort/tourism ministries, and celebration/Festival style. For an application blank with more information, write Youth Ministry, P. O. Box 10955, Raleigh, North Carolina 27605.

HELLO...TESTING...ONE, TWO

Local UMYF Presidents and local church coordinators of youth ministry should have received some mail this week from the conference office. If this mail is not getting to the proper persons, write Youth Ministry, P. O. Box 10955, Raleigh, North Carolina 27605. Indicate church district, and position in youth ministry.

CHRISTKEY

As part of the Key 73 emphasis, there will be three experiences offered for persons interested in exploring the relationship of Key 73 and youth ministry. These events, called Christkey, will be March 5 at Highland Church in Raleigh, March 6 at St. James Church in Greenville, and March 7 at Haymount Church in Fayetteville. There will be a session from 10:00 a.m. to 1:00 p.m. for adult workers with youth and a session from 7:30 p.m. to 9:00 p.m., and especially at youth. The purposes are to share ideas for new styles of evangelism.

th youth, (b) exploring the emerging
pes of youth ministry, (c) discussing
ssibilities for Key 73 and Youth Minis-
y, and (d) celebrating the New Life
perience. The Rev. Jimmy Bass, exciting
w coordinator of youth ministries for
e General Division of Evangelism of The
ited Methodist Church, will be the key
ource person. Christkey is an experience
th the New Life. Hopefully, it will give
ne handles for significant ministries of
tness among youth.

THE FAMILY GAME CONSTRUCTION KIT

Do you have these nine idea-packed
ources that went along with the educa-
tional television program "The Family
me?" They are available at no cost from
e Family Game, P. O. Box 136, Pitts-
burgh, Pennsylvania 15230. Each kit can
be made into a decorative box after you
ve pored over it for discussion starters,
ulation games, resource lists, brief read-
etc.

Children's Ministry

(F. Belton Joyner, Jr.)

TLES FOR VACATION CHURCH SCHOOL

These are the titles of the units of study
r this summer's Vacation Church
hools:

rsery I: "God's Plan for Me"
ndergarten: "We Help One Another"
ementary I-II: "The World of Differ-
es"
ementary III-IV: "In the Lands of the
ble"
ementary V-VI: "Christians and Con-
ts"
ementary I-III classes can use "The

World of Differences" and Elementary
IV-VI classes can use "Christians and
Conflicts.")

VACATION CHURCH SCHOOL WORKSHOPS

Each district will offer teacher helps for
persons who will be working in the Vaca-
tion Church School. Eight of these work-
shops are scheduled to date:



Burlington: 9:00 a.m., April 3, Front
Street, Burlington 7:00 p.m., April 4,
Grace, Burlington
Elizabeth City: 2:30 p.m., February 18,
Edenton 2:30 p.m., March 4, Gatesville
2:30 p.m., March 25, Avon
Goldsboro: 9:30 a.m., March 27, Mount
Olive 7:30 p.m., March 27, Mount Olive
Rockingham: 7:00 p.m., April 9, First,
Hamlet 7:00 p.m., April 10, Chestnut
Street, Lumberton
Rocky Mount: April 12, First, Rocky
Mount
Sanford: 2:30 p.m., April 29, Carthage
Wilmington: 7:00 p.m., April 12, White-
ville 9:00 a.m., April 10, Grace, Wil-
mington

The Elizabeth City District and the
Sanford District Workshops will have a
wider interest than just Vacation Church
School. Teacher development for all tea-
chers in the children's division will be
offered in the Elizabeth City District, and
workshops for workers in all age-levels will
be available in the Sanford District.

HAVE YOU THOUGHT OF THIS?

As you work on your plans for Vaca-
tion Church School, here are some ideas

you might put into the hopper. (a) How about an inter-generational Vacation Church School? (b) What is offered for mentally handicapped boys and girls in your community (and others with developmental disabilities?) (c) Are Teachers lined up early enough to take advantage of training opportunities? (d) Which boys and girls in the community are unchurched, but might be reached with your Vacation Church School? (e) Are there some new settings (time, place) that might be tried?

SUMMERTIME



RECEPTION GIVEN

Bishop and Mrs. Robert M. Blackburn were guests of honor at a reception on Sunday afternoon, Jan. 7, at Jarvis Memorial UM Church in Greenville. Hosts for the occasion were the Greenville District, District Ministers' Wives, District WSCS and the women of Jarvis Memorial, Saint James and Holy Trinity churches of Greenville and Queen Street Church, Kinston. Shown, from left, are Rev. Howard M. McLamb, Greenville district superintendent, and Mrs. McLamb; Bishop and Mrs. Blackburn, Mrs. Billy B. Cuthrell, secretary of the District WSCS and the District Ministers' Wives, and Rev. Troy J. Barrett, Jarvis Memorial minister. Despite freezing weather and the threat of snow about 400 ministers and lay persons of the Greenville District came to meet the new bishop and his wife.

United Methodist Youth Study-Travel Seminar

Fifteen young persons 16 to 20 years of age will participate in a study-travel seminar June 26-August 8, 1973 (approximately) traveling throughout much of Southeast Asia.

The Seminar is sponsored by Missionary Education, Board of Discipleship in co-operation with World Division, Board of Global Ministries, United Methodist Church.

The areas involved in the study-travel seminar include Bangkok, Malaysia, Singapore, Sarawak, Sumatra. The cost will be approximately \$1200, plus travel from home to New York and return.

The purposes of this Seminar are:

- to be involved with Asian youth and adults in order to be informed about the present political, economic, and religious life.

- to try to understand the needs of persons in changing communities in the countries of Southeast Asia.

- to get acquainted with the church with mission in action — denominational and ecumenical.

- to become informed about the nature of the Christian-Marxist dialogue in some of these countries.

- to gain some skills in evaluating and interpreting Christian mission in Southeast Asia to other U.S. youth during the following year.

And youth between the ages 16 to 20 wishing to participate in this Seminar should write Rev. Paul G. B. Conference Missionary Secretary, P.O. Box 1213, Rockingham, N.C. 28379. We must have all applications in quickly in order to select the fifteen in the United States and prepare them for this experience in the summer of 1973.

Dunn Marks Key 73

Key 73 activities in the city of Dunn was the subject of a report given by Rev. Sidney Boone, minister of Divine Street M Church, to the Fayetteville District Conference on Jan. 9.

Speaking of his own church, Mr. Boone said there was a ten member task force working with Key 73 under the church Council on Ministries. The Dunn Area Chamber of Commerce has cooperated in several events. It sponsored a Key 73 float in the Christmas parade, two large Key 73 banners will be put up across the street in downtown Dunn and the Noon Prayer Call was officially proclaimed by the mayor and the fire whistle signaled the call.

In the future, the Chamber of Commerce is to help in the distribution of scripture portions to every home in Dunn, cooperate in a citywide rally for Key 73, and a citywide house-to-house religious survey will be made in March, 1973.

The Dunn Ministerial Association has cooperated with the Chamber of Commerce in the above-mentioned events and will take part in the Bible distribution and religious survey. Also, the churches observed Covenant Sunday, had bible study of "Key to Luke" and encouraged viewing of the TV special, "Faith in Action."

The Rev. Mr. Boone is chairman of Key 73 for the Ministerial Association.

Haw River Church Dedicates Building

Recently, at the Haw River United Methodist Church, Haw River, Dr. Edgar B. Fisher, district superintendent of the Burlington District, presided over a service of consecration for a new multi-purpose building. Nearly one hundred people remained after the morning worship service to participate in the service and have dinner on the grounds.

The building is erected of structural steel with masonry walls. The overall measurement is 120 feet by 60 feet with the gymnasium measuring 94 feet by 60 feet. Approximately one-fourth of the building has a second level where the fur- naces are located and where table tennis and table games can be enjoyed. The structure has a roomy kitchen, spacious room for miscellaneous meetings, stage, rest rooms and storage.

Work began on the building in April 1972 and was completed with the exception of the landscaping in November 1972. Ed May was chairman of the building committee; Mrs. Ruby Montgomery, secretary; Patrick Collier, financial secretary, and Ernest Workman, treasurer. Glen Undergraph, a member of the church who

is in the construction business, sub-contracted the building. In addition, many of the members joined in to help with the building.

The total cost of the building was \$46,416.00 and it will carry a valuation of \$90,000.00. At the present time almost \$25,000.00 has been raised toward the cost of the building.

ZERO POPULATION GROWTH ACHIEVED

The U. S. Birth rate has now dropped below the so-called replacement level necessary to achieve zero population growth according to statistics released by the Department of Health, Education and Welfare. The statistics show that for the first nine months of 1971 the birth rate was 2.39 children for each family and that for the same period of 1972 the rate declined further to 2.08 children per family. 2.1 is the figure necessary for eventual zero population growth. The 1972 drop below 2.1, if it continues, could mean more than 15 million fewer Americans by the year 2000.



God and Country Awards

Ten Boy Scouts received their God and Country award recently at Jarvis Memorial United Methodist Church, Greenville, N. C. They are, left to right: Tom Proctor, David Daniel, Hal Lowder, Stewart Goodson, David Middleton, Jeff

Aldridge, Chris Garrett, Sammy Mills, Don Tucker and Jim Clement: back row: John Street, Scoutmaster, Troop 30; Troy J. Barrett, pastor; Charles M. Smith, Associate; Dr. J. E. Clement, Assistant Scoutmaster, Troop 205.



Thomas Atwood McClees, Jr. and Michael Griffin Glover, members of the Elm City Methodist Church, received their Eagle Scout Awards at the church during the morning worship service December 10. Seated, left to right: Mrs. T. A. McClees, Sr., T. A. McClees, Jr., Mike Glover, Mrs. A. G. Glover. Standing, left to right: T. A. McClees, Sr.; Scoutmaster, Joel M. Thorne, Area Scout Representative, J. F. Knowles, and A. G. Glover.

UMCOR Aids People In Three Countries

NEW YORK (UMI)—The United Methodist Committee on Relief (UMCOR) and the Board of Global Ministries has responded to three diverse appeals for need in three countries recently.

The Rev. Dr. J. Harry Haines, New York, UMCOR associate general secretary said \$5,000 has been sent to Burundi for continuing relief following massacres in that African country earlier this year. Dr. Haines said he hopes an additional \$25,000 can be processed and sent soon, possibly in January, in response to a just-announced

appeal for \$250,000 which the World Council of Churches has launched at the request of the All Africa Conference of Churches.

Canon Burgess Carr, AACC said the situation there requires "immediate action." Reports to the World Council said the Burundi churches plan projects to assist widows and orphans with housing, to rebuild schools, and to provide medical supplies and equipment and "spiritual rehabilitation."

UMCOR has sent \$5,000 to Calcutta, India, to aid 400 victims who were stricken in July with partial paralysis after eating food cooked in adulterated mustard oil. A physiotherapy program has been set up, and UMCOR in India is working with Anglican Canon Subir Biswas and his Cathedral Program in serving the victims in various ways, including feeding and supervision of physiotherapy by social workers, wrote the Rev. Robert V. Marble, India UMCOR representative. The victims are among Calcutta's poorest people.

In the continuing aftermath of the Bangladesh strife of a year ago, UMCOR has sent \$6,000 to aid Bengalis (the majority population of Bangladesh) stranded in Karachi, Pakistan, and suffering in various ways, Dr. Haines said. Food, medical aid, educational assistance and other forms of help are being provided through various secular and church groups, including some Bengali self-help groups, Dr. Haines said.

An Inclusive Church

by Kenneth R. Jones

If the United Methodist Church had no white members, it would be the seventh largest Negro denomination in the country. There are more black members in our denomination than there are in the Presbyterian, Episcopal, United Church of Christ, American Baptist, and Southern Baptist denominations combined.

If the United Methodist Church had no

white members and no black members it would be the largest red denomination in the country. More American Indians belong to our church than to any other.

If the United Methodist Church had no white, black or red members it would be the largest yellow denomination in the country. One-half of all Japanese Americans who are Christians belong to our church.

If the United Methodist Church had no English speaking members, it would be the third largest Spanish-speaking denomination in the country.

Our great church not only sings but demonstrates, "In Christ there is no east or west, in Him no south or north."

The above message by the Rev. Mr. Jones, pastor of Trinity United Methodist Church, Atlanta, Ga., accents one of the emphases of Human Relations Day, Jan. 28, 1973. This is a new day of opportunity for us to express our belief in the inclusiveness of our church. Our giving of \$1 million on this day for projects of self-development and fulfillment among minority groups can be an expression of our genuine belief and Christian concern.

DUKE PROF RECEIVES \$1,000 TEACHING AWARD

DURHAM, N.C.—Dr. Harold T. Parker, a Duke University history professor who regularly rises at 4 a.m. to review the lectures he delivers from memory, has been awarded the Annual Distinguished Teaching Award by the National Association of Schools and Colleges of the United Methodist Church.

The \$1,000 award was presented at the Association's annual meeting in San Francisco Sunday.

Parker was described in the first Duke Student-Teacher Evaluation Book as "the finest teacher in the University."

Author of two books on European history and co-author of two others on western civilization, Parker has spent his teaching career at Duke where he became an instructor in 1939.

Issues & Opinions

LAYMEN MUST SHARE BLAME

In the November 1971 issue of *The North Carolina Christian Advocate* I wrote an article entitled; "Evangelists Needed," to which I received over 300 letters, cards and telephone calls, I suppose it was because the article was highly critical of our church and the Conference leadership.

Now I feel that I must show the other side of the coin in regard to the laity of our church and their actions and attitudes.

Being from Virginia, I am amazed after five years in North Carolina at the lack of Methodism being practiced in most of the churches, particularly the ones with less than 300 members.

What I have seen is a conglomeration of Pentacostal Holiness, Church of God, Primitive Baptist and Do-it-yourself religion. We have so many "junior" preachers that they are coming out of our ears, pulling the congregations first one way and then the other.

These smaller churches have no intention of growing because someone might lose their place in line if new members were admitted. When someone visits they are tolerated and that is about all. They are controlled largely by families, and they do as they darn well please, and act as though they had never heard of the "Discipline" or book of laws that controls our church.

Pastors are treated with little or no respect, the laymen feeling that because they own a Bible and a Concordance, they are fully prepared to preach and teach God's word. The laymen refuse to accept the fact that a minister, whether seminary trained or not is required to put in many hours and years of study. Any used car salesman, plumber, television repairman, grocery clerk can suddenly transform himself on Sunday morning into St. Paul, and the odd thing about this is, the congregation will follow him before they will follow the minister.

Old men who should have been put out to pasture long ago still control the purse strings, and who cares that he forgets where he put the collection from last Sunday, or that he blabs to everyone who gives

what and why...he is a member of the family...and families must stick together even if it means that all will go to hell.

I for one am tired of the belly-aching done by the laity of our church when at least one-half of the blame must be laid at their doorstep. It is a shame that old Satan controls the church.... and that Jesus Christ has little or no effect upon the hearts, minds and actions of so many people today.

Rev. H. D. Scott
Fayetteville

BIG BUSINESS

Sometime ago, my neighbor was invited to our church. His reply was that church have gotten too much like *Big Business* and he had no interest in becoming a part of it. At that time, I said, "Surely, the church is Big Business. It should be our Biggest Business. The term Big Business then had a different implication for my neighbor and me, but recently I'm getting his message. I'm sorry I have to agree with him. Although, through the years, there have been things in the Methodist Church I could not defend, I have refused to stereotype all Methodists as selfish, and unchristian because of a few instances, that could in no way justify. I wish I did not know about the minister who found a \$30,000 house not up to his standard of living, and would not unpack his furniture while his brother, *whom he does not visit*, lives in such a very *lowly home* with a sick wife. I wish I didn't know about my elderly friend, who died in most depressing circumstances. The Methodist Home would write her later. She never heard, and the minister never found where she lived in the last years. I wish I had not had to. It was not my purpose in this writing to bring up these instances. There are others as pertinent, but as I said, I'm glad these cases are atypical. And, it may be now, since there is some remuneration for traveling there will be more awareness of the needs. For what *good* this pay does the minister in service, I will be thankful, but it has ta

om his profession that which can never
measured in dollars and cents.

When our District Superintendent asked
two years ago to raise the minister's sal-
ry, we readily agreed to do so. The raise
us long overdue, and we felt ashamed,
at we had considered only one side of his
ling expenses. He had a lovely furnished
lme, the maintenance of which was no
epense to him. His salary was more than
te majority of his parishoners; even those
who had spent far more for education, had
more years training and experience in their
spular positions. Nevertheless, as the Dis-
tict Superintendent pointed out, even in
ste of the good gifts often bestowed
on him, there were sacrifices for him to
rke, to have a savings account, to pay
hospitalization and tremendous traveling
epenses. We wanted our pastor to have an
aequate income, and I believe would have
raised his *salary* another two thousand
rather than have the dollars earmarked —
\$30 for hospitalization, \$800 for utilities
tset the income tax straight, and consid-
eably more than \$1000 for gas mileage,
bnging the total income to more than ten
thusand a year. We have been told there is
suh a scarcity of ministers in the United
Mhodist Church, and according to the
la of economics, that "ups" the price of
thm, no matter what their status is. I want
tee some of St. Francis of Assisi, and yes
sae principles of Guatama Buddha in our
lurch, but commerical values are in the
w. The abundant life with the warmth of

love and mercy is moving toward one of
hard, cold business deals.

Thank God, I have a memory to cher-
ish—of the Circuit Rider, who said, "I'll go
where you want me to go, O Lord. The
parsonage is all right, I was reared in a
house not so good. Taking orphans to the
Children's Home and drunks to the Keely
is part of my work. Don't even thank ME
for it."

Yes his was *Volunteer Action*, because
he had volunteered in the army of his
Lord, and when he was sent to serve seven
churches, one thirty miles from the parson-
age, he didn't say, "When this gasoline cost
is figured, I'll be getting a cut in salary."
This kind of thinking, I understand, is a
valid reason for keeping in line with *Big
Business*. I wonder if all our ministers who
are so greatly concerned about collecting
for the two gallons of gas they burned on
their trip to the hospital (and don't buy
any groceries on this trip—that's a separate
mission) will not come to realize in the end
that while they have more money in their
pocket, they are not nearly as *rich*.

Many of my friends and relatives, have
left the United Methodist Church. They
say they feel the spirit of Wesley and
Asbury more in other churches. I am not
leaving my church, but I sometimes feel
my church is leaving me and going with *Big
Business*.

Mrs. Jemima W. Barefoot
Summerfield

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District Lay Rallies To Highlight February Activities

The North Carolina Conference will be involved during most of February with a series of District Lay Rallies. One is scheduled for each district with the first one in the Sanford District on February 5 and the final one to take place in the Rockingham District on February 22.

These rallies have for a number of years been a vitalizing force in the conference. They have called forth large assemblies of laymen together with their pastors. This year, particularly, a special effort is being made to secure a vastly increased attendance among men and women. The latter have been attending heretofore at two or three of the rallies, but this year it is hoped that they will come to all of the rallies.

Fittingly enough, Bishop Robert M. Blackburn is to be the featured speaker at all the rallies except one. While he has traveled widely over the conference since his assignment to the Raleigh area in July, this would afford many members of the conference the first opportunity to hear their new bishop.

The general format of the rallies will be a dinner served from 5 p.m. to 7 p.m., with the program to start promptly at 7. It is anticipated that the meetings will conclude by 9 p.m. Special music will be a feature of each of them. The Burlington District will provide special music by an octet of men's voices, while the Wilmington District will hear special musical renditions by the Lake Waccamaw Boys Home Choir.

The Raleigh District will hear messages from Dr. J. Lem Stokes, II, member of the Western N. C. Conference now serving with the state's consolidated university system, and Dr. David W. Flude, who is secretary for coordination and interpretation of the United Methodist Committee for Overseas Relief. The Goldsboro District, besides having Bishop Blackburn as speaker will also hear a Japanese student, Ko Hirano and W. Campbell Helroyd, an insurance executive from Raleigh.

A committee under the chairmanship of Harvey Mitchell of Burlington will make selections for Methodist Men's Club Awards in each district. The awards will go to the club year in each district which is considered to have been most active and creative during the past year. Also, a special Bishop's Award will be given to the Outstanding Methodist Men's Club in the conference.

The Key 73 project is due to be emphasized in the rallies. As in the past, a special collection will be taken to be applied on a district scholarship fund to give assistance to ministers and other persons who are in training for church-related vocations.

The full schedule of time and place for the rallies is listed below. Serving on the evening meal will start at 5 p.m. and the program will commence 7 p.m.

Feb. 5 Sanford District: North Moore High School

Feb. 6 Raleigh District: Edenton St. UM Church, Raleigh

Feb. 7 Durham District: Durham Civic Center

Feb. 8 Greenville District: Jarvis Memorial UM Church, Greenville

Feb. 12 Elizabeth City District: First UM Church, Elizabeth City

Feb. 13 Rocky Mount District: First UM Church, Rocky Mount

Feb. 14 Burlington District: Graham High School, Graham

Feb. 15 Wilmington District: The Boys Home, Lake Waccamaw

Feb. 19 Goldsboro District: St. Paul UM Church, Goldsboro

Feb. 20 New Bern District: Trinity UM Church, Jacksonville

Feb. 21 Fayetteville District: Hay Street UM Church, Fayetteville

Feb. 22 Rockingham District: Scotland High School, Laurinburg.

Key 73 TV Special Draws

Large Audience

NASHVILLE, Tenn. (UMI)—“Faith In Action,” the Key 73 launch television special, was viewed by approximately 65 million people on January 6 and 7, according to the Rev. Ronn Kerr, chairman of the Key 73 launch activities for North America.

Mr. Kerr, director of communications for the United Methodist Board of Discipleship’s Division of Evangelism, Stewardship, and Worship, said the program appeared on 667 stations in the U.S. and Canada, most between the hours of 6 and 8 p.m. Saturday, January 6.

Mr. Kerr said it is believed that “Faith In Action” received the largest syndicated public service placement in the history of broadcasting. Although he estimated the audience at 65 million, Mr. Kerr said network media experts evaluating the placement pattern told him that the audience was at least 75 to 80 million.

Key 73, including more than 140 religious groups in the U.S. and Canada has as its goal, “Calling our continent to Christ.” In addition to the launch telecast, Mr. Kerr said “Faith In Action” is being scheduled on several cable systems and on the Armed Services Network around the world.

Films of the television special are being made available for local use by the Key 73 Executive Offices, 418 Olive Street, St. Louis, Mo. 63102 at \$199 per print.

An eight-page study guide designed for use with “Faith in Action” is available from Tidings, 1908 Grand Avenue, Nashville, Tenn., 37203 at 25 cents per copy or in quantity.

Other launch activities for Key 73 included a Noon Prayer Call which Mr. Kerr said provided the opportunity for Christians in nearly every North American community to pray at noon each day “that

many would be led to Christ.”

On Sunday, January 7, hundreds of interdenominational launch rallies of many different styles were held across the U.S. and Canada, Mr. Kerr said.

The launch phase of Key 73 was planned and implemented by an interdenominational task force made up of several hundred persons. Chairman of the task force was Mr. Kerr. Sub units of the task force were headed by the Rev. Everett Curry, Los Angeles (American Baptist), Dr. David Augsburg, Harrisonburg, Va. (Mennonite), the Rev. Bob Yawberg, Ft. Wayne, Ind. (Churches of Christ-Christian Churches), the Rev. Virgil Megill, Philadelphia, Pa. (United Methodist), and Dr. Ben Armstrong, Madison, N.J. (National Religious Broadcasters).

FUTURE OF COCU BEING CHARTED

For two years a proposed plan of union for a wide segment of churches in the U.S. has been under study by several hundred thousand local church members across the nation and now the results of their labors are being carefully woven into a map for the movement’s future.

“The churches have been heard and the Consultation on Church Union is charting the future in terms of what has been voiced,” said the Rev. Paul A. Crow, Jr., general secretary of COCU.

Tabulation and computerization of some 8,500 separate comments about the plan began a few months ago and an “Implications Team” headed by Dr. Rachel Henderlite, an Austin, Texas, theological professor, is preparing its recommendations for the COCU plenary to be held April 2-6 in Memphis, Tenn. It is clear, Dr. Henderlite said, that in the past two years the churches have asked the Consultation to move from “conversations about” to “experiments in” union.

Sunday School Lesson

By DR. RAYMOND A. SMITH
(International Lesson Series)

FOR FEBRUARY 4



A New Heart and Spirit

Background Scripture: Ezekiel 11:14-21;
36

Lesson Scripture: Ezekiel 36:22-32

In our last lesson from Ezekiel emphasis was placed on the judgment of God. In this lesson the overall emphasis is on the grace of God. Some have argued that the phrase "the grace of God" is a doctrine that belongs only to the New Testament. This, however, is not true, for a close examination of the Old Testament record will show many examples of it.

The reader will be struck by the similarity between the Scripture for today's study and that of Jeremiah's doctrine of the New Covenant. Even the Sinai covenant can be considered an act of grace, since it was freely offered by God to the people of Israel. This means it was the gift of a Sovereign to his people rather than an agreement hammered out in a confrontation between equal parties. The thought here in this passage (Ezekiel 36:22-32) is so much like that of Jeremiah's that it has even been suggested that Ezekiel had before him a copy of Jeremiah's writings as he wrote.

So, in order to understand today's lesson, we go back once more to the conception of the Covenant, a theme which runs through the Old Testament and continues into the New. Ezekiel seems to emphasize the fact that it was not only for the benefit of Israel that this "new heart and new Spirit" are to be given them; it is also for the sake of "God's name" that this is being done: "It is not for your sake, O Israelites, that I am acting, but for the sake of my holy name, which you have profaned among the peoples where you have gone." This could mean the people had worshiped

some of the gods of Babylon when they went there. Perhaps they thought Jehovah had forsaken them. They had not yet come to see that all this exile and suffering was discipline imposed upon them.

But there is a better day coming. "When they (that is, the other nations) see that I reveal my holiness through you, all nations will know that I am the Lord. Then comes the promise that: "I will give you a new heart and put a new spirit within you; I will take the heart of stone from your body and will give you a heart of flesh . . . I will cleanse you from the filth of all your idols and you shall become a people and I will become your God."

Then comes the word that the people will remember when they remember what God has done for them, and how they have, in the past, treated him: "You will recall your wicked ways and evil deeds, and you will love yourselves because of your wickedness and your abominations." The people are forgiven by a long-suffering and merciful God, but they would not be able to forget their unfaithfulness. It remained for a later time to envision a God who not only forgives but who wipes away the very memory of former sins. Some readers will remember the line in Charles Wesley's great hymn "A thousand tongues to sing" which describes the truly blessed condition of the redeemed soul. "He breaks the power of our *deceitful* sin, he sets the prisoner free." Often do we find people for whom this seems too good to be true! They have been accepted, but they can't believe they have been accepted. Added to their daily struggle against sin, they have to carry the memory of former sins now forgiven. In this they never experience the full joy

emption. To put it another way: They don't seem to be able to accept God's acceptance of them.

Now there are many people in the secular world whose business is said to be that of clearing away the many defenses we have put up, and showing us our real selves. Some of these doctors are said to assume that, once we have the guilt uncovered and are able to see what caused our misery, we shall be rid of it. Sometimes it takes years of interviews, and also a great deal of

money, to reveal the hidden springs of undesirable behavior. It is the Christian faith that more is needed than simply the exposure of the unconscious forces that have brought a life to its sorry state. We have to take the leap of faith. We have to enlist super-human powers on our side if we are to get "a new heart and a new spirit." This is the miracle of renewal, not only for those communities of faith we call churches, but also for each of the individual souls that make up their membership.

SUNDAY SCHOOL LESSON

FOR FEBRUARY 11

God's House and Yours

Background Scripture: The Book of Haggai
Lesson Scripture: Haggai 1:18, 12-15

Our lesson for this date is from a short book of scarcely two pages whose central message is simple: "Build the temple." However, upon closer examination we find that its point of view is somewhat more limited, and even narrow, when compared with the prophetic writings of the "giants of prophecy" like Amos, Jeremiah and Isaiah. The book, and the events surrounding it, are exactly dated. "In five addresses, ranging from the sixth to the ninth month of the year 520 B. C. Haggai exhorted Zerubbabel the governor and Joshua the high priest, joint leaders of the Judean community, to assume official leadership in the reconstruction of the temple, and to urge the priests to purify the cultic worship." These projects were first of all, urgent practical steps toward unifying the disunited religious life of the community. But Haggai saw them as necessary preparations for the messianic age; upon completion of these enterprises the wonderful era foretold by the earlier prophets would come, God would bless his people with fruitfulness and prosperity, overthrow the heathen empires, and establish Zerubbabel as the messianic king on the throne of David." So does Prof. R. L. Hicks introduce the lesson to the book of Haggai on page 1145

of the Oxford Annotated Bible.

The exiles had come home from Babylon some 18 years earlier, soon after Cyrus' edict of liberation. They found the temple in ruins and the walls of the city torn down. They had to begin all over again. Their attention had to be directed, first, to simple survival; they could begin by rebuilding the temple. "It is not yet time" was their excuse, and it certainly seemed reasonable. It took a man possessed with conviction and burning with religious zeal to shake them out of their lethargy. Such a man was Haggai, who is careful to emphasize to the people that his message is more than his own idea — it is the direct command of God. The re-building of the temple was accomplished, but they never succeeded in putting Zerubbabel on the throne for reasons unknown to historians.

Haggai believed the spiritual and economic depression in which the community was living could be traced directly to God's displeasure with them for not rebuilding the temple. Here he differs from such former prophets as Amos, Micah, Jeremiah and Isaiah. There is some evidence that Isaiah believed the first temple could never be destroyed, but Jeremiah, in a famous sermon (see Jeremiah, ch. 7) expresses disgust with those who believe the temple will save them. This chapter should be read and studied as a contrast to the

point of view of Haggai. For Jeremiah it is not the temple which will save them, rather it is a return to covenant living, to justice, and the doing of God's will in the common affairs of life. Haggai, on the other hand, insists that God's favor could never be expected until the temple was rebuilt. As things turned out he was proved wrong, for Judaism persisted and even thrived under synagogue worship after the last temple has been destroyed by the Romans in 70 A.D. The synagogue dispensed with sacrifices and raised prayer to a new level of significance.

Now what is the real issue in this lesson? Can we see it as an ancient example of the eternal struggle between formal worship, on the one hand, and right living on the other? Does it not raise the question as to just how important church buildings are in the promotion of religious faith? There

is a jingle which goes like this:

"Let us build a new church" said all guilty people.

So they built a new church, with a much taller steeple.

But with all their hard work, it did amount to much,

For they forgot to change themselves when they got their new church."

Social radicals never tire of reminding the world that the money spent for church buildings could have been given to the poor. But the same could be said of hospitals, nursing homes, art galleries, schools, buildings, etc. The era of cathedral building in Europe was often a community endeavor where rich and poor joined together in building something which they believed would glorify God. Read the words of Jesus in Matthew 23:23.

IN MEMORIAM

JAMES P. HARVIEL

James P. Harviel 81, a veteran of World War One, died October 5, 1972. He is survived by one daughter, Mrs. Robert Kruer, and six grandchildren all of whom live in Atlanta, Ga. His body was laid to rest in Mt. Zion United Methodist Church Cemetery of Cornelius, N.C. All his 81 years were lived in Cornelius, except the time spent in the U.S. Army in World War One.

When he retired, his activities in church and community did not cease. His church asked him to lead in renovating and modernizing, Mt. Zion Methodist Church Cemetery, with full cooperation of his church a wonderful job was effected, the markers were placed in line, the ground leveled, grass sown, and kept mowed.

While the Mt. Zion Scantuary was under construction, he gathered about him a group of ladies who were willing to give the time and service to prepare a good hot lunch for the men who were working on the church. All the net proceeds were given to the church building fund.

Since, he was an ardent baseball fan, he was asked to lead the American Legion ball club for Cornelius. This he did with special merit. Several boys from the Cornelius club went on to big league ball. Hoyt Wilhelms became a special pitcher for the New York Giants.

Mr. Harviel was a sincere Christian who tried to square his life by the rules of his church. He could have made the words of Paul to Timothy

his own, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day: And not to me only, but to all of them also that love his appearing."

Rev. F.W. Cox

MRS. HAZEL NICHOLSON COX

Members of the United Methodist Women of the Richlands United Methodist Church will pay tribute to one of our beloved former members, Mrs. Hazel Nicholson Cox, who passed away November 9, 1972.

She was the daughter of Dr. J. L. Nicholson, a longtime faithful member of our church. He is known for his love of people and loyalty to his community.

"Miss Hazel" was the teacher for over 25 years of the Nursery and Kindergarten classes, touching the lives of many of our present members who remember her fondly as the first teacher in the church school.

During her life she was a dedicated Christian and was active in all phases of the church work as a member will live long in the lives of those who knew her.

Because of her long, faithful, and devoted service to the church, she will be remembered in a very special way.

UNITED METHODIST WOMEN
Lucile B. Winstead, President

ADC Help Refused

In Methodist Hospital Strike

NASHVILLE, Tenn. (UMI)—The United Methodist Appalachian Development Committee (ADC), has temporarily withdrawn a direct "states rights" confrontation with officials of the Kentucky Annual Conference over a strike of workers at Methodist Hospital in Pikeville, Ky.

The Committee, with 28 members present at its January 6 meeting in Nashville, heard a report from Dr. Shirley E. Greene, ADC liaison from the Board of Global Ministries National Division. Dr. Greene explained that a fact-finding committee established following October action of ADC had not visited Pikeville because of pressure from United Methodist officials in Kentucky.

More than 212 non-professional workers at the hospital went on strike last June. Represented by the Communications Workers of America, the striking workers charged management with harassment, harsh and unnecessary supervision, no seniority rights, no job security, no promotion rights, low pay, discrimination, no holidays, excessive work loads and undisciplined discipline, including discharges without proper cause.

The hospital board is elected by the Kentucky Annual Conference upon nomination of the Conference Board of Health and Welfare Ministries.

Dr. Greene said the Union welcomed the "fact-finding" ADC committee but Kentucky church officials and the

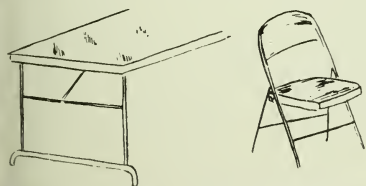
Board members said the "outside" committee should not "intervene" into internal matters of the Conference.

Following the report the Committee agreed to communicate with Louisville Area Bishop Frank L. Robertson their concern and support as he seeks to bring the issue to a solution. The Committee also voted to convey their concern over the Pikeville situation to the Southeastern Jurisdiction College of Bishops.

The Rev. H. H. Green, Lexington, Ky., Louisville Area staff member, said more than the hospital strike was at stake. "The real issue here is the connectional system of United Methodism," he declared. "I have tried to assure Kentucky officials that ADC is not an 'outside' group, but the issue remains as to how connectionalism and the principles of General Conference can operate locally."

The Union has published full-page ads throughout the Pikeville area calling attention to the United Methodist Social Principles which clearly support the "right of public and private (including farm, government, institutional and domestic) employees and employer to organize for collective bargaining."

The National Labor Relations Act which defines how workers can legally form unions and bargain with their employers does not include non-profit hospitals.



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Court's 'Forced' Chapel Ruling Wins UM Support

WASHINGTON, D.C. (UMI)—A Supreme Court ruling against compulsory chapel attendance at U. S. military academies was welcomed here by several United Methodist leaders related to the situation. The decision supports a General Conference position taken in 1968.

The court refused (Dec. 18) to review a lower court decision that compulsory attendance is an "establishment of religion" contrary to the Constitution's First Amendment.

Exactly what effect the ruling will have, except to cancel the mandatory aspects of chapel services, was not certain, since the U.S. Court of Appeals has yet to issue an order implementing its July decision. However, the Army, Navy and Air Force schools already had somewhat modified their chapel regulations since the suit was brought in 1970 by some cadets and midshipmen.

The church's 1968 General Conference, in an extensive statement on Church-Government Relations, held that standards for government chaplaincies should include one that "participation in religious activities must be on a purely voluntary basis; there must be no penalties for nonparticipation, nor should there be any rewards for participation."

The executive now handling church-government affairs for the Board of Church and Society, the Rev. J. Elliott Corbett of Washington, said the decision is "most appropriate." He added: "Very few religious enthusiasts have been generated as a result of 'forced' attendance at church.... The real challenge to religious leadership has always been to make worship an enticing spiritual experience and not a pain."

The UMC chaplaincy agency had debated the issue and decided against taking a stand, in 1970. Its executive, the Rev. A. Purnell Bailey of the Division of Chaplains and Related Ministries, said, however, that he was "glad to see the official position (on attendance) come into accord with that of the church."

The interdenominational General Commission on Chaplains and Armed

Forces Personnel had entered the case as a "friend of the court" and on behalf of protesting students, though United Methodist members abstained from this action. That commission's executive secretary, Rev. A. Ray Appelquist of Washington, said he was not pessimistic about the difficulties the academies will have with chapel participation because "one of the best elements is already voluntary—hundreds of students who teach Sunday school classes, sing in large choirs, attend Bible study classes or share in evening morning, cadet-run prayer meetings." He added that the academies may "begin to enjoy the vitality of knowing that all the men who attend services are there because they want to be."

The Rev. Francis L. Garrett, a United Methodist who is chief of Navy chaplaincy, said he viewed the ruling with mixed feelings, seeing the loss of a "long and valuable tradition," but ready to accept the court's ruling "with cheerfulness and cooperation."

Garrett noted that Annapolis midshipmen have had three basic options: attending academy chapel services, going to the church of their choice in the adjacent community or attending a class on campus. He noted that a large majority take the first option and only a small number take the latter.

For the Air Force, Chief of Chaplains Roy M. Terry, also a United Methodist, said "we're geared to move on with the ruling, and see no great problem." He pointed out that the mandatory 11 a.m. Sunday service was only a small part of a large and otherwise voluntary program. The largest proportion of cadets attend the chapel, with others making the trip into Colorado Springs for denominational services. In addition, fourth year students were not required to attend services.

At the Army's West Point, N.Y., cademy, an official said cadets have been required either to attend chapel services or a faculty-taught course in ethics and morality. Relatively few take the latter option, he said.

WORSHIP

(Continued from page 5)

rough words recorded by our forefathers and handed down to us. God can then direct us with a new optimism, a new outlook on life, a renewed energy. He motivates us to do what he would have us to do. And he only can do this as we open ourselves to Him. This can and will happen at a worship service, if we'll remember that true worship is to have a great Christian experience. For not only is he there uniquely in His Holy Spirit, but also here in the person of Jesus Christ the personification of God the Father, the only way we can relate to God, the very Being Being, the ultimate Truth.

You can't describe or relate to anything you have no experience with, no memory

Mr. Bailey:

IS WORSHIP A MEANS OR THE END—"That dog won't hunt!"

Listen, that is heresy—idolatry making the worship the object of Christians. It's only a means—a vehicle—it's only the means on which you get there!

I rode here today on a bus, you may have ridden here in a new Pontiac Bonneville—but we still got here.

I see worship like Jesus described drinking the living water. It doesn't matter what the container we use—dixie cup, straw, dipper, silver chalice, hands—what matters is God's *spirit* and not the form that holds it! Containers can transport or communicate him but only the heart can hold him!

You remember those Soul Brothers in the Old Testament. They called their group "the Israelites," well when they were taken in Babylonian captivity they had the same problem. How to sing a "new song" in a strange land? They sat down on the creek banks and cried, "How away from the Temple, tradition and in a new strange culture do we sing a new song to the Lord?"

I am tired of weeping beside the river Babylon—I am tired of the collect of tears—I want to sing a new song in a strange land and I am willing to take the chance and experiment with something new to reach God—I need him so!

Mr. Gillespie:

Maybe we cannot agree on what is proper worship, but I believe it would be proper for us to worship together—NOW.

Mr. Bailey interrupts:

OK, Let's get together, I'll meet you at the altar—Even better together we will meet God at the altar.

(The two ministers meet in the center of the chancel and approach the altar together where they kneel in prayer.)

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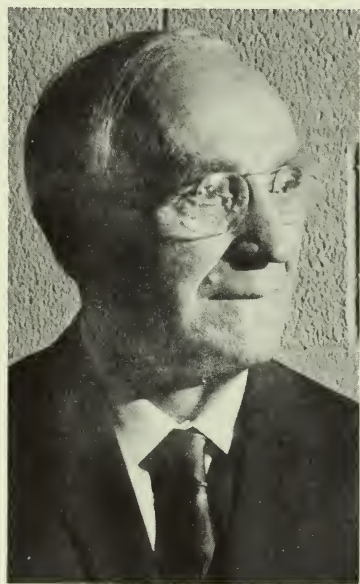
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Ernest Cornelius Widenhouse Taken By Death



Dr. Ernest Cornelius Widenhouse, 82, died Thursday, Jan. 18 at his home in Greensboro. He had lived in Greensboro and vicinity for 28 years.

A native of Cabarrus County, he attended Mount Pleasant Institute and Rutherford College and in 1919 graduated from Emory and Henry College. He also had a degree from Boston University, and later attended Yale University and then Hartford Seminary.

Brother Widenhouse joined the Holston Conference in 1917 and his early ministry was there and in the West Virginia Conference. He came to the Western N. C. Conference in 1929 and remained until his retirement in 1958.

Among surviving relatives are his widow, Mrs. Wanetta Gilmore Widenhouse; a son, Ernest C. Widenhouse, Jr. of Baltimore, Md.; daughters, Mrs. M. P. Profitt, Jr. and Mrs. Joe G. Hackett of Greensboro, and Mrs. W. L. Hollister of San Jose, Calif.

Funeral services took place on Saturday, Jan. 20 at Forbis and Dick Memorial Chapel. Officiating ministers were Dr. Harley M. Williams, pastor of West Market Street U M Church; and the Rev. Jesse G. Wilkinson, retired and associate pastor of Centenary U M Church. Burial was in Forest Lawn Cemetery in Greensboro.

Mrs. A.L. Watson Succumbs

Mrs. Alfred L. Watson, mother of Mr. Billy V. Hunter, wife of the minister of West Bend United Methodist Church passed away on Dec. 28, at the Forsyth Memorial Hospital in Winston-Salem. In addition to Mrs. Hunter, Mrs. Watson is survived by her husband Mr. Watson of Winston-Salem and one grandson Jonathan of Asheboro.

Florida Methodists To Combine Cruise With Study

The Florida Conference has come with a new wrinkle in Bible Study: i.e. "Adult Bible Cruise." The good ship *Saga* of Norway will sail from Miami on Saturday, July 7 and return to that city a week later. While it cruises through the islands of the Caribbean, its passengers will take time to hear lectures by Dr. W. J. A. Powers, professor of Old Testament at Perkins School of Theology, as he offers a course on "A Fresh Look at the Old Testament."

The cruise is under sponsorship of the Adult Department of the Florida Conference, which deserves an "A" grade of imagination and ingenuity. Of course, cruises by various professional groups are dime a dozen, but as far as we know, no body has previously come up with a Bible Study Cruise.

Churches on Advocate Club Plans

This is not a complete listing of the churches on the All-Administrative Board and Every Family plans but only those subscribing since the list printed in the *Advocate* of Dec. 14.)

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EVERY FAMILY

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Scotland Neck, C. F. Grill
Wilmington District
Wesley Memorial, Wilmington, V. C. Tyson

UM, Presbyterian Churches Merge

The Consultation on Church Union (CCU) "has given us new life," says a United Methodist minister, Rev. C.F. Gomer, whose church in Kingston, Pa., has joined a United Presbyterian church just across the street. Both buildings were destroyed by June's devastating Susquehanna River Flood, along with an estimated 99 per cent of the town of Kingston. A total of \$300,000 damage was done to the two church buildings.

The name selected for the new congregation (which retains some ties with both "mother" denominations through benevolences and other factors) was the Church of Christ Uniting."

Under the plan of union, the United Methodist building is being used for education, worship and administration. The Presbyterian building is to be used as a one-stop social service delivery building, under the auspices of HUD.

Hargis Loses Tax Exemption Status

The publishing and broadcasting operation of Dr. Billy James Hargis's called Christian Echoes National Ministry, Inc. has had its federal income tax exemption revoked. A ruling to that effect has been handed down by the 10th U. S. Circuit Court of Appeals at Denver, Col.

The basis of the ruling was that Christian Echoes has both attempted to influence federal legislation and has attacked political candidates running for office.

In 1966, the Internal Revenue Service had revoked Christian Echoe's exemption, but the action was nullified by Judge Allen E. Barrow on the grounds that Christian Echoes was a church.

CONGREGATIONAL PRAYER

Our Father, I come before you petitioning for these thy children. In the personal life of each of us there is much pain and tension, in the midst of which we constantly try to find a holding-on-place. For many of us, that holding-on-place is that faith we have in your love, our Father. *When we feel loved and accepted by you*, we are able to get in touch with strength within ourselves which before we did not know we had. *When we feel loved and accepted by you* we do not need miracles to solve our problems; but we find the strength we need within our very selves—whether it be strength to change or whether it be strength to live with certain pains and tensions which are ours to bear even though their presence usually makes no sense to us.

I pray that each of us here today will accept that you love us and will through faith find sufficient strength in ourselves to deal with that one thing in each of our lives which is causing the most insecurity or the most tension.

Our Father, at times we get so concerned about our own personal weaknesses that we neglect to reflect on our participation in gross national weaknesses and sins for which we must equally bear responsibility.

In petitioning for these thy children, I pray that thy judgment will probe us to be more responsible to thy children throughout the world. Bring thy judgment upon us such that our integrity will not become as dry and as hard as the blood of thy children who died at the hand of our nation this past week.

As I petition, our Father, I realize that Jesus, thy son, was tried and crucified for a crime which he never committed. He was crucified as an insurrectionist who was thought to be against the Roman Government, when in fact his message was that You love and accept all people and that You demand responsible living of everyone who is to enter your kingdom. We are told in the Scriptures that "the way is narrow and few there be that find it." From these words we realize that as responsible Christians we may often be in the minority. Be with us and give us strength, we plead, to be that responsible minority.

Father, challenge us with thy judgment that we as Christians may be saved from the same mistake as that of the crucifiers of thy son, Jesus Christ. May we have the insight and discretion to understand that when being responsible to You we are not against our government, which is very dear to us. Yet, at times it becomes necessary to call into question particular actions of our government which stand against that great commandment which you gave us, "You shall love your neighbor as yourself." Our God, we plead that you will not forsake us as we strive to walk down the tediously narrow path of treating everyone as we would like to be treated. May we speak out against the unnecessary death of others as we would wish those others to speak out against our impending death, if our lives were being treated lightly and with little regard.

In thy name, our Father, we pray that you will hear us and that you will move us to responsibility.

AMEN

(Given by Rev. James E. Morgan, associate pastor of Hickory Grove UM Church, Charlotte.)



"BIBLE VALID FOR LIFE TODAY" SAYS DUKE UNIVERSITY SENIOR

"The Bible can be banned, burned, ignored or denied. But it won't go away for it is a living book with a timeless message that has bridged the generation gap for countless centuries. It still retains the power to change lives so that the unusual seems normal and only in retrospect does one observe God working."

The speaker was tall, 21-year-old blonde and bearded Mark Taylor, the sixth of Kenneth and Margaret Taylor's 10 children. Mark stopped between senior classes at Duke University to discuss how "The Living Bible, Paraphrased" has affected his life.

His father was with Moody Press, the publishing arm of Moody Bible Institute in Chicago, and first began to paraphrase the

(Below), In this article, Mark Taylor, a senior at Duke University, discusses how his father's translation of the Bible affected his life.

(Above), Dr. Kenneth N. Taylor, father of Mark, is the only American to singularly paraphrase the entire Bible. Taylor spent 14 years of his life single-handedly translating the Bible into contemporary style and language.

NORTH CAROLINA christian advocate

Vol. 118 Greensboro, N.C., February 8, 1973 No. 3

Bible when Mark was about four or five years old.

"Dad had tried to read the Bible to us during family devotions," Mark said. "After he finished the passage for the day and questioned us children it was often obvious that we didn't understand what the Bible passage had to say and especially what it had to say to us.

"So he experimented, working first of all to put Paul's letter to the Romans into easy to understand modern English. He read that to us during family devotions and our interest sparked considerably. That encouraged him to work on the entire Book of Romans and it was published by Moody Press.

"Friends urged him to work on some of the other New Testament letters. Finally, after seven years, he had finished them all. They were published as 'Living Letters' (by

(Continued on page 28)



WHERE IT IS

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The Bishop's Message

The thoughts of all of us are focused upon peace in Viet Nam. As we contemplate what is being said about it by the President and other interpreters, we may well call to mind a story from late November 1918. The Armistice had been signed, and a group of American doughboys were celebrating in a Paris restaurant. Suddenly, Marshal Ferdinand Foch, Generalissimo of all the Allied Forces, entered the restaurant and saw the American soldiers. Walking over to them, he offered his greeting and then added a prophetic and cryptic observation. "You may lay aside your weapons for awhile, young gentlemen," he said. "The war is postponed 20 years." This episode underlines the fragility of *all* peace, even as we are being told that the current situation in Southeast Asia bears characteristics of a special uncertainty.

But we are grateful beyond all power of expression for the dawning of hope that the involvement of the United States in the far-off affairs of Southeast Asia is now drawing to a close, albeit after untold loss of life and human tragedy. Our heartfelt appreciation should go out to every leader who has striven to bring this day to its dawning. Undoubtedly it is a propitious moment to re-study the grand design of our own foreign policy to be sure that it is tailored to meet the needs of a new era in human relations and history, and to avoid the repetition of catastrophes like Viet Nam.

This is also a propitious moment for people like you and me to re-assess our own attitudes. If the image of the United States has suffered in other places on our globe in recent years, this is at least partly

because our citizens have surrendered to tragic confusion where their own scale of values is concerned. Insensitivity to justice and its demands on all levels of life, capitulation before the weird pressures of moral revolution, carelessness in the integrity of politics and government, hypocrisy in religion — these may be areas in which our concern and conduct have always been deficient as citizens and Christians, but there is ample evidence that this deficiency in concern and conduct has plummeted to new depths during the last few years. *There is a terrible urgency about moral and spiritual rebirth in our land.* If the lessons of history are valid, it is obvious even to the casual student that the seeds of our own national destruction are already planted in the soil of the 1970's — and it may well be that these same seeds of destruction are lodged throughout Western Civilization. Only as each of us is willing to come to grips with his own sinfulness, both personal and social, will the tomorrows of our children and grandchildren have opportunity for meaning and happiness.

It is my conviction as one Christian man that this is what the present peace ought to mean to you and me. Our nation and particularly the Christian Church are under the inescapable religious judgment of the ceasefire. Even as thousands upon thousands of our finest young adults died on the battlefields of Southeast Asia, so must we who have become so comfortable in the lap of affluence's luxury be willing to make the sacrifice involved in fresh moral discipline and spiritual fidelity. We must be grimly aware of the perils that are upon our own doorstep, and hopefully eager to battle against them until we have once more a country worthy of the dreams of its founders and the admiration of all mankind. This would be the finest possible way for us to express our gratitude to the men who died in Southeast Asia and their families.

Earl G. Hunt, Jr.

February 8, 1973 3

TEL AVIV—If you have any doubts about the siege mentality that dominates Israel, it is soon dispelled when you arrive at Lod Airport, Tel Aviv. As our TWA plane parked in a remote corner of the airport, we were boarded by six young security officers wearing jeans and sport shirts that bulged suspiciously. We had been warned not to stand up, not to open any bags suddenly—to just sit. After a careful security check, we were finally allowed to disembark and make our way to the terminal where a group of scruffily-dressed guards, armed with sub-machine guns, patrolled the building.

More formalities. I requested the Immigration officer not to stamp my passport but to put the stamp on a separate form, otherwise I could not enter any other Middle East country if it had an

Christians there were in the Middle East, he looked surprised and said, "Oh, there must be at least 20,000, if you take all the Arab countries." The real answer is that there are over four million Arab Christians in the Middle East but they remain unknown by the vast majority of American Christians.

The YMCA and the YWCA in Jerusalem have excellent first-class hotel accommodations but remain 60-80 per cent unoccupied because American travel agents book their guests into Jewish hotels which are filled to capacity. Jewish guides replace Arab Christian guides in the Holy places.

What is happening to the Christian churches in Israel and the occupied West Bank? Ten years ago there were in this area alone, over 100,000 Christians but today it is reduced to half that number and at the present rate of migration, within another

Arabs And Christians: A Life Of Despair

by J. Harry Haines

Israeli entrance stamp on it, until my present passport expired. My request was granted with a grunt of disapproval.

Outside the airport friends were waiting for us. During the one hour drive to Jerusalem, I was briefed about the current situation. Same Arab-Jewish tensions. Nothing has changed.

After dinner that night with a group of Arab Christian leaders, we talked far into the night about the continued frustrations and uncertainty of the Christian community. One commented on the unending stream of tourists who come to Israel despite the tensions. Scores of American pastors bring their tour groups to walk where Jesus walked and to visit the Holy places, to pray in the Garden of Gethsemane, to walk along the shores of Lake Galilee, and return home never having encountered the Church at all.

A United Methodist minister had stopped in my office a few weeks before. He was leading his fifth tour group to Israel. When I asked him how many Arab

one to two decades, all that will remain will be beautiful church museums carefully maintained by the Israeli Tourist Board for future church groups to visit but the living congregations of Christian people, after 1,900 years of survival, will have gone perhaps forever.

Life for the Arab community, both Muslim and Christian, in the occupied West Bank is lived out in quiet despair as third-class citizens. Any reference to their harsh treatment by the Israeli authorities, is immediately denounced in America as anti-Semitism and a threat to Christian-Jewish dialogue, and so the critics remain silent.

The pressures in the Arab Palestinian community of 750,000 within the occupied zone are relentless and are all directed towards a single goal—the total exodus of all Arabs from the State of Israel to allow the goal of a 100 percent Zionist state to be fulfilled.

The drama of Jewish athletes killed at Munich by Fatah terrorists fills the world's

headlines, but when the Israeli authorities on the West Bank confiscate all the land in an Arab village for military reasons, put barbed wire around it for a few months and then settle newly arrived Jewish farmers on it, the world is silent. When the Israeli Air Force bomb three Arab Christian villages "by mistake" and the people stream into refugee camps taking their wounded with them, the world is silent. 300,000 Palestinian refugees have been rotting in refugee camps in the Gaza Strip for 24 years but a visit to the Gaza never appears on a tourist itinerary so it is never known.

Outside Bethlehem there is a new Ecumenical Study Center built at a cost of \$1,600,000 and is the gift of a Texas oil millionaire. Twenty-six Biblical scholars are in residence, half of them American seminary professors. Dr. Oscar Cullman is completing a commentary on the Fourth Gospel while in residence. Will this Center be a catalyst and an instrument of hope to the surrounding churches? The Swiss Vice Chancellor assured me that this was one of their aims but the primary purpose was scholarly research and nothing should interfere with that. It is all very confusing.

Meanwhile, within the Christian community, there are deep, seemingly irreconcilable differences. It has taken 65 years of negotiation for the Greek Orthodox, Roman Catholic, Ethiopian Coptic and Greek Catholics to agree to repair the Holy Sepulchre which is now underway at last. The disunity and mutual suspicions among the Christian community serves no good purpose at all and only exacerbates the situation. At the same time, the mutually experienced discriminations from without is driving Christians and Muslims together. Indeed, on this visit the most exciting person I met was a Muslim woman who has gathered around her a group of devoted Muslims and Christian women together to create cottage industries for scores of poverty-stricken families.

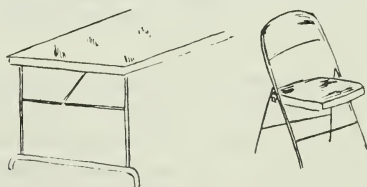
The Near East Christian Council is doing a fine job on the West Bank with family counselling centers, vocational

schools in the Gaza, land reclamation in Hebron.

UMCOR is supporting some of these operations knowing that assistance is making a real difference, especially for the young people as they face an uncertain future. New skills are being provided so they can leave the refugee camps.

After the rhetoric dies down, whether it is from Radio Cairo or the United Jewish Appeal, the real tragedy of the Palestinians may be known to the world—but then it may be too late.

(Dr. J. Harry Haines is Associate General Secretary of The United Methodist Committee on Relief, a Division of The Board of Global Ministries of The United Methodist Church.)



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EDITORIALS

On Church Pronouncements

The question of church pronouncements on issues of the day is continuously arising in religious circles. Some church members challenge the right of the church to speak out on controversial issues. Others do not challenge its right but question its wisdom.

As they relate to the United Methodist Church, the pronouncements in question usually come out of the General Conference, although statements passed by some annual conferences and boards also at times become a cause for anger and dissension.

Since the next General Conference is three years off and we are about midway between annual conferences, perhaps now would be a favorable time to deal with this problem in a calm way.

To start with, we affirm that the church has every right to speak out on public issues. Furthermore, at some times and on some issues it has a moral imperative, a positive duty, to speak out. Those who would deny the church this right would seem to have a serious misconception of just what the church is and what its God-given role is. They would confine the church to the status of an amiable non-entity, a pleasant observer of the passing scene. Only in its most moribund state has the church been willing to conform to such a status. When the church has been most alive it has been most concerned about the welfare of people: about their welfare as individuals involved in sin and evil, and about their welfare as parts of a multiplex social environment.

If the church founded by Jesus Christ is true to its Head and to the mission He has given it, then it must be concerned about all that happens to people. Agreed?

But that cannot be the last word on this subject. A further word must deal with truthfulness, with fairness, with compassion, with common sense. Not all churchly pronouncements, sad to say, are

overflowing with these ingredients. Church people, like other people, can make statements which bear evidence of insufficient knowledge of basic information and facts which do not reveal a fair and even-handed perspective; which are lacking in compassion; which run against the grain of plain, ordinary common sense. Perhaps lack of the latter is not so serious, but certainly a careless handling of truth or distortion of facts, a disregard of the principles of fair play, and an insensitivity to Christian charity are not to be lightly cast aside, either by a professing Christian individual or by a group of Christians acting as a unit.

Most of our deep-seated issues relate to complex problems, not simple ones. Most of our errors in dealing with such problems grow out of our over-simplification of them. We see one facet of a problem and we think we are looking at the whole of it. We have conditioned our moral reflexes in such a way that we react only to one set of values. It is bad enough for us as individuals when we are afflicted with such myopia; but when it comes out—as it sometimes does—in papers prepared for group affirmation the result is either ridiculous or tragic or both.

As concerns pronouncements and position papers, we opt for emphasis upon quality rather than quantity. Fewer statements on the issues of the day more carefully prepared with respect to accuracy and truth, fairness and compassion—with at least a pinch of common sense thrown in—would greatly enhance the church's image in the eye of the public and among its own members.

Sincerity based upon honestly held convictions looms large in our book of values. But sincerity is not enough. Every man has a right to his opinion, as we say. But no man has a *right* to be wrong in his facts. Truth and charity! These two together can build an impregnable fortress. But each alone, without the other, can leave one unprotected from attack.

United Methodists should pay close attention to the statements of position

which come from its General Conference and from other official sources. Most of these have been carefully formulated by knowledgeable persons and have a sound basis in scripture, in theology, and in understanding of the times. But not all! Fortunate is the man, be he minister or layman, who is well grounded in biblical truths and who is an avid and perceptive student of our times and circumstances. Such a person can bring to bear upon issues and opinions a caliber of critical judgment which is extremely important in a day when loose thinking and irresponsible permissiveness are riding the crest of the wave.

Liquor By The Drink Again

Every two years issues related to the liberalizing of alcoholic beverage control legislation come before the state legislature. In recent bienniums it has been the question of Liquor by the Drink (LBD). This year is no different. Already well organized forces have been at work laying the groundwork for LBD.

When you cut through all the facade and camouflage, you come to the question of profits. North Carolina is one of a very few states in the union where individuals as such do not make any profit off of the legal sale of hard liquor. Since the state, through its ABC system, has a monopoly, private business is left out in the cold. All profits from legal sales go to state and other governmental components. These sales are controlled by the state and carefully disbursed by it.

This situation seems to be well nigh intolerable to a group of business men who know that the possibility of lucrative profits for them is enormous — if they can once get control of the sale of liquor in their establishments. The convenience factor for their customers, of course, also enters into the picture.

Our present ABC system is really a compromise between those who favor out-and-out prohibition and those who would prefer the "open tavern." Under this

system, those who want to purchase and use hard liquor can do so with relative ease. On the other hand, there are control factors which limit some of the evil by-products which are derived therefrom.

To upset this balance by bringing in LBD will, we think, carry with it grave consequences. Where profit and liquor form a partnership the door is frequently opened to all manner of abuses, rackets and exploitative practices. In the main, we have been able to keep the big-time rackets out of North Carolina. LBD will tend to open the way for gambling syndicates and illicit operators of all sorts to come into the state. This has been the experience in other places, and there is no reason to suppose that it would not happen here.

We have a good state, with great and valuable assets. We have a high quality of citizenship, with a relatively stable society. Our people possess a good basic sense of values.

However, our social problems are on the increase. We are faced with increased crime, mounting deaths upon the highways, a growing rate of alcoholism, an alarming spread in the use of drugs and narcotics. Would it help to make hard liquor a big profit item for private business? The answer, we think, is obviously no!

If we are right about who are the real "pushers" for LBD, and their true motives, all of the earnest, straight-faced talk about "giving the people the right to vote" on the issue carries a rather hollow ring. If, however, the legislature should favor the taking of a vote let it be on a state-wide basis, and not a case of relatively small enclaves of people (Asheville, Charlotte, Greensboro, Raleigh etc.) getting a chance to vote and all of the rest of our people being deprived of a vote.

We have an idea that a great many North Carolinians are opposed to enactment of LBD legislation. However, the pivotal question right now is whether they will register their opposition in places where it will count: namely with the members of the General Assembly in Raleigh.

UM Leaders Express Relief Over Vietnam Cease Fire

WASHINGTON, D.C. (UMI)—Achievement of a cease-fire in Vietnam has brought from United Methodist leaders an expression of "great relief," a plea for repentance and reconciliation, and a call for new priorities to meet human needs.

The statement was issued by five bishops and four other national leaders, including top officials from the Board of Global Ministries and the Board of Church and Society.

Because the widespread death and destruction caused by the war "weigh heavily on our consciences," and because of "failure on the part of advisors and officials to raise moral or humanitarian considerations" in Vietnam policy, the signers urged widespread judgment and repentance. "We do not confine the application of these statements to citizens of the United States; however, we do believe that judgment and repentance must begin at home."

The statement welcomed indications that the U. S. government "is now willing to consider new relations with the various political factions in Vietnam and "even to contribute to the healing of the wounds of war and to post-war reconstruction in North Vietnam and throughout Indochina."

It added that "reconciliation is also urgently needed at home," both assisting veterans of the war and "giving thoughtful consideration...to the return and acceptance of all who resisted the war."

The group also urged the supporting and strengthening of the United Nations so that organization may take greater leadership in averting or halting hostilities in tension areas.

The plea for establishing "new priorities directed to the meeting of human needs" specified reduced military spending, efforts to end poverty and unemployment, to improve health and education, to solve

urban and rural problems, and to end racism.

The signers were Bishop O. Eugene Slater, San Antonio, Tex., president of the United Methodist Council of Bishops; Bishop Paul A. Washburn, Chicago, Ill., president of the Board of Global Ministries; Bishop James Armstrong, Aberdeen, S. D., president of the Board of Church and Society; Bishop James K. Mathews, Washington, D. C., vice president of Global Ministries for the Division of Ecumenical and Interreligious Concerns; Bishop John Wesley Lord, retired, Washington, D. C., executive coordinator of the church's Committee on Peace and Self-Development of Peoples; the Rev. E. McKinnon White Melrose, Mass., vice president of Church and Society for its Division of World Peace; the Rev. A. Dudley Ward, Washington, D. C., general secretary, Board of Church and Society; Dr. Herman Will, Washington, associate general secretary, Division of World Peace.

English Joins 'Upper Room' Staff

NASHVILLE, Tenn. (UMI)—William M. English, Wichita, Kans., has been named director of public relations and promotion for *The Upper Room*, world-wide daily devotional guide headquartered here.

The appointment, effective January 1, was announced by *The Upper Room* editor Dr. Wilson O. Weldon.

Mr. English has been serving as director of public relations and fund raising for the Institute of Logopedics, Inc., a rehabilitation center in Wichita for communicatively handicapped children. Previously he was director of communications for the Oklahoma City-Tulsa Diocese of the Roman Catholic Church, information director for



William M. English

the U.S. Air Force and a television news-
man.

Dr. Weldon said Mr. English will serve as coordinator of several Upper Room projects including all public relations activities for the Upper Room publications, chapel and museum.

"We have selected Mr. English because of his outstanding work and witness in both general and religious public relations and promotion and we are confident he will be a significant addition to the ministry of the Upper Room," Dr. Weldon said.

Mr. English, 34, is a graduate of Oklahoma City University. He and his wife Mary have two young sons.

The Upper Room is published in 44 editions and 39 languages with a circulation of approximately three million. Its headquarters here also house the Upper Room Chapel and Museum, Chaplain's Service program, the Upper Room Fellowship, a Family Worship Department, and a second devotional publication, *alive now!*

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Talbert To Be Nominated As Discipleship Board Head

According to United Methodist Information in Nashville, Tenn., Dr. Melvin G. Talbert of Lakewood, Calif., will be nominated to head the Board of Discipleship of the United Methodist Church.

The board's "search committee" will submit his nomination as general secretary to the entire 95-member Board of Discipleship when it meets in Nashville Feb. 20-23. Bishop W. Kenneth Goodson, Richmond, Va., is president of the Board of Discipleship and chairman of the committee.

Superintendent of the Long Beach District of the Southern California-Arizona Conference, Dr. Talbert is a native of Louisiana, has a BA degree from Southern University, Baton Rouge, La., a BD degree from Interdenominational Theological Center in Atlanta, Ga., and an honorary doctorate from Huston-Tillotson College, Austin, Tex. When elected by the Council on Ministries, he will become the first black person ever to serve in the top staff position of a major program board of the church.

The Council on Ministries is scheduled to meet in Atlanta March 15-16.

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WNCC Mission Board Helps Meet Human Need

GREENSBORO... United Methodists in western North Carolina who are members of the Board of Missions are discovering their involvement in humanity has become almost total.

The members of the Western North Carolina Conference agency, meeting Jan. 25 in Greensboro, were shown through six rooms displaying films and posters of this involvement and featuring leaders of programs discussing their work.

The Conference, for instance, is now involved in urban ministries in five metropolitan areas with staffs and programs — Asheville, Charlotte, Greensboro, High Point and Winston-Salem. Work here includes day care centers, work with the elderly, work across racial lines, involvement in drug information and rehabilitation etc.

The United Methodists now have full-time ministries to the deaf in western North Carolina, to recreation areas of ski resorts and lakes, with a year-around chaplain serving for the Resort Area Ministry at Banner Elk.

The Conference maintains a Center on the Cherokee Indian Reservation, cooperates in Appalachia training at the Hinton Rural Life Center at Hayesville, and has several Church and Community workers in rural communities.

An important emerging mission effort by the United Methodists, working in cooperation with other denominations, is the prison ministry, beginning to expand across the 44 county area of the Western North Carolina Conference. Tied in with the prison ministries in many areas is the Yokefellow Ministry, an interdenominational program serving people in communities, and assisting community agencies.

Helping black people of all ages to a better life are two Bethlehem Centers, located in Charlotte and Winston-Salem.



The Rev. Cecil Marcellus, new president of the Board of Missions, Western North Carolina Conference, presides for the first time during the Jan. 25 meeting in Greensboro.

The Board of Missions, headed by the Rev. Cecil Marcellus of Reidsville voted to spend \$47,500 during 1974 for these and other missions projects, an increase from the \$39,000 allocated the current year.

In addition, the Board of Missions will spend monies this and next year for missions interpretation and programs in the Conference's 14 districts, for volunteer building teams, medical mission volunteer, parish and community development, mission rally scholarships for youths, and for support of Southeastern Jurisdictional United Methodist missions work.

The Rev. H. Claude Young, Jr., of Statesville, director of the Area of Outreach, said the Board of Missions this year is also raising through volunteer Advance Mission Special giving \$50,000 for medical work in Bolivia, \$50,000 for construction of the Soltun Folk School in a remote area of Norway, \$125,000 for salary support of Conference missionaries in 14 nations, \$5,000 for evangelism in Eastern (Communist) Europe, and \$5,000 for a Christian social service center in Buenos Aires, Argentina.

Dietterich To Lead Worship Workshop



The WNC Conference Commission on Worship and the Program Council will sponsor again this year a Worship Workshop. It will be held February 12-13 at Hartzell Memorial United Methodist Church in Hickory. Leading the workshop will be Philip R. Dietterich.

The Rev. Mr. Dietterich is at present minister of music at First United Methodist Church, Westfield, N.J. Son of a Methodist minister, he holds degrees from Ohio Wesleyan University, Boston University School of Theology, and the School of Sacred Music of Union Theological Seminary in New York City where he is on the faculty.

Dietterich is a composer, having had several anthems published and his "Communion Service in E minor" included in *The Methodist Hymnal*.

Assisting in leading the Worship Workshop will be Dr. James E. Hull, professor of religion and philosophy at Greensboro College, and J. William Stephenson, Jr., director of music at First United Methodist Church, Charlotte.

This workshop is for ministers, District Directors of Worship, local Worship Work Area Chairmen, church musicians, and anyone interested in worship.

'Tank' Harrison To Visit Lexington Area



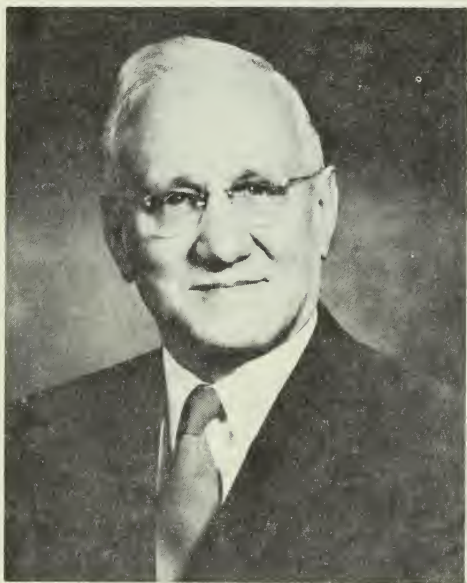
"Tank" Harrison, a member of the Memphis (Tenn.) Police Department for 20 years who now is engaged in evangelistic work full-time, will be preaching in the Lexington Area Feb. 15-18. During his years with the police department, he worked on the vice and narcotics squad, the juvenile squad and in the community relations bureau. For his work with youth, he received the "Service to Mankind" award in 1962 from the state of Tennessee.

Mr. Harrison will preach at Center UM Church, Welcome, on Feb. 15 and 16 at 7:30 p.m. On Saturday, Feb. 17, he will be at Midway UM Church, Lexington at 7:30. A full schedule is planned for Sunday, Feb. 18. On Sunday morning at 9:45, he will be at Ebenezer UM Church, near Lexington; at 11 a.m., Trinity UM Church, Lexington; at 3 p.m. rally at Shiloh UM Church, Lexington, and a 7:30 p.m. rally at Christ Chapel UM Church, Lexington. The public is invited to all of the services.

Friday morning at 6:30 Mr. Harrison will be the speaker for a Prayer Breakfast at Holiday Inn. Reservations for this breakfast may be made by calling Doug Elmore, 731-2331 or John S. Oakley, 249-1360.

Stanley Jones Dies In India

NEW YORK—Dr. E. Stanley Jones, 89, United Methodist clergyman, one of the best known Protestant missionaries of the twentieth century, advocate of church unity and author of 28 religious books, died early on the morning of January 25 (New York time) at Clara Swain Hospital in Bareilly, India, the country where he had given much of his life.



Dr. E. Stanley Jones

The popularizer of the Christian ashram (retreat) movement and international evangelist was taken seriously ill about January 22. He had suffered a stroke in December, 1971, from which he had been reported recovering. In the early summer of 1972, he returned to India where he first went as a missionary in 1907. Since his stroke, he had preached, conducted ashrams and was at work on his 29th book at the time of his death.

Dr. Jones was one of the most prolific and popular religious writers of the twentieth century, according to his publisher, Abingdon Press. Sales of his books are in excess of three and a half million.

His most popular book today is *Abundant Living*. Dr. Emory S. Bucke, book editor of Abingdon Press, says sales of this book will reach one million this year. His early *Christ of the Indian Road* also sold more than a million and has been translated into a score of languages. *Selected Writings of E. Stanley Jones*, published by Abingdon in 1972, was edited by his daughter and son-in-law, Eunice and James K. Mathews. Bishop Mathews is the resident bishop of the Washington, D. C. area of the United Methodist Church. Sixteen of his books are still in print, including the 1972 "The Unshakable Kingdom and the Unchanging Person." Ten of his books have had individual sales of more than 100,000.

Beginning with missionary service to India 66 years ago (1907), Dr. Jones labored for international understanding, interfaith cooperation, and interracial goodwill and brotherhood on every continent. In India, where he was a friend and co-worker with Mahatma Gandhi, Rabindranath Tagore, and other advocates of peace, he was highly regarded. In America some admirers referred to him as "the greatest missionary since St. Paul."

Through the years, Dr. Jones travelled across the world—with many visits to Ceylon, Burma, Japan, China, Malaya, Singapore, Africa, South America, and the Philippines—preaching the gospel of goodwill, brotherhood, and peace. He attempted to influence non-Christian religions, not by attacking them, but by giving their leaders new concern for the finding of truth.

Dr. Jones met with presidents, congressmen, and judges, statesmen and the military as he tried to bridge the gap between Christian profession and Christian conduct in national and international affairs.

Eli Stanley Jones was born in Baltimore, Maryland, January 3, 1884. He was educated in Baltimore schools and at Asbury College, Wilmore, Kentucky. He was on the faculty of Asbury College when called to missionary service in India unde

the Board of Missions of the Methodist Episcopal Church. As did most missionaries to India, he began his work with the outcastes and the members of the very low castes of that country. But his message—in which he did not make frontal attack upon Hinduism and Islam, and in which he disentangled the Gospel of Christ from western culture and that culture's sometime non-Christian expressions—attracted wide attention among high castes, the intelligentsia, and students.

Soon he was set aside by his Church to interpret the Christian Gospel especially to educated men and women. He not only conducted great mass meetings in leading Indian cities, but he inaugurated "round table conferences" at which Christian and non-Christian sat down as equals to study the essence of all religious faith. He helped to re-establish the Indian "ashram" (or forest retreat) as a means of drawing men and women together for days at a time to study "in depth" their own spiritual natures and quest, and what one or another faith offered individuals and offered mankind. Hindus, Moslems, and many from other Indian faiths or with no faith, came to his meetings. Some came to refute the Christian Gospel, or extoll their own, or to accept Christ's way of life. Neither "statistics" nor "records" were kept, but these confrontations are believed to have influenced the thought-life of many of India's leaders.

One of the few men ever elected to the Methodist episcopacy who refused the honor, Dr. Jones was elected a bishop of the Methodist Episcopal Church in 1928. After a night of prayer and consideration, he returned to the conference the next morning and thanked the assembly for the honor bestowed on him but said that he had surrendered his life to the cause of Christian evangelism.

Persons in high places in the old colony and in the new nation of India counselled with him; and his influence is said to have had a share in establishing religious freedom in the constitution of the new nation.

India's Prime Minister, Mrs. Indira

Gandhi was once quoted as having said, "When I think of Christianity I think of E. Stanley Jones and Bishop (J Waskom) Pickett." Bishop Pickett, a long-time Methodist bishop in India, now lives in retirement in Columbus, Ohio.

Dr. Jones was instrumental in founding what was at the time, and remains today, one of the relatively few mental health centers operated under Christian auspices in Asia. It is the Nur Manzil Psychiatric Center opened in 1951 in Lucknow, India.

For his efforts in the peace, brotherhood and other fields of human endeavor, he has been nominated for a Nobel Prize.

As the result of his experience in mission work in India, he became a passionate advocate of Christian unity in his native land. He tried to unite the churches of America by the principle of Federal Union. According to his scheme, there would be one church, The Church of Jesus Christ in America, but under that there would be branches—the Episcopal branch, the Baptist branch, the Lutheran branch, the Nazarene branch, etc. Union would take place but self-government would continue within the different churches.

Surviving are his wife, Mrs. Mabel Lossing Jones, Orlando, Fla.; a daughter, Mrs. Eunice Jones Mathews, wife of the United Methodist Church's Washington Area Bishop James K. Mathews; two granddaughters, Anne Mathews O'Connor (Mrs. Robert), Boston, Mass.; Janice Mathews Stromsem (Mrs. William R.), Bethesda, Md., and a grandson, James Stanley, a student at Beloit College, Beloit, Wis.

A memorial service is to be held in Dr. Jones' native Baltimore, with a date and place yet to be announced. Dr. Jones is to be cremated in India and the ashes returned for burial in the Bishops' Lot in Mount Olivet Cemetery in Baltimore.

In lieu of flowers, the family requests contributions to Clara Swain Hospital, founded by one of the first two Methodist women missionaries. A spokesman said contributions may be sent in care of Bishop Mathews' office, 100 Maryland Ave., N.E. Washington, D.C. 20002.

Schedule Released For Annual Conferences

EVANSTON, ILL. (UMI)—United Methodism's 73 annual conferences in the United States and Puerto Rico will begin their sessions in early May this year and conclude in late June.

According to a schedule released by Bishop Ralph T. Alton, Indianapolis, Ind., secretary of the Council of Bishops, the Red Bird Missionary Conference will be the first to be held, opening May 8 in Helton, Ky. The final sessions will be those of the Tennessee and Maine conferences, both of which are scheduled to close June 24, and the second part of the Kansas East, October 5-6.

A major item on the agendas of the ministerial and lay members of the conferences will be action on eight amendments to the denomination's constitution referred by the 1972 General Conference. To become effective, each amendment must be approved by an aggregate two-thirds majority of the votes cast in all the conferences.

Three of the proposed changes deal with deletion of masculine references in the constitution, two relate to the General Conference, two pertain to the annual conference, and one deals with jurisdictional boundaries.

Two of the three concerned with masculine usage pertain to sections of the constitution using "he," "his," and "him" when referring to bishops. The other would substitute "persons" for "men" in a definition of the church in the constitution's preamble.

The proposals relating to General Conference would remove a 21-years-of-age qualification for delegates to that body, as well as jurisdictional and central conferences, and make it possible for it to hold regular sessions more often than each four years. At present, regular meetings of the church's top law-making body must be held quadrennially, although these sessions may call adjourned or special sessions at more frequent intervals.

At the annual conference level, one pro-

posed change would give a vote to laymen on such matters as ordination, character and conference relations of ministers. The other would permit an annual conference to elect as many additional lay members as necessary to equalize lay and ministerial membership.

The final amendment being referred to the annual conferences would provide for changes in the Northeastern Jurisdiction boundaries which would be necessary if the Puerto Rico Conference votes to become an autonomous church, or an affiliate of a united church in Puerto Rico.

Copies of the proposed amendments have been sent to annual conference secretaries by the Rev. J. B. Holt, Dallas, Texas, secretary of the General Conference. The official result of the balloting will be announced in the autumn by the Council of Bishops.

Some two thirds of the conferences will have a new presiding bishop for a regular session. For 19 of the bishops, it will be the first time they have presided over such a meeting since their election to the episcopacy at the 1972 jurisdictional conference.

The schedule of the Southeastern Jurisdiction includes:

Red Bird Mission, May 8-10 at Helton, Ky
Louisville, May 22-25 at Owensboro, Ky
North Mississippi, May 23-25 at Tupelo
Mississippi, May 28-31 at Jackson
Alabama-W. Fla., May 28-31 at Montgomery
Memphis, June 3-6 at Jackson, Tenn.
South Carolina, June 4-8 at Spartanburg
North Alabama, June 4-7 at Birmingham
North Carolina, June 4-7 at Fayetteville
Florida, June 5-8 at Lakeland
Kentucky, June 5-8 at Richmond
South Georgia, June 6-9 at Columbus
Western North Carolina, June 6-10 at Lak
Junaluska
Virginia, June 11-14 at Roanoke
North Georgia, June 13-16 at Atlanta
Holston, June 13-17 at Chattanooga,
Tenn.
Tennessee, June 10-24 at Murfreesboro

Dr. J. Manning Potts Dies At 77



The Rev. Dr. J. Manning Potts, 77, world evangelist and former editor of *The Upper Room*, died at a hospital at Tampa, Fla. January 31 following a heart attack.

Funeral services were held February 3 at the Oaklette United Methodist Church, Chesapeake, Va. Delivering the eulogy was Dr. Harry Denman, his long-time coworker in evangelism who retired as general secretary of the former Methodist Board of Evangelism in 1965.

Also participating in the service were his two brothers, Dr. Edgar Potts, Lynchburg, Va., and Dr. Alpheus W. Potts, Staunton, Va., both United Methodist ministers; and Bishop Kenneth Goodson of the Richmond Area.

A memorial service was also held at the Upper Room Chapel in Nashville on February 1.

Burial was at Forrest Lawn Cemetery, Richmond, Va.

Dr. Potts is survived by his wife, the former Agnes Wilson Wright; one daughter, Mrs. George Beck, Warren, Ohio; and three sons: the Rev. Reginald H., a member of the Virginia Conference and now serving at

Chesapeake; James Manning of Chicago; and Joseph Christian who lives at Lutz, Fla.

A member of the Virginia Conference, Dr. Potts was born in North Carolina. After graduating from Randolph-Macon College he took his theological training at Princeton, and thereafter served several pastors in Virginia, including the superintendency of the Richmond District from 1935 to 1940. In the latter year he was named associate director of the Crusade for Christ a position he held until 1948 when he went to Nashville as editor of the *Upper Room*. During his eighteen years as editor, until his retirement in 1967, the *Upper Room* grew to a circulation of more than a million with 44 editions in 37 different languages.

Upon retirement, Dr. Potts was appointed executive director of the Lake Junaluska Methodist Assembly. His aggressive leadership is reflected in significant improvements in facilities and enlargement of the program activities of the assembly. He retired from this position after four years and moved to Crystal River, Fla. where he and Mrs. Potts have lived until his death last week.



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METHODIST NEWS ROUNDUP

SOUTHERN AFRICA INVESTMENTS CHALLENGED

NEW YORK (UMI)—The largest Protestant church cooperative effort to date to challenge American corporations' investments in Southern Africa was announced here January 16 by six Protestant church organizations, including two divisions of the United Methodist Board of Global Ministries.

Purpose of the action is to bring to the companies' attention church concerns about apartheid and oppressive conditions. The six have filed stockholder resolutions for placement in annual meeting proxy statements of 12 corporations asking the companies to disclose details of their involvements in the Republic of South Africa at such points as wages, unions, compliance with apartheid laws, and efforts to have government modify these laws.

Each of the six groups will file the disclosure resolutions with companies in which they hold stock. The United Methodist Women's Division is filing with Caterpillar Tractor, and the World Division with Texaco and Eastman Kodak. The two divisions' investments in the companies total about 52,000 shares with a present market value of about \$4,350,000.

Miss Florence Little, treasurer of the Women's Division, said the actions are a way of "translating into action the churches' expressed opinions regarding colonialism and racism in Southern Africa."

CARING FOR PEOPLE THEME OF EVANGELISM MEETING

ARLINGTON, Va. (UMI)—The necessity of caring for people, as the primary ingredient for evangelism, permeated the annual meeting of the United Methodist Council of Evangelism here January 3-5.

The council, an auxiliary of the church's official unit, the Board of Discipleship's Division of Evangelism, Worship and Stewardship, stressed the beginning of "Key '73," the continent-wide, interfaith evangelistic effort. About 500 attended.

Keynote speaker was the Rev. Oswald C.J. Hoffman, known world-wide as the Lutheran Hour speaker on radio. Part of the problem of evangelism, he said, is that "we have been believing that we have the whole world in our hands, and we don't."

HEALTH CARE SCHOLARSHIPS AWARDED

EVANSTON, ILL. (UMI)—More than \$22,000 in scholarship grants for study in health care fields has been awarded to 27 persons by the United Methodist Board of Global Ministries' Division of Health and Welfare Ministries here, and applicants are being sought for another \$7,750 that is available.

The money comes from the Kendall Fund administered by the division. While the funds go primarily to black persons, any economically deprived student who meets the basic qualifications will be considered, division officials said. The next meeting of the scholarship committee will be held in May.

MISSIONARY CONFERENCE COVERS WIDE RANGE

NEW YORK (UMI)—Vietnam, Southern Africa, how to be "mature Christians," China, change and God's grace, the military-industrial complex and an African view of "salvation today" were among topics on the agenda of speakers at an international gathering here January 4-9.

About 160 missionaries and mission executives from some 25 countries attended the semi-annual United Methodist Missionary Conference at the Stony Point Conference Center. The meeting was sponsored by the World Division of the United Methodist Board of Global Ministries.

GENERAL CHURCH GIVING HITS NEW PEAK

EVANSTON, ILL. (UMI)—A record \$47,217,241 was given by United Methodists in the United States during 1972 to support 16 world-wide benevolence and administrative programs of their church and

two special offerings, according to a report released here January 24.

R. Bryan Brawner, general treasurer of the church, said the 1972 figure is an increase of \$1,848,810, or 4 per cent, above the 1971 total and about \$1,400,000 above the previous record set in 1970. Not included in this report is some \$796,000,000 given for church administration, salaries and benevolences on the local and annual conference levels.

Largest single item in the report is \$21,956,797 for World Service, the denomination's basic program fund. This is 2.36 per cent above the 1971 figure and the first time in recent years that the fund has reported an increase in the final year of a quadrennium. Annual goal has been \$25,000,000.

In the report as a whole, six funds showed increases and ten decreases. Special offerings during the year included \$1,441,893 for Bangladesh and \$1,301,861 for relief in the U.S. flood disasters.

* * *

CHURCH BUILDING LOAN FUNDS AVAILABLE

NEW YORK (UMI)—Availability of a reported \$14,000,000 in loan capital to churches needing money for building was discussed at a meeting of the United Methodist Development Fund (UMDF) board of directors here January 12.

The directors approved loans totaling \$1,650,000, stressed the importance of making additional loans and voted to continue interest rates to investors and borrowing churches at 6½ and 7½ per cent respectively for the April 1-June 30 period. The UMDF is the United Methodist Church's national agency for receiving investments from denominational organizations, institutions and individuals, and loaning money to churches, often to new congregations, needing capital for building purposes.

* * *

SALVATION TODAY' CONFERENCE ENDS

BANGKOK, Thailand (UMI)—“We are at the end of a missionary era and at the very beginning of the world mission.”

That is the way Dr. Emilio Castro, a Methodist who is the new director of the Commission on World Mission and Evangelism of the World Council of Churches

summed up the “Salvation Today” conference, which closed here January 8.

“We have heard here harsh words on the missionary enterprise. But now it is more than emotion—it is theological reflection. The affirmation of African culture, the conveying of Indian spirituality, the challenge to social revolution are the starting points for a new day in world mission. The cry for help from brothers and sisters in Europe, the expression of concern for world mission by delegates of socialist countries all invites us to a new day. Our mood should not be frustration but anticipation.”

* * *

TWO SEMINARIES LOOK TOWARD UNION

CHICAGO, Ill. (UMI)—The boards of trustees of two Chicago-area United Methodist seminaries have resolved to work toward a union of the schools by September 1, 1975.

A task force has been appointed from Evangelical Seminary in Naperville, Ill., and Garrett Seminary in Evanston, Ill., to begin work on the details of the union. The resolution voted by both boards was announced January 20. Evangelical Seminary was begun in 1873 and Garrett in 1853.

* * *

REGIONAL WORLD EVANGELISM MEETING SCHEDULED

COLUMBUS, Ohio (UMI)—One of seven regional evangelism congresses to be held in different parts of the world during 1974 under World Methodist Council auspices has been tentatively set for January 7-11, 1974.

The Rev. Ira Galloway, an executive of the United Methodist Board of Discipleship, will head the planning committee for the session which will be for English-speaking persons of the United States, Canada and the Caribbean. Other leaders of the planning group include the Rev. J. Dallas Jenkins, Washington, D.C., of the African Methodist Episcopal Zion Church, the Rev. Robert F. Andrews, Winona Lake, Ind., of the Free Methodist Church, and the Rev. Raoul C. Calkins, Columbus, administrative assistant to the World Methodist Council's Evangelism Committee.

* * *

Long-term Advocate Compositor Dies

Raymond J. Welch, who had been employed by the North Carolina Christian Advocate and The Piedmont Press for fifty-one years passed away on Feb. 5. He was sixty-nine at the time and had been ill since suffering a heart attack on Dec. 30.

Born in High Point he resided there throughout his life and was a member of Wesley Memorial UM Church. He was an active member of the Peacock Bible Class and was on the church's Commission on Membership and Evangelism.

"Bill" Welch, as he was familiarly called, learned the printer's trade from his father. Thoroughness and quality were the benchmarks of his work.

Funeral services were conducted at Wesley Memorial Church on Tuesday, Feb. 6 at 3 p.m. with pastors Dr. Bernard R. Fitzgerald and Rev. R. Delbert Byrum officiating. Surviving relatives include his wife, Mrs. Jo Wood Welch; his mother, Mrs. J. E. Welch, now 96 years of age; two sisters Mrs. Ruth Moser and Miss Kate Welch; and a brother, Austin Welch, all of High Point.

Seminary Dean Nominated To Head Major Board

NASHVILLE, Tenn.—Dr. F. Thomas Trotter, dean and professor of religion and arts at the School of Theology, Claremont, Calif., has been nominated as general secretary of the Board of Higher Education and Ministry. His nomination was approved by the 95-member Board at the close of its



F. Thomas Trotter

meeting here January 26.

According to new United Methodist policy adopted last year, nominations for general secretaries made by the board must be approved by the Church's General Council on Ministries. The Council's next meeting is scheduled for Atlanta March 15-16.

Among other staff elections made by the Board of Higher Education and Ministry during its meeting in Nashville Jan. 24-26 was the naming of Rev. R. Harold Higgs as associate general secretary of the Division of Lay Ministries. The Rev. Mr. Higgs, who has been serving as a staff member of the former Board of Education's Division of the Local Church, is a member of the Western North Carolina Conference.

Dr. Trotter, 46, joined the faculty of the United Methodist seminary at Claremont in 1957 and became dean in 1961. A native Californian, he received his B.A. degree and an honorary doctorate from Occidental College, Los Angeles, and his STB and Ph.D. degrees from Boston University. Before going to Claremont he served as Protestant chaplain at Boston University and was founding pastor of the Montclair (Calif.) United Methodist Church.

Issues & Opinions

WHAT IS FUNDAMENTAL?

by Martin R. Chambers

Our generation is desperately seeking for an easy religion. This may be seen in the increasing popularity of Eastern mysticism and in the revival of ancient superstitions.

In such a situation, there is grave danger that the church may cater to popular demand and try to give the people a gospel which they want to hear instead of one they need to hear. There is a growing demand for a religion which will make us comfortable with our prejudices and feed our angers and resentments. We would rather find sanctions for our narrowness and pride than be reminded of our shortcomings. It is easier to follow a set of rules, even to the tithing of garden herbs, than to observe such things as justice, mercy, and faith.

Churches and denominations which offer an over-simplified, selfish type of Christianity are able to capitalize on the present state of unrest and can boast of phenomenal growth within a period of only a few years. At the same time, those which try to make religion relevant to current needs are losing ground numerically and financially.

The fundamentals of Christianity are to be found in the teachings of Jesus, particularly in the Sermon on the Mount. But the current fundamentalism is based on a list of hypothetical issues compiled in 1909 by Pope Pius X, who also coined the term "modernism" and gave it its unsavory connotation.

The fundamentalist movement in America was originally led not by ministers but by wealthy laymen, who may have had personal stake in keeping religion separate from economic, social, and political affairs. This is vastly different from the teachings of Jesus, and of John Wesley, who said, "The Bible knows no holiness but social holiness."

Much of today's theology is based on the belief that all one's spiritual problems are solved by an emotional experience of conversion and the following of a prescribed ritual. The cliché is often heard that "if you get the man right the world will be right." But in far too many cases a person may profess such an experience and then bring his habits and prejudices into the church with him.

Before Paul visited Corinth, he decided that it would be necessary to preach only "Jesus Christ and him crucified." Later he found it necessary to write to the Corinthians about such widely different matters as church factions, prejudice, covetousness, drunkenness, lawsuits, the status of women, fornication, incest, homosexuality, premarital sex, apostasy, property rights, duties of parents and children, the sanctity of marriage, and care of the poor. The "simple gospel" involves total commitment to new attitudes and habits.

In 1925, Harry Emerson Fosdick deplored the effort then being made to drive persons with liberal opinions out of the evangelical churches. The success of this effort is seen now in the fact that evangelicalism is commonly equated with conservatism. Liberal ministers are either intimidated or thoroughly squelched. As a consequence, the results of modern Biblical research are being withheld from the public. We spend vast sums of money to build theological seminaries, and employ the ablest scholars available to train our young ministers. Then when these men graduate we will not allow them the use of our pulpits to tell what they have learned.

Bishop Gerald Kennedy writes (*The Interpreter's Bible*, vol. 6, p. 355): "It is a sad thing that, in a day when we have more information available about the Scriptures than ever before, we have so many Bible illiterates. The fault lies with those who know the facts but keep their information to themselves, as if it were dangerous or

(Continued on page 26)

Abortion Decision Produces Sharp Differences

NEW YORK (UMI)—Reactions varying from firm though tempered approval to strong reservations were voiced by United Methodist leaders in response to the historic decision January 22 by the Supreme Court ruling invalid state laws that prohibit or restrict a woman's right to obtain an abortion in the first three months of pregnancy.

Several who commended the decision pointed to what they believe is its general consistency with the position of the United Methodist Church as set forth by the 1970 General Conference and more extensively in two documents adopted by the 1972 General Conference. That position basically is that abortion is a matter not for the criminal code but for decision by a woman, in consultation with doctors or others with whom she may counsel before making a decision.

Those who had questions or objections pointed to problems and pitfalls of making moral decisions by judicial or legislative action and emphasized the importance of respect for human life. One said by implication that if "restraint" had been taken by Protestants, in addition to Roman Catholics, the Court might not have ruled as it did.

Those commenting on both sides of the issue, which has been controversial in the United Methodist Church as in society in general, agreed that the decision places heavy responsibility on the church. Some reactions and comments of United Methodist leaders follow.

The Rev. Dr. A. Dudley Ward, general secretary of the Board of Church and Society, and Miss Joyce Hamlin, secretary for legislative affairs of the Women's Division, both of Washington, said in a joint statement: "In declaring invalid those state laws which deny or limit the availability of abortions during the early weeks of pregnancy, it (the Court) establishes the much-needed national standard of protection in law for the personal liberties and right to privacy of women. It is no business of law to force women who are experiencing

unacceptable pregnancies into undesired childbearing.

"We do not view this decision as a rejection of the value of human life. Rather it is an acknowledgment that decisions regarding abortion are essentially moral and medical, not legal, decisions which must be made by the individuals most directly involved... While the Supreme Court decision is a landmark decision in abortion law reform, it cannot be seen as an end to the abortion debate or to the concern of the church in this issue... There is a deep need for reconciliation within the religious community and for increased understanding on the part of society and individuals of the social and personal circumstances which lead women to seek abortion.

"In affirming the right of women to obtain safe legal abortions, we do not recommend reliance on abortion as a method of family planning... It is our profound hope that the Supreme Court decision will serve to stimulate renewed efforts on the part of institutions, both public and private, to encourage the research needed to develop more effective safe and easy-to-use contraceptives, and to make quality family-planning services available to all persons desiring them."

The Rev. Dr. Albert C. Outler, noted theologian and ecumenist, professor at Perkins School of Theology at Southern Methodist University, Dallas, Texas: "The Supreme Court has decided it knows when human life begins and when it can and cannot be taken with impunity. I thought this was more than anybody knew and could afford to decide as arbitrarily as this...

This is a momentous thing... In the resulting confusion, it is clear the Court thought it knew what it was doing. That is what I want to stress. I doubt that the Court could know. How anybody know what the Constitution really means on the question of when legal personality begins is more than I can imagine.

"I would suppose that the single advantage is that it moves the issue from the

criminal to the medical domain... The decision puts us in a position now where churches must try to make some impact on the question of tenderness for life, or the right of the fetus to live. But unfortunately the churches are in a demoralized state, and I wouldn't expect them to do much in the immediate crisis. In the long view, it puts us all in the dilemma of being sensitive to the rights of infants and other living things and insensitive to the rights of the unborn."

Dr. Louise Branscomb, Birmingham (Ala.) gynecologist who introduced the abortion amendment into the United Methodist Social Principles statement at the 1972 General Conference: "My reaction to the ruling is favorable. I believe it is the situation we should have had all the time. The ruling, however, does not relieve the physician and the mother of the responsibility of considering all the values involved. A decision about abortion requires taking into account the quality of life for all concerned — for mother, child, family and society. Sometimes social and mental factors can be as important as physical in making a decision. I believe the Supreme Court ruling is generally in harmony with the position of the United Methodist Church in placing the decision, at least for the first three months of pregnancy, in the hands of mother and doctor."

The Rev. Dr. J. Robert Nelson, dean of Boston University School of Theology who has often spoken out on the abortion issue: "The decision represents a cheapening of human life and may have dire consequences in the future... No answer has been given to the moral problem, but the Court has set limits on when states may deal with the morality of abortion. What this shows is the dilemma of a society which tries to decide what moral issues can be decided by legislation. What it means that restraints on early abortions depend on the moral sensibilities of women and others concerned. The physicians become the moral arbitrators."

"The Court would not have reached the decision, I believe, had it not been for the permissive positions taken by various Protestant churches, positions with which, for the most part, I disagree. Had there been strong positions of restraint taken by Protestants, in addition to Catholics, I

think the outcome would have been different. I am disappointed that one amicus curiae brief supporting abortion came from the Board of Christian Social Concerns of my denomination."

Dr. Katherine Wilcox, Traverse City, Mich., a psychologist who was active in an unsuccessful campaign to liberalize abortion in Michigan last fall and who served on the 1972 General Conference Christian Social Concerns legislative committee which produced a statement in which abortion was dealt with: "The Supreme Court decision on abortion takes into account both rights of the pregnant woman and the rights of the fetus. Neither is absolutized. It recognizes that the state should make mandatory laws only when the state has compelling interest. Otherwise laws should be permissive, subject to the judgment and decision of persons concerned... This decision limits laws to areas where the state has a compelling interest. It does not legislate ethical standards. It still leaves people free for the responsible exercise of their own conscience. It also means that groups (including some churches) that disagree may still influence the decisions of their people on the basis of education and persuasion but not on the basis of legal compulsion."

Mrs. Harvey Winn, Trenton, N.J., vice-president for Christian Social Relations of the Women's Division and a former professional worker for the New Jersey Children's Bureau: "I react favorably to the decision and am happy to find that it is in general harmony with the position of the Women's Division and the United Methodist Church as a whole. I believe the decision has far-reaching implications with respect to counseling with women about a decision concerning abortion. Having worked with a public service agency, I am concerned that the procedure become available to all segments of the population. It will be important for hospitals and public agencies to make abortion available, within the limits set by the Supreme Court, to women regardless of income level, who make such a decision. The church can render a needed service in counseling with women in the area, recognizing, of course, that it finally is a decision for which each woman must take responsibility."

(Continued on page 27)



WOMEN'S NEWS

Western North Carolina Conference

Fran Ruark Lindsey

DO YOU BELIEVE that TV football is over? Maybe so, but from it we have learned something . . . the following is copied from our GUILD-O-GRAM (by Ronda Robbins, Conference Chairman) and we hope you will enjoy!

"Have you been to a football game this year? If you haven't, you have missed a lively and enjoyable experience. Nothing is more exciting than the kick-off of a game whether it be a Little League, college or professional game. Yet a good reception and run-back of the ball are an important aspect. With these two facets a new encounter has begun. Oh, the excitement that generates from those who participate whether in the stands or on the field. Another important group are the cheerleaders . . . (who) contribute to the enthusiasm of the occasion. We are kicking-off in a game in which you are the participants and some of you will be the cheerleaders as you lead us into the new United Methodist Women's organization . . . But as in a football game without a good run-back, the game can be lost. You must receive the kick-off with a good spirit and desire and return to your local situation and implement the proper moves and plays; then you will form a good and workable United Methodist Women's organization in your church.

"May the God who inspires us to endure, and gives us a Father's care, give you a mind united towards one another because of your common loyalty to Jesus Christ." Romans 15:5, Good News for Modern Man . . .

The World Affairs Institute at the Blue Ridge Assembly in Black Mountain was attended by Betty VanArsdale, our dele-

gate and Guild Chairman from the Statesville District. "The week-end meeting sponsored by the American Freedom Association was an eye opener. We heard lectures and panel discussion and received information on subjects which each of us should be vitally interested in. The theme was WORLD ORDER IN A REVOLUTIONARY WORLD, and the title alone is enough to set one thinking of the changes taking place each day of our lives, changes we have witnessed in our life times, changes yet to take place. The areas covered in discussions and lecture were 'The Crises of Human Survival', 'What are the World Issues', 'How Can We Make an Impact on the Issues?' and 'What are the Immediate Steps Toward World Order?' Professor Ross Oglesby, University of Florida, is truly a promoter of international law; in one of his lectures he pointed out that currently eight countries are working on a model form of world order. Professor Richard A. Faulk, Princeton University, is working on the form to be presented by our country. You know, the world is getting smaller and smaller each day when one can get to the other side in a matter of hours . . . man must be interested in peoples of other lands, as well as our own, if he really desires to survive in this 'Revolutionary World'. We *must* be interested in what happens to sea-beds, natural resources, the air of the world! We *must* care about the needy, the destitute, the young, the old, anyone with needs! should like to close with this scripture from I Timothy (4:12): 'Be thou an example of the believers in words, in conversation, in charity, in spirit, in faith, in purity.' "

Many interesting reports were given at the meeting of the Executive Committees of the WSCS and WSG at Lambuth Inn Jan. 20 and 21 with Mrs. Fletcher Nelson and Miss Ronda Robbins alternately presiding at the combined sessions. These will follow in subsequent issues but we did want to report that an offering to honor Mrs. Carl King was taken and sent to — “Missions, undersigned,” as a proud recognition of her wonderful years of service on the General Board of Missions, representing the Southeastern Jurisdiction of the Women’s Division, but even more as our advocate in many areas and channels of important study and action. Mrs. King was also the leader of the Lay Delegation of the WNC Conference to the recent General Conference of the United Methodist Church in Atlanta.

Bishop Short Assigned to Philippines

NASHVILLE, Tenn. (UMI)—Retired United Methodist Bishop Roy H. Short, Nashville, Tenn., has been asked by the church’s Council of Bishops to provide episcopal supervision for the Philippines Central Conference.

The Conference has been without a bishop since early December, 1972, when delegates cast 23 votes but were unable to produce the required two-thirds majority for any one person. Delegates adjourned and voted to include episcopal elections on the agenda of an adjourned session of the Conference in 1974.

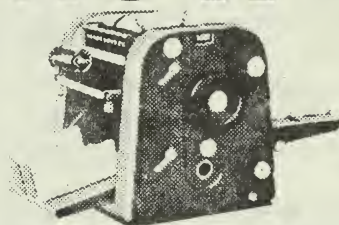
Bishops in the Philippine Church are elected for four-year terms not for life as is the custom in the United States.

The Conference asked the Council of Bishops to assign a bishop to exercise episcopal authority during the interim.

Bishop Short said he would not be moving to the Philippines but would make several visits as needed.

The Philippines Central Conference, with more than 100,000 members, is one of the largest United Methodist Church units outside the U.S.

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Sunday School Lesson

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FOR FEBRUARY 18



More Than Human Power

Background Scripture: Zechariah 1:1-6; 4
Lesson Scripture: Zechariah 1:1-3, 4:1-10

We often hear of power today as a sort of division between Big Business, Big Labor and Big Government. It is very seldom that we hear of spiritual power except in church. Our purpose in this lesson is to remind ourselves that there is such a force as spiritual power, and that the custodians of other forms of power neglect it at their peril.

Our lesson Scripture is from Zechariah, who was not the greatest of the prophets but nevertheless has something to say to us that we cannot afford to ignore. In Zechariah 1:1-3 he lays down the primary conditions of moral and spiritual reform, the key to which is *repentance*. Isaiah before him had said: "In returning (that is, repenting) and rest you shall be saved; in quietness and confidence is your strength." How frail these seem before the implements of war!

Zechariah reminds those who had recently returned from Babylon that God had been greatly displeased with them; that is, the Exile was a punishment for their sins. He now begs them to return to God: "Therefore say thou unto them, Thus saith the Lord of Hosts, turn ye unto me, and I will turn unto you." This suggested that God demands repentance; he can do nothing with an unrepentant man, nor, for that matter, with an unrepentant nation. Appeals to America for repentance are now heard on every side. Not only do they come from evangelical leaders like Dr. Graham; but also from Jewish and Catholic leaders, and sometimes from "secular" writers, too.

In one of the most significant statements in the Bible Zechariah, voicing the declaration of God, says: "Not by might, nor by power, but by my Spirit, says the Lord." This could mean that we need to put some question marks after some of our beliefs that glorify the material and physical aspects of our life over the unseen and spiritual. It is our faith that these are really the strongest forces in the world, and yet we have often made a mockery of the affirmation that appears on our coins: "In God we trust." We, like other nations, continue to put our trust in armaments, thus joining in with the cynical remark of Napoleon Bonaparte: "God is always on the side of the strongest battalions." We seem to have forgotten that many of our greatest military leaders have long since confessed that war solves nothing. What has been said of reliance on military power can also be said of the vast accumulation of material goods and technological devices. These have no power to save. An old African chief when told of the mechanical might of America, replied: "To be bigger is not to be better." He had seen what many "civilized" people have not seen, namely that material goods and physical power sometimes called "the twin pillars of this world," have brought mankind no peace nor salvation.

In the book of Zechariah the hopes for the future are expressed visions, of which there are eight in chapters 1 through 8. We live in the sort of world where not much attention is paid to visions. We dismiss those who have them as "visionaries," a term of contempt. We sometimes say: "He is nothing but a poor visionary who doesn't face reality."

But let us ask ourselves where the world would be without the dreamers. Call the roll of mankind's greatest benefactors and you will find you have not named a list of titanic military figures. But you would find in the list names like St. Francis of Assisi, who rejected his father's wealth to give his life to the poor; Clara Barton, whose vision was a world-wide Red Cross organization; Jane Addams, who found her satisfaction in helping the slum dwellers of Chicago; Pierre and Marie Curie, who even burned

their household furniture, to keep experiments going that finally gave the world radium; Mahatma Gandhi, a frail man who weighed only 100 pounds, who faced the might of Britain and gave his country freedom; William Wilberforce, whose dream it was to rid the world of slavery; Albert Schweitzer, Martin Luther King, and a great host of others. "Not by might, nor by power, but by my Spirit, says the LORD of hosts" (Zechariah 4:6).

SUNDAY SCHOOL LESSON

FOR FEBRUARY 25

The Shape Of Things To Come

Background Scripture: Zechariah 8; 13; 14:9

Lesson Scripture: Zechariah 8:1-8, 11-13

We come now to the last lesson on the prophets, and the last one of this quarter. With the next lesson we shall begin a new series on the general theme: "Affirmations of Our Faith."

In this study of the prophets we have noticed that, while many of their messages were threats of doom, they contained at the same time, hope for the future; but it is important to add that this hope was based upon an expected repentance and redemption of the people. This lesson from Zechariah concludes on a hopeful note in which there is a promise of better days to come. But Zechariah does not want us to think these are merely his own promises. Fourteen times in the 8th chapter of his prophecy he introduces his pronouncements with the preface: "Thus says the Lord."

In this prophecy God is seen to be "jealous" for Zion (or Jerusalem). It is *his* city, and he wants to see it prosper. He wants it to reflect the glory of his name. For it to do this will demand a great change in the beliefs and practices of its citizens. We hear much today of "urban renewal"—cities made over into better places for people to live. The city planners of our age could

gain valuable ideas from Zechariah's vision of a new Jerusalem.

In the first place, it will be a *safe* city for both young and old: "Old men and old women shall again sit in the streets of Jerusalem" says the prophecy. Here it is clear that a city worthy of God's love and concern should be safe for the aged and infirm. Readers of this column do not need to be told that such is not the case in many of our cities. This writer knows personally of elderly relatives who have been beaten and robbed in one of our largest cities.

Then notice, too, that a God-approved city will be one where the welfare of children will be provided for: "The streets of the city will be full of boys and girls playing in the streets" says Zechariah. How many children have had to grow up in ghettos, with no place to play, is not known to this writer, but it must run into the millions. "Playing in the streets" is not what it was in the time of Zechariah, we all know. When we stop to consider how many billions of dollars are spent annually on harmful indulgences like alcohol, while children are killed because they have no place to play but the streets, it makes us wonder how much longer God will tolerate such a society.

Zechariah also sees the day when people who have been scattered to the end of the earth by wars will return to the city of

their faith. This prophecy has, in a sense, been fulfilled in the new state of Israel. One may read, for example, of many who come from Russia to take up their lives once again in the land of their fathers. Some of these will be disappointed. In the first place, there is the imminent danger of war there. Also we are told that, even in Israel, there is tension between those who wish to make the country one based on the ancient religion, and others who think of it in terms of a secular state. One Jewish writer has said: "It is fairly safe to predict that the visible signs of orthodoxy will ultimately vanish, even in Jerusalem." This does not mean the faith itself will disappear, but only some of the dress and other customs observed traditionally.

In closing this quarter's study of the prophets we might once again remind ourselves of their contribution to the faith

of Israel, and indeed, to Christianity and to the world. These prophets did not believe God was bound to the past, but was constantly showing forth newer and better ways of communing with his people. The prophets were men who "knew what time it was" and who saw the activity of God in the events that were happening about them. They were men who carried urgent "telegrams from God" to their people. They were, of course, "disturbers of the peace" but only when "peace" had become a synonym for lethargy and indulgence at the expense of social concern. They were, as one scholar has described them "seismographs"—men who could sense the distant rumblings of disaster long before the crowd knew of it. To them we are indebted for new insights into the ways of God with mankind.

Issues & Opinions (Continued from page 19)

immoral. We who have found that the critical approach to the Bible makes it shine with increased brilliance and increases our faith in it, ought to invite others to make the same approach. For every one who is disturbed, there will be a hundred who will be grateful for establishing their faith on a firm foundation and expanding their religious horizons."

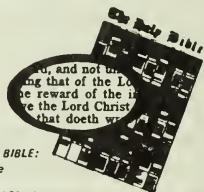
Scholars in the Middle Ages wrote only in Latin and did not expect their writings to be read by anyone except other scholars. It seems that today's scholars, too, write only for each other. Most of what they write is hidden in highly technical language and is published only in exclusive magazines which ordinary laymen (and most ministers) never see. Surely the time has come to let the people know all the facts. The Christians called Methodists need to learn again that, as in every time of crisis, their calling is not to court popularity but to serve the present age and to spread Scriptural holiness over these lands.

The Rev. Mr. Chambers is a retired member of the N. C. Conference now living in Winston-Salem.

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Abortion

(Continued from page 21)

The National Association of Health and Welfare Ministries of the United Methodist Church (comprising hospitals and other institutions and agencies) in a 1971 statement said, in part: "Abortion and sterilization should be available only upon the request of, and with the informed consent of, the person most directly concerned, and their legal guardian if the person is under the age of consent. No person should be compelled to undergo, nor a physician compelled to perform, a procedure that would interrupt a pregnancy or effect sterilization if either has ethical, religious or any other objections to such a procedure . . . All abortion and sterilization procedures should be performed by licensed practitioners of medicine and in a facility meeting acceptable standards of organized medicine and hospitals. The National Association . . . encourages its member hospitals to take initiative in eliminating hospital administrative restrictions on voluntary sterilization and abortion. Suitable counseling services should be made available to the person."

In the United Methodist Church, as in the nation and in many states, abortion has been a subject of continued, sometimes intense, discussion in recent years.

The issue surfaced most dramatically first at the special 1970 General Conference in St. Louis, Mo. After extended debate, with emotion expressed on both sides, a resolution was adopted which included this section: "That states remove the regulation of abortion from the criminal code, placing it instead under regulations relating to other procedures of standard medical practice. Abortion would be available only upon request of the person most directly concerned."

Another major step for the church came at the 1972 General Conference in Atlanta when two major documents set forth the official position of United Methodism. In contrast to the 1970 debate, there was little discussion of either 1972 reference to abortion, and both statements were adopted without extended debate.

The landmark Social Principles statement says in part: "Our belief in the sanctity of unborn human life makes us reluctant to approve abortion. But we are

equally bound to respect the sacredness of the life and well-being of the mother, for whom devastating damage may result from an unacceptable pregnancy. In continuity with past Christian teaching, we recognize tragic conflicts of life with life that may justify abortion."

A comprehensive statement on "Responsible Parenthood" says in part: "When an unacceptable pregnancy occurs, a family, and most of all the pregnant woman, is confronted with the need to make a difficult decision . . . Good social policy, it seems to us, calls for the removal of abortion from the criminal code, so that women in counsel with husbands, doctors and pastors, are free to make their own responsible decisions concerning the personal and moral questions surrounding the issue of abortion."

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BIBLE

(Continued from front cover)

Tyndale House Publishers, a company Taylor had formed for just that publishing venture) and have received pretty wide recognition.

"The entire family became involved in Tyndale House," Mark explained. "My responsibilities were in what is now the shipping department. Each day, after school, I rushed home and wrapped, packed and mailed books to stores across the country. It never occurred to me that it was an unusual way to spend my spare time."

After "Living Letters," Taylor's next step was to paraphrase the Old Testament's minor prophets.

"Dad felt strongly that was a part of the Bible people simply weren't reading because it was too difficult to understand," Mark recalled. "As each new book was finished and published we still didn't realize that eventually the entire Bible would be paraphrased, or that it would become such a widely accepted paraphrase."

"As the work progressed and more and more volumes were published in 'The Living Bible' series, I began to be excited, as were many others who felt that someday the whole Bible would be finished. I think, by the time Dad had finished about half the Bible, he began to see that his job was to bring the whole Bible to the people of the United States, and the world, in a new and readable translation."

"I honestly think this has been God's task for him in these years of his life and I think it will continue to be his task as he oversees the distribution and translation of this work."

"I know, of course, that Dad could be a multi-millionaire as a result of 'The Living Bible, Paraphrased' but he isn't, and people sometimes question me about this."

"But I feel, as Dad does, that he hasn't done this work on his own energy, his own effort and his own intellect. God has worked through him to do this, so Dad feels he can't take any of the credit."

"For that same reason, he feels that all the money that comes in should be channeled back into the work of God. That was why Tyndale House Foundation was established. It finances the translation of 'The

Living Bible' into other languages and supports other Christian work in many different areas of the world."

Mark calls timing of the release of "The Living Bible" God's time. "It took Dad seven years to finish 'Living Letters,' the epistles of the New Testament, and then only another seven to finish up the rest of the Bible so I can only believe that there was some sort of Divine time schedule involved."

"Just a few years ago, really, the Revised Standard Version was introduced to the public. In some circles there was much outcry because the King James Version had been popular since 1611. But as several other translations have recently been published, there has been more ready acceptance each time."

"So when 'The Living Bible' was released there wasn't the same kind of animosity toward it that there might have been earlier. It doesn't pretend to be 'The Only Bible.' It is merely a translation, as is each of the others. But in these 1970's a whole new understanding of what it means to be a Christian has awakened. For that reason I think there are more people reading the Bible now than there were 10 or 20 years ago."

Young Taylor feels daily Bible reading has helped him in his growth. "Dad wishes every person in the world would read the Bible daily. I try, but it was especially difficult when I was young. It hasn't been until just the last year or so that I've come anywhere near being a regular reader."

"One reason is because I've been able to see more and more that the Bible really has something to say to me, today. Reading it is pleasant and very helpful to me. I'm constantly amazed at how timeless the Bible message seems to be."

"Right now I'm studying the Old Testament book of Isaiah. It's really exciting to see that the prophecies spoken to the people of Judah in 600 and 700 BC were applicable then but are also to the point for me, right here in Durham, North Carolina, in 1973."

"I recognize that we're in an age of religious revival, or renewal. Many people carry Bibles wherever they go and they witness. The emphasis some people put on sex and drugs is misplaced because whatever highs they give are temporary. Bu

when you come to know Almighty God through Jesus Christ, that is a permanent situation.

As Tyndale House has grown, Mark's own involvement has expanded.

"There are now several fulltime employees doing what I used to do after school," he said. "I also have worked with Dad on the editorial end of 'The Living Bible.' After he did the basic paraphrasing, I gave the manuscript to me to read for style, spelling and grammar.

"Then I returned the manuscript to him and he went over it again to be certain that I hadn't inadvertently changed any of the meaning. Finally, the manuscript was submitted to Hebrew or Greek experts, as the case required, and they scrutinized it with a fine-tooth comb to be certain none of the basic truths had been affected."

Determined to make "The Living Bible, Paraphrased" relevant to everyone, Tyndale House has recently published "The Living New Testament" in a contemporary edition called "Reach Out."

"Reach Out" has been especially well received among young people. It features pictures of today's youth with captions that help them to begin to understand what the New Testament has to say. "Reach Out" enjoys a circulation approaching the 2,000,000 mark. Because of its success, the same format has been followed with the entire "Living Bible" and it will be released in paperback with the title, "The Way."

Mark feels strongly that Christianity is not an inherited belief. Like many Chris-

tians away from home for the first time he spent his first year at Duke in a period of serious questioning before accepting, as valid for his life, the faith taught him by his parents.

"In a Christian society like ours many people feel that because their parents attend church or a grandparent was a minister or something, that makes them Christians, too," he said.

"To really become a Christian, one must come to grips with God's personal love for each one of us. He must decide for himself how he's going to respond to that love. I'm glad I questioned because I'm now convinced that my own Christian life is that — my own and not my parents'. It's something that God and I had to struggle through."

"I get very excited when I realize that many of my peers are beginning to understand what the love of God is all about and to understand that Jesus Christ was not just a good man who lived nearly 2,000 years ago but a man who has something to say to us now.

I'm also excited that young people are as open and honest as they are about their religious beliefs and that they share those beliefs. I do think some are religious because their friends are, but for the most part I feel that those who are on the streets telling everyone what it means to be a Christian are really sincere.

"And as these people grow through reading what God has to say to them I am glad they can read it in 'The Living Bible, Paraphrased.' That's what it's all about."

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CAROLINA BRIEFS

Dr. James E. Hull, chairman of the Department of religion and philosophy at Greensboro College, and Dr. Paul A. Mickey of the Duke Divinity School were speakers for the Pastors' Convocation of the Virginia Conference at Blackstone, Jan. 29 and Feb. 1. Bishop W. Kenneth Goodson of the Richmond Area was the preacher and conducted the Bishop's Hour of the convocation at the Virginia Conference Assembly Center.

Bishop Earl G. Hunt, Jr., preached at the church dedication service of Matthews Chapel UM Church, Stoneville, on Feb. 4 at 3 p.m. Matthews Chapel is on the Rockingham Circuit. Rev. Belmont G. Doub is in his second year as pastor.

APPOINTMENT CHANGE

Bishop Earl G. Hunt, Jr., has authorized the appointment of the Rev. A.C. Waggoner, retired supply, to the New Mount Vernon UM Charge replacing the Rev. Carl A. Haire who has been granted a disability leave.

Rev. G. W. Rudisill, Supt.
Thomasville District

Rev. G. Howard Allred was installed Jan. 27 in Charlotte as the Chaplain for the Oasis Temple of the Shrine for 1973. This Temple has ten thousand members throughout western North Carolina. Mr. Allred is the pastor of Central UM Church in Asheboro.

Nevette E. Kayler, Sr., 78, father of Rev. Jack Kayler of Norwood, died Dec. 23 in a Gastonia Hospital. A member of Covenant UM Church in Gastonia for 37 years, he was an honorary member of the Administrative Board. The funeral service was held at Covenant Church, with Rev. C.C. Murray and Rev. J.C. Grose officiating. In addition to the Rev. Mr. Kayler, he is survived by sons, N.E. Jr., Elam H., Ray A. and Joe A., all of Gastonia, Roger

and Charles, of Norwood, and Edward P. of Merritt Island, Fla., one daughter, Mrs. Walter B. Love of Wilmington and one brother, John R. Kayler of Gastonia.

North Carolina Wesleyan College Interfaith Commission will sponsor a Youth Rally Feb. 10 at the college. Registration will be held in Everett Gymnasium beginning at 9 a.m. The speaker for the day will be John Giminez, a former drug addict who is currently a minister in the Virginia Beach area. To conclude the day's activities there will be a weiner roast-bonfire.

Rev. Lonnie Turnipseed, missionary to Hong Kong, spoke at Wesley Memorial UM Church, Statesville on Sunday evening Feb. 4.

Franklinton UM Church, Franklinton will have Homecoming Sunday on March 25. Bishop Robert M. Blackburn will preach and dedicate the educational building on that day.

According to "The Prayer Advocate," published by the International Prayer Fellowship, Dr. Harry Denman's health has improved greatly and he is available for *Prayer Day in Every Church for Key 73* engagements. Last summer Dr. Denman resigned as general secretary of International Prayer Fellowship because of ill health. The board of Directors voted to give him an Honorary Life membership.

The kindergarten of Union Memorial Church in Greensboro received a block of 34 tickets to the circus. The tickets were donated by the Greensboro Coliseum and were for a matinee performance of the Ringling Brothers and Barnum and Bailey Circus on Feb. 7. West Market Street Union Church and the Greensboro Urban Ministry assist Union Memorial Church in sponsorship of the kindergarten. It has also received support from the United Methodist Fund for Reconciliation.

Calendar of Coming Events

NORTH CAROLINA CONFERENCE

- Feb. 8 Greenville District Lay Rally, Jarvis Memorial, Greenville, 7 p.m.
 Feb. 8 Executive Committee, Division of Missions, Methodist Bldg., 9:30 a.m.
 Feb. 12-15 Senior High Legislature Study Tour, Raleigh
 Feb. 12 Elizabeth City District Lay Rally, First Church, Elizabeth City
 Feb. 13 Stewardship Emphasis, Pittsboro, First
 Feb. 13 Rocky Mount District Lay Rally, First Church, Rocky Mount
 Feb. 14 Conference Division of Education, Methodist Bldg., 10:30 a.m.
 Feb. 14 Burlington District Lay Rally, Graham High School, Graham
 Feb. 15 Stewardship Emphasis, West End
 Feb. 15 Annual Mtg., Division of Evangelism, Methodist Bldg., 10 a.m.
 Feb. 15 District Directors, Division of Stewardship, Methodist Bldg., 10 a.m.
 Feb. 15 Wilmington District Lay Rally, Boys Home, Lake Waccamaw
 Feb. 16 Raleigh District Children's Choir Festival, Raleigh, Highland Church, 3-8 p.m.
 Feb. 19 Goldsboro District Lay Rally, St. Paul Church, Goldsboro
 Feb. 20 New Bern District Lay Rally, Trinity Church, Jacksonville
 Feb. 21 Fayetteville District Lay Rally, Hay Street Church, Fayetteville
 Feb. 22 Rockingham District Lay Rally, Scotland High School, Laurinburg
 Feb. 22 Division of Missions Meeting, Methodist Bldg., Raleigh, 9:30 a.m.
 Feb. 26-27 United Methodist Parish Fellowship Retreats
 Feb. 28 Division of Health and Welfare Ministries, Methodist Home for Children, Raleigh, 10 a.m.
 Mar. 3 Commission on Archives and History, Rehoboth Church, near Roper
 Mar. 3 Division of Lay life and Work, Methodist Bldg., 10 a.m.
 Mar. 3 Conference Training for District Leaders of Vacation Church School Workshops, Raleigh

WESTERN NORTH CAROLINA CONFERENCE

- Feb. 10 Haywood County Ministers and Wives' Supper, District Parsonage, Lake Junaluska, 6 p.m.
 Feb. 12 Salisbury District Ministers and Wives' Mtg., 10:30 a.m.
 Feb. 12 N. Wilkesboro District Ministers and Wives' Mtg., First Church, N. Wilkesboro, 10:30 a.m.
 Feb. 12-13 Workshop for Worship, Hartsell Memorial Church, Hickory
 Feb. 15 Greensboro District party for ministers and wives, 7:30 p.m.
 Feb. 15 Salisbury District Council on Ministries, 7:30 p.m.
 Feb. 16-17 Conference Budget Hearings, Statesville
 Feb. 18-19 Bishop's Dialogue Sessions, Lake Junaluska, Lambuth Inn for Asheville, Marion, Waynesville districts
 Feb. 20 Bishop's Dialogue Sessions, Hickory, First Church, 12 noon for Charlotte, Gastonia, N. Wilkesboro, Statesville districts
 Feb. 21 Bishop's Dialogue Sessions, Salisbury, First Church, 12 noon for Albemarle, Salisbury, Thomasville districts
 Feb. 22 Bishop's Dialogue Sessions, Winston-Salem, Maple Springs, 12 noon for Greensboro, High Point, WS-Forsyth, WS-Northeast districts
 Mar. 1 Council on Ministries, Hartsell Memorial Church, Hickory, 10:30 a.m.
 Mar. 9-10 Guidance and Testing Clinic for Senior High Youth, Greensboro College
 Mar. 20 Children's Home Executive Committee of Health and Welfare Ministries, 10:30 a.m.

THE OTHER PERSON

By D. P. Smotherman

Jealousy is one of the human weaknesses that people have difficulty overcoming. We are aware as children when a brother or sister seems to be getting preferential treatment. Many of us never outgrow this childish trait.

We can endure almost anything as long as we feel we don't have it any harder than anyone else. A classmate of mine got very angry on one occasion when he got a spanking in school and I did not. I can still see the tears streaming down his freckled face as he said, "I am going to see that you get one the next time."

We seem to have our eyes always focused on the other person. We watch them with a jealous and accusing eye. We are quite sure that they don't deserve their good fortune—and that they are the cause of the ills of society. John W. Gardner writes: "Each of us is enormously clever at avoiding self-examination, enormously skilled at self-exoneration."

This attitude afflicts our spiritual lives. In one of the post-resurrection scenes in John 20:20, Peter looking at John says to Jesus, "Lord, what about this man?" "Jesus said to him, 'If it is my will that he remain until I come, what is that to you? Follow me!'" Jesus was saying, "Peter, make your own commitment."

We are all helped or hindered by the spiritual dedication of others. However, we are responsible for the care and keeping of our own souls. The other person is responsible for himself and so are we. We cannot excuse ourselves by his failures. The admonition Jesus applies to us, "Stop looking and waiting for others. Make your own commitment."

The Rev. Mr. Smotherman is minister of Muir's Chapel UM Church, Greensboro.

NORTH CAROLINA

christian advocate

Vol. 118 Greensboro, N.C., February 22, 1973 No. 4



United Methodist Building In Dayton Is Now Debt Free

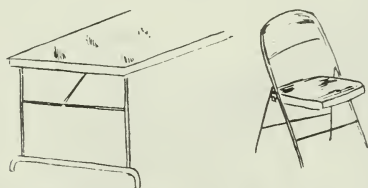
Shown above is the million dollar office building of the United Methodist Church at Dayton, Ohio. It was constructed in 1960 as the headquarters of the Evangelical United Brethren Church and was scheduled to be paid for in 25 years. Now, after only 12 years the building is debt-free. The final payment of \$75,000 was made this month.

Since merger in 1968, the building, located at 601 West Riverview Avenue in Dayton, has housed several agencies of the United Methodist Church. Included are the offices of the General Council on Ministries, headed by the Rev. Dr. Paul V. Church. The Joint Committee on Communications has the following portions of its three units housed here: the headquarters office of United Methodist Information; editorial offices of Interpreter magazine; and an office of TRAFCO. Also housed in the building are an office of the United Methodist Commission on Archives and History; one of the regional offices of the Women's Division of the Board of Global Ministries; and offices of the two Dayton district superintendents of the West Ohio Conference.

The building has about 29,500 square feet of floor space on four floors and is on a 4,000 square-foot lot. Annual maintenance costs on the building are estimated to be no more than \$1.75 per square foot.

WHERE IT IS

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Calendar of Coming Events

NORTH CAROLINA CONFERENCE

- Feb. 26-27 United Methodist Parish Fellowship Retreats
Feb. 28 Division of Health and Welfare Ministries, Methodist Home for Children,
Raleigh, 10 a.m.
Mar. 3 Commission on Archives and History, Rehoboth Church, near Roper
Mar. 3 Division of Lay life and Work, Methodist Bldg., 10 a.m.
Mar. 3 Conference Training for District Leaders of Vacation Church
School Workshops, Raleigh
Mar. 4 Vacation Church School Workshop, Philadelphia Church,
Sunbury, 2:30 p.m.
Mar. 5 Commission on Enlistment for Church Occupations, Methodist
Bldg., 10 a.m.
Mar. 7 Division of Ministry, Duke Memorial Church, Durham, 9 a.m.
Mar. 7 Spring Board Meeting, High Point College
Mar. 8 Vacation Church School Workshop, Duke Memorial Church, Durham,
7:30 p.m.
Mar. 9-10 Testing and Guidance Clinic, N.C. Wesleyan College,
Rocky Mount
Mar. 10 Division of Lay Life and Work, Methodist Bldg., 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

- Feb. 25 Wills & Special Gifts Workshop, Kingswood Church,
Rural Hall, 3 p.m.
Feb. 25 Wills & Special Gifts Workshop, Main St. Church, Reidsville, 7:30
Feb. 28 Wills & Special Gifts Workshops, Stokesdale Church, 7:30 p.m.
Mar. 1 Wills & Special Gifts Workshop, Leaksville Church, Eden, 7:30 p.m.
Mar. 1 Council on Ministries, Hartsell Memorial Church, Hickory, 9:30 a.m.
Mar. 9-10 Guidance and Testing Clinic for Senior High Youth, Greensboro College
Mar. 20 Children's Home Executive Committee of Health and Welfare Ministries,
10:30 a.m.

IMPORTANT NOTICE TO WNCC

O: THE CHAIRPERSONS AND SECRETARIES OF ALL BOARDS, COMMISSIONS, COMMITTEES AND AGENCIES SUBMITTING REPORTS TO BE PRINTED IN THE *PROGRAM AND REPORTS BOOK* FOR THE 1973 ANNUAL CONFERENCE.

E: DEADLINE FOR RECEIPT OF ALL MATERIALS IS MAY 1, 1973

RGENT: If these *Program and Reports Books* are to be available for District Briefing Sessions, they must be in the hands of all Lay and Clerical Members by May 25. As you can see, printing and mailing will be on a very close schedule; however, the printer has assured us this can be done.

Please send your Report at the earliest possible date so that the typesetting can begin before the deadline.

Thank you for your cooperation and help.

Faternally,
W. T. Medlin, Jr.
Conf. Sec.

February 22, 1973 3

A Pastor's Open Confession To His People

by Joseph M. Reeves

The situation by no means is unique with the Reeveses, this problem of getting the children to take enough food to sustain both their growth and their activity. And what the parents think the children need is almost always more than they want.

Parents are never more inventive than in their efforts to persuade children to do what they don't want to do. Thus his mother's attempt to play upon four-year-old Stack's sympathy, when his plate at supper's end contained almost as much as it had at supper's beginning: "Stack," she said, "there are many poor little children who would like to have what is on your plate." His own reply was immediate: "Why don't you give it to them, then?"

Needless to say the conversation ended there, but the reflection upon it did not. The truth stands that, when we have become adults and have put away childish things, what we want at the table invariably is more than we need. One wonders whether, when the chips are down, and insofar as our eating habits are concerned, it is fortunate or unfortunate that we live in such plenty. Is there really much difference between dying at forty of starvation and dying at forty of a coronary brought on by a too-rich diet?

But the point lies elsewhere and the table is but a symbol. It may be amusing when a little boy is quite willing to give away even what he needs to unknown needy children, simply because his own taste for asparagus quickly subsides. It is another matter altogether when otherwise conscientious people become so accustomed to having every wish filled that the desire for more is an unconscious habit. Perhaps Jesus' word to a time such as ours would be a suggestion that, periodically, we re-evaluate our tastes.

Fritz Kreisler, the composer and vio-

linist, once said something to the effect that he and his wife had never had a home of their own for all the homeless people who were in the world. "He who loves is born of God," says I John, and love is both the cause and the effect of Kreisler's attitude. Whether or not the musician was a Christian, I am and try to be. Just what is the Christian's response to the New Testament ultimatum for sharing, which, as the supreme expression of Love, is about all the New Testament talks about?

Frankly, I don't know. And in that confession I have reached the heart of what, as the years go by, is becoming the very fabric of my Christian experience. I can tolerate, in myself and others, words of uncertainty, expressions of doubt, even outright confessions of unbelief. But the thing that I simply can no longer abide is the flippant and immediate answer to the great issues of life.

A Christian must carve the "Way that leads to life" out of "things as they are" AND IT IS NEVER EASY. The Cross has always stood between convictions of self-interest and Christian convictions. At least we can agonize occasionally, while we look through a glass, darkly. Convictions worthy to live and die by are borne out of Gethsemane. Especially in Christian convictions, honesty is the best policy. My own self-image is more tolerable, if, after struggle, I come up something less than a Christian, than when, simply by virtue of ordination, I presume to be Christian whatever I say, do, and think.

Thus, again, "I don't know." Under the demands of the Cross, under the demand to deny oneself for others, I don't know how much faith consents for me to have. Am I justified in living in a ten-room house, however much it may lack being my own, when the One I purport to follow has no place even to lay his head? Would forerunner rooms be more Christian? I don't know.

Can I honestly drive a \$5,000.00 station wagon while knowing personally those who cannot afford a mule; wear a different s-

The Rev. Mr. Reeves is minister of Christ UM Church in Charlotte.

every day for a week while some children go to school only because the Elks Club bought them shoes; have a side of beef at my disposal and eat out when I want, while children in Biafra and North Carolina starve for want of bread?

I don't know. I don't know what my faith will consent for me to have. And my problem is compounded when I realize that a wife and two sons will be profoundly affected by my decisions. Perhaps vows of celibacy and vows of poverty are inseparable.

One thing I do know, that what I want in such an affluent life is almost always more than I need. And each time I let it happen, someone else somewhere must live with less that he needs. Under these circumstances just what is my response to God in love? I am not sure.

The subtle danger for the Christian, who has attained a high standard of living, is that he will come to judge both the success of his life and the quality of his life in terms of the same standard of living. Such a judgment inevitably becomes materialistic in scope.

I have been guilty of judging the success of my profession in terms of the levels reached by those with whom I went to school: amount of salary, size of church, whether he has a secretary or not — and this is wrong, the fact that the appointment system sometimes plays favorites notwithstanding. We pay our bishops and other ecclesiastical officials almost unbelievably liberal salaries, not because they need the money, but because, as one District Superintendent once told me, "We've got to keep up with the world around us." And that is unabashedly materialistic. Yet half the young preachers, whose churches raise the money, are virtually on starvation.

Such a love affair with the world, when the Church plays it, seems out of place. Our purpose says we are not competing with General Motors, whose president receives more than three quarters of a million dollars, while those who do the work must strike for a living wage.

Someone among the leadership must take up the cross we all talk about, must be the example for Christian sacrifice; and I am not at all sure that the measure of my sacrifice justifies my pleading with

laymen to sacrifice for their Christ.

The principle by which I have lived my life in recent years is one which says that, having shared *reasonably* with others what I have, I am then justified in enjoying the rest of what I have worked hard to earn. But the probing question remains: "What constitutes a *reasonable* sharing of one's possessions in Christian terms — in terms of the Cross?"

I speak for myself but probably describe the situation of most of us when I say that I could give half of what I have before I would reach the point of sacrificing what I need. Any sacrifice most of us make to the Church, and thus to others, is the occasional sacrifice we may make of something we want.

How much will my faith consent for me to have? I don't know. It has often been stated that a tenth of our income — a tithe — is a reasonable sharing. But the idea has some weaknesses. First of all, it is what in Divinity School we learned to call "legalistic." We don't enter the Kingdom of God by observing a set of rules.

And in the second place the concept of the tithe contains some inequities. A man who makes \$25,000 a year can more easily give half what he makes than the man making \$8,000 can give a tenth. The tithe is a good guideline for middle America, and certainly if all of us in the Church tithed, we could, literally, feed the hungry. Nor could many of us, purely in Christian terms, call the tithe a sacrifice.

Of a few other things I am further certain. I can't tell you and you can't tell me, when it comes to deciding this matter of sharing what we have with others. So much more is involved than money. We have other matters to share. What would it mean to tithe your time, both on and off the job? Or the flair you have to do this or that, and your ability to get things done? We simply cannot determine our own life of stewardship in terms of what someone else is doing. And for anyone who takes it seriously, the Faith and its demands can be extremely unsettling.

Money is simply the best symbol of God's gracious gifts to us. For we are paid, most of us, according to the time we put in and the ability we have to get things done.

(Continued on page 27)

EDITORIAL

Christian Citizens and the Legislature

The North Carolina General Assembly is now well into its work at Raleigh. It will probably be in session for the next three months — perhaps longer. Its main business involves the appropriation of funds. Various state supported agencies and causes have submitted their requests and these have been referred to the Appropriations Committee and the Finance Committee of the Senate and the House. Also the Advisory Budget Commission has been hard at work.

There is a substantial surplus of funds from the past biennium, and added to this are funds from federal revenue sharing, making a nest egg of something like \$324 million. More money, therefore, will be available than usual. Also, typically enough, the requests for funds seem to be greater than usual.

What should the General Assembly do under these circumstances? The Advisory Budget Commission seems to want to use most of this non-recurring surplus to

reduce taxes. Governor Holshouser has recommended that this surplus be used to expand public services. He would like to see about \$300 million used to boost public education, higher education, mental health services, improvements in our correctional system and expansion of our state parks facilities.

Always there is tension between those who would hold the line on spending and those who favor launching into expanded services to people. Usually we wind up giving to each group about half a loaf: the spenders don't get all they want; and the tight budget people get about half of the wishes carried out.

The appropriation of public funds and the expending of them should be carried out with extreme care. It is easy to begin throwing money around by the millions like bales of hay — especially when it is not one's own personal money. In the case of the General Assembly, we are talking about a budget that will amount to over \$5 billion for the next biennium.

We would urge upon our legislators that they vote on appropriations with two factors in mind. First, we would admonish them to look carefully for padded budget askings. One of the unforgivable sins of true-blue bureaucrat is to reduce his askings for anything. Funds once appropriated for any item are never to be cut or eliminated. It matters not whether the particular program being funded was successful or not. If our legislators do not scrutinize budgetary askings with dogged determination, with a view to eliminating unnecessary fat, then nobody else will. They can render a real service by seeing to it that every dollar appropriated stands justified by the use to which it will be put.

A second factor which we would suggest that our legislators keep constantly before them is this: all government exists to serve the people. There is no way in which any service can be rendered without spending money — in this case money from taxes and from other revenue.

We want North Carolina to be an enlightened and progressive state. According

reports we are behind the national average in education and in many other areas of public service. No citizen of this state can be satisfied with this kind of record. Money alone cannot bring us up to desired standards in public education, in mental health services, in pollution control, in the protection of our natural environment, in improvement of our penal system, in combatting crime, in greater highway safety. But it would be penny wise and pound foolish of us not to spend the money needed to meet clearly recognized needs.

We are not a rich state. Our per capita income is near the bottom nationally. But most people find North Carolina a good place to live. Our natural resources are varied and valuable. We have a wonderful climate and a wholesome environment. In other words, we have the basic makings — in our natural resources and in our people — for a great and enlightened commonwealth. Let us not stumble in shortsightedness.

While decision making on many issues rests with our legislators, all of us have a solemn duty to study the questions and issues which are before them. Then, we all have the privilege of letting our elected representatives know how we feel on issues. It was by our vote that they were elected. They need continuously to know how the voters back home feel about matters which are coming before them.

It is unfortunate when the special interest people are the only ones from whom our legislators hear. The ordinary citizen, who has no special ax to grind, but who is just interested in good government, in a more wholesome environment, in better services rendered to people, needs to get his voice heard. How? He can get the names, addresses and telephone numbers of the senators and representatives from his district, and contact them. He can sit down and write them a note. It does not have to be long or eloquent. Probably the shorter the better. He can get on the telephone and express himself. In many cases he can get an opportunity to sit down and talk to his representative face to face.

Good government grows out of concerned citizenry who express their concern in active involvement in the decision-making processes. The "average citizen" should not leave all of the "involvement" to so-called activist groups and lobbyists for special interests. This he has done too much in the past; and then has grumbled and complained at what came out of the General Assembly.

The admonitions contained herein are not new. Legislators and citizens have heard them repeated from time immemorial. But to our view there is a special urgency about these admonitions in this day and time. We are in a period of extremely rapid change; of transition. Opportunities come and go with lightning speed, as such things are measured. The future is upon us before we have had time to release our grasp upon what is already past. If we want a better North Carolina tomorrow, we must institute the programs and activities *now* which will make it so *tomorrow*.

The Christian citizen has a special mandate to pay heed to what we have said. For in his worldview all things fall under the sovereignty of God. His special mission as a citizen is to work for good government, for a more wholesome environment, for the just and fair treatment of all people. Whatever is clearly for human betterment, he should favor, and whatever is hurtful to people he should oppose. We say this categorically, realizing at the same time that there will still remain difference of opinion about what is good, wholesome, just and for human betterment.

But as the Christian works his way through to decisions on political matters, the key question before him will not be "What will benefit me or my groups?" but "What would seem to be God's will on this issue?" If he is honestly and truly asking the right question he will probably come up with the right answer.

This is the sort of input into government which the citizen who is a Christian should offer, whether he is an elected representative or one among the people.

Pastors' Clinics At Duke Get New Title, July Dates

DURHAM—Duke University Divinity School's summer clinics designed to supplement seminary education will be held under a new format this year.

Dr. McMurry S. Richey, professor of theology and Christian nurture and director of continuing education has announced that the newly entitled "Summer Institute for Ministry" is scheduled for the first two weeks in July rather than in later periods customary in former years.

One-and two-week courses as well as clinics will be open to both ministers and their spouses and to lay workers within the church from July 2-13.

Richey said that interested persons may enroll for one or both weeks and can engage in Biblical, theological, and ethical study courses and clinics in the contemporary church, evangelism, parish development and pastoral care. Attendance is inter-denominational.

Detailed announcements of program, leaders, costs, financial aid available, and other special features will be available from the Office of Continuing Education, Duke Divinity School, Durham, 27706.

Team Chosen To Head Status Of Women Agency

NEW YORK (UMI)—One of the United Methodist Church's newest national agencies has chosen its first executive secretary, and they are a team from Southern California and northern Illinois.

The two-member secretariat of the Commission on the Status and Role of Women will be Judith Leaming Elmer, Chicago, Ill., and Nancy Grissom Self,



Judith Elmer



Nancy Self

Long Beach, Calif., according to Barbara Thompson, Commission president, and the Rev. Jeanne Audrey Powers, recording secretary. The two were elected by mail ballot after a two-month process of selection.

Established by the 1972 General Conference in Atlanta, the 43-member Commission has as its purpose "fostering an awareness of problems and issues related to status and role of women with special reference to full participation in the total life of the church at least commensurate with total membership." Estimates are that about 54 per cent of United Methodism's 10,300,000 members are women.

The new executive team is expected to begin service early this spring. Ms. Elmer, former Peace Corps volunteer and an organizer of the United Methodist Women's Caucus, is currently an instructor in English as a foreign language at Central YMCA Community College in Chicago. Ms. Self, a former US-2 (short-term Methodist home missionary) and Wesley Foundation director, is currently coordinator of the Counseling Center at California State University at Long Beach. Both are married to United Methodist ministers.

The Commission president, of Silver Spring, Md., said no decision has yet been made on a office for the Commission but the two-member secretariat will work the same place when a location is chosen. She said selection of a team for executive secretary is symbolic of new concepts and patterns of professional leadership which the Commission is seeking in the church.

CEF OFFICERS ELECTED

NASHVILLE, Tenn. (UMI)—Newly elected officers of the United Methodist Christian Educators Fellowship Board of Directors are (from left) Dr. Edwin T. Upton, minister of Christian education of Lovers Lane United Methodist church in Dallas, vice president; Ms. Millie Schlagenhauf, director of children's ministries for Peachtree Road United Methodist Church in Atlanta, secretary; and the Rev. Donald E. Barnes, minister of Christian Growth at the Spring Valley United Methodist Church in Dallas, president. The Rev. R. Harold Hipps, (right) associate general secretary of the United Methodist Board of Higher Education and Ministry's Division of Lay Ministries, and a member of the WNC Conference, is the executive officer of CEF. Mr. Barnes is beginning his second two-year term as president of CEF which includes nearly 1,000 members who have responsibility for local church education.



NC Church Women United To Meet In High Point

Two churches in High Point will be hosts for the Annual Assembly of N.C. Church Women United March 18-19. Key-note speaker at the Sunday evening session will be Rev. Phyllis Wofford, ordained minister of the United Church of Christ.

After her ordination in 1959, Mrs. Wofford became assistant minister in charge of women's activities at Riverside Church, New York. Mr. and Mrs. Wofford were in Istanbul, Turkey from 1964 to

1969 where they were members of the executive committee of Union Church Istanbul. They moved to Winston-Salem in 1971 and are members of the Wake Forest Church.

Guest speaker for the luncheon Monday will be Miss Francis Bavier, now of Siler City, former stage and T.V. star, who is best known for her role as "Aunt Bea" on the Andy Griffith Show.

Theme for the Assembly is "As you go." A feature of the program will be "Listen and respond" groups which will involve participants.

All local church women are invited to share in the Assembly. The program is as follows:

Sunday: Friendship Dinner — 6:00 P.M. — \$1.75 — Doors open at 4:30 P.M. Springfield Friends Meeting House, 601 Springfield Road

Monday: Morning and afternoon sessions — Mission Theme Luncheon \$1.75 St. Mary's Episcopal Church, Corner of Farris Ave. and N. Main Street Doors open at 9:00 A.M.

Pre-registration is requested and is needed by March 10. Send registration fee of \$2.00 and fees for meals to: Mrs. Fred T. Henry, CWU Treasurer, 114 E. Miller St., Salisbury, N.C. 28144. Make your own reservations at Holiday Inn., S. Main Street, High Point, N.C. 27262.

For COLDs take 666



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Fred D. Russell Honored



Honored guest and master of ceremonies, with their wives: (from l. to r.) Mrs. Fred Russell, Fred, Mr. Ted Sumner, and Mrs. Sumner.

All eyes were focussed upon Fred Russell and his attractive wife Sarah during a dinner in Charlotte on February 15 honoring the long-time treasurer of the Western North Carolina Conference. Those present were district superintendents and members of the Conference Commission on World Service and Finance (now Council on Finance and Administration) who had served in these capacities over the last 28 years. An attractive brochure told in print something of the illustrious career of Fred Russell. Some of the leaders of the conference elaborated upon this in eloquent words of praise and appreciation. Among those who spoke were Bishop Earl G. Hunt, Jr., Bishop Nolan B. Harmon, R. Powell Majors, and Robert M. Smith. All were, or had been at some time closely associated with Fred Russell in his role as treasurer. Their words taken together formed a mosaic portrait of a man with many diverse gifts and interests. They lauded him as a Christian of high character who had rendered distinguished service to the church over many years.

Bishop Hunt pointed out that Fred Russell deserved much credit for placing the conference among a small group of only five or six which, over a period of three decades had paid their World Service obligations in full. Bishop Nolan B. Harmon, now of Atlanta, recalled that Russell

had served under a series of bishops including Purcell, Harrell and himself as well as incumbent Bishop Hunt.

These and the others who spoke did so with obvious affection. Each seemed capable of spending the whole evening spinning out stories to illustrate the virtues of Fred Russell — if only time had permitted. Ted Sumner, the present chairman of the Council on Finance and Administration presided with dignity spiced with good humor.

A high moment in the evening came when Powell Majors presented Fred Russell with a magnificent plaque. The words engraved upon it were these:

FRED D. RUSSELL
In Grateful Tribute

Fred D. Russell, sound banker, public-spirited citizen, loyal churchman, served the Western North Carolina Conference of The United Methodist Church for twenty-eight years with dedicated fidelity: for twelve years (1944-56) as Assistant Treasurer and for sixteen years (1956-72) as Treasurer. His unfailing diligence and consummate ability were substantial factors which enabled the Conference to meet its financial obligations in full for twenty-eight consecutive years. His shining and absolute integrity, his conscientious devotion to Christ and His Church, and his Christian statesmanship have inspired the entire Conference and everyone who has known him. The Conference salutes him with affectionate esteem and profound gratitude.

Western North Carolina Conference

Understandably, the recipient of these accolades was deeply moved by the tributes paid him and by the obvious pleasure of the more than one hundred persons who had come to do him honor. With husky-voiced emotion, he responded fittingly and graciously. Turning to Mrs. Russell, he

called attention to the part she played in enabling him to serve as he had. He praised ministers and laymen, bishops, district superintendents and other conference officers for their support and cooperation.



The Fred Russells received a gift of luggage. Shown displaying one of the pieces are the happy recipients. In the background is Bob Smith, former conference lay leader.

A gift of luggage near the end was a reminder that this summer the Russells, with their daughter, Mary Ann, are planning a trip to Europe.

It was a very good evening for Mr. and Mrs. Fred D. Russell, for all who were present, for the Western North Carolina Conference, and for The United Methodist Church.

NCC TV SPECIALS

Churches in Africa seen through African eyes is the focus of a four-part CBS-TV Network Look Up and Live series to be aired on consecutive Sundays, March 4, 11, 18 and 25.

Two months on location in Ghana, Tanzania, Zaire, and Ethiopia furnished the footage from which the series was drawn. The Broadcasting and Film Commission of the National Council of Churches cooperated with CBS-TV in the production of the film.

Duty Bound, a tense and moving hour-long courtroom drama written by Emmy Award-winner Allan Sloane, will be aired on NBC-TV from 2 to 3 p.m. on March 11.

Rev. T.H. Swofford, Jr.

Taken By Death

Death came to the Rev. Thomas H. Swofford, Jr. on February 13 in Greensboro where he was pastor of the Irving Park United Methodist Church. Funeral services were conducted from the church on Thursday afternoon, February 15, the officiating ministers being Bishop Earl G. Hunt, Jr., the Rev. Orion N. Hutchinson and the Rev. W. D. Corriher. Burial was in Forest Lawn Cemetery, Greensboro.

Brother Swofford was born July 14, 1930, in a Methodist parsonage in Gastonia, where his father was pastor of the Smyre Methodist Church. Educated at Duke University and the Duke Divinity School, he was admitted into the Western North Carolina Conference in 1952 and served pastorates in this conference continuously to the present, except for a three-year period of ministry in the North Carolina Conference, 1955 to 1958.

In spite of a history of chronic illness and pain over many years he served the church with an unusual degree of conscientious devotion.

Among surviving relatives are his wife, Mrs. Elizabeth Loyd Swofford; three children: Avon, age 18, Lynn, age 16, and Brett who is 14 years of age. Also surviving are his parents, The Rev. and Mrs. T. H. Swofford, Sr. of Forest City; and one sister, Mrs. Sterling Turner, whose husband is a member of the Holston Conference and pastor at Narrows, Va.

Irving Park Church, where Brother Swofford was minister at the time of his passing, has announced the establishment of a Memorial Fund for the education of the three children. Contributions may be sent to Irving Park United Methodist Church, 1510 W. Cone Blvd., Greensboro, N. C. 27408, designated for the Thomas H. Swofford Memorial Fund.

NORTH CAROLINA CONFERENCE

Vol. 5

February 22, 1973

No. 1

New Resource For Youth — Adult Groups Now Available From TRAFECO

One of the frightening experiences of the church in the twentieth century is the widening chasm between persons of differing religious and political beliefs. The separation is increasingly noted among teenagers and young adults.

Youth today are wrestling with questions which make the differences in their life-style: personhood, poverty, race, attitudes toward the Bible, and many, many more. The crucial question is: How can these persons of different opinions learn to relate to each other in love, and keep from splitting the church right down the middle. The answer is . . . to listen . . . to understand . . . to accept.

THE OTHER SIDE is a unique contemporary resource, on five cassettes, designed to enable persons with differing points of view to have meaningful dialogue in the atmosphere of Christian love:

. . . to LISTEN to another point of view,
. . . to UNDERSTAND something of the reasons behind this point of view,
. . . and to ACCEPT the other person without necessarily endorsing his point of view.

The basic format of *THE OTHER SIDE* is a provocative "live" presentation

of some of the basic concerns facing the church, followed by probing questions for thought and discussion. The moderator, William S. Taegel, is an ordained minister who has been involved in a number of creative and dynamic ministries.

Here are the ten points of view recorded on five tapes:

Tape I, Side 1 - THE RIGHT WING; Side 2 - THE LEFT WING

Tape II, Side 1 - POVERTY; Side 2 - THE POPULATION

Tape III, Side 1 - THE PROSTITUTE; Side 2 - WOMAN'S LIBERATION

Tape IV, Side 1 - THE FUNDAMENTALIST; Side 2 - THE LIBERAL

Tape V, Side 1 - WHITE PREJUDICE; Side 2 - THE BLACK MILITANT

Usable with almost any size group, each tape is designed for a session of 45 minutes to 1½ hours.

Published by FORUM HOUSE Publishers, Atlanta, Georgia, these five tapes may be secured on a rental basis from our Conference TRAFECO Office, P. O. Box 10955, Raleigh, North Carolina 27603. Rental cost is \$1.00 per tape.

C. P. Morris

Music Ministry



(F. Belton Joyner, Jr.)

RESOURCE FOR "DOING YOUR OWN THING"

Have you ever been put in the spot of preparing your own music program or putting together a special observance on the music life of the Church? Here's an outstanding resource to help you!

Companion to the Hymnal contains all sorts of information on the musical heritage of The United Methodist Church, especially as that heritage is expressed in *The Book of Hymns*. Using *Companion*, you could tell the story behind the writing of many favorite hymns. You could find out the biographies of famous and not-so-famous hymn writers. You could explore the series of hymnbooks published by the American Methodist Church. You can find the story of the Church's use of music from the time of the New Testament Church.

What interesting tidbits are in this book! Do you know about the eighteen stanzas that originally made up "O, For a Thousand Tongues to Sing?" Did you know that John Newton, who wrote "Amazing Grace," was a slave-trader converted under the Wesleys and George Whitfield? Do you know about Charles Tindley, a Black Methodist pastor who wrote "Stand By Me," but also wrote "I'll

Overcome Some Day," the song later adapted by the Civil Rights Movement? (Tindley was the son of slaves, but grew up to be pastor of a Methodist Church with five thousand members). And then, did you know that it took 13,146 miles of paper to print the first order of the 1964 edition of the hymnal? Did you realize that within five years of publication, there were 4 million copies of the *Hymnal* in use? Did you know that "How Great Thou Art" was first written in Swedish and was published in 1886?

Companion to the Hymnal can be ordered for \$10.00 from Cokesbury, Fifth and Grace Streets, Richmond, Virginia. Have a good time with it!

Youth Ministry



(F. Belton Joyner, Jr.)

KEY 73 YOUTH FESTIVAL FOR EASTERN NORTH CAROLINA

Several thousand young people from across eastern North Carolina are expected in Raleigh's Memorial Auditorium on Sunday, March 18, for a Key 73 Youth Festival. Ray Hildebrand, recording artist, will preside over the two and one-half hours of music, witnessing, and sharing. The Festival will be from 3:00 until 5:30 p.m. Participants will come from the full range of groups who make up Key 73: Roman Catholic, Southern Baptist, Assembly of

God, United Methodist, Fellowship of Christian Athletes, United Church of Christ, and on and on. Among the personalities who will share Christian witness in word and in music are Carroll Dale of Dallas Cowboys (tentative), the Wire Service, the Baptist Associational Youth Choir (150 voices), St. Paul United Methodist Church Youth Choir of Goldsboro, Greg and Tom, and representative youth. This is an unusual opportunity to be in fellowship and joy with Christian youth who have in common the one thing that matters most, a commitment to the Lordship of Jesus Christ.

AND THESE KEY 73 EVENTS: CHRISTKEY

Remember the Christkey! Workshops on youth ministry and evangelism will be offered in three spots across the conference in March. Jimmy Bass, exciting new coordinator of youth ministry with the General Division of Evangelism, will lead workshops from 10:00 to 1:00 (aimed primarily at adult workers with youth) and workshops from 7:30 until 9:00 (aimed primarily at youth) in the following locations:

Monday, March 5: Highland Church, Raleigh; Tuesday, March 6: Saint James Church, Greenville; Wednesday, March 7: Haymount Church, Fayetteville. Emphasis will be on effective witnessing with youth, emerging trends in youth ministry, and a celebration of the New Life experience. Christkey is also designed to help local churches relate youth to the Key 73 emphasis.

EXPLORE WEEK-END

Explore week-end is an opportunity for high school juniors and seniors to spend time with a person who is in an occupation of interest to the youth. Deadline for applying is March 31. Explore has a new format this year in that applicants can indicate which of several week-ends is the best for their participation. Available week-ends are: March 31-April 2; April 14-16; April 28-30; May 5-7.



During an Explore week-end, the youth have an opportunity to take a look "on-the-scene" at the occupation, have a chance to discuss what it means to be a Christian in this particular work, and get acquainted with someone who is active in this kind of job. Explore week-ends begin on Saturday afternoon and end sometime after noon on Monday. There is no charge except for one's transportation to and from the host family.

Application blanks for Explore are available from Youth Ministry, P. O. Box 10955, Raleigh, North Carolina 27605.

YOUTH BIBLE SERIES

A new study of the content of the Bible will be available for youth classes in September. The first issue of Youth Bible Series will be a general introduction to the study of the Bible.

Children's Ministry

(F. Belton Joyner, Jr.)

THE BIBLE AND OUR CHILDREN'S CURRICULUM

The following is based on an interview with Ms. Pat Floyd, Associate Editor of Children's Publications, Section of Curriculum Resources, of the Division of Education, of the General Board of Discipleship (Don't worry — even Ms. Floyd had to pause for breath while giving her title!)

What is the place of the Bible in our children's literature? "Actually, the Bible is

the foundation of everything that we do as far as developing curriculum materials for children goes. There will be some units that are about the Bible or about persons in the bible specifically, but in all units the Bible will really be the sourcebook for what the curriculum says.

"I think that perhaps sometimes the parents and teachers of younger children, particularly nursery and kindergarten, may be concerned about those children learning more about the Bible. We think in terms of reading readiness as we think about readiness for the Bible, at least in terms of reading the Bible. But the nursery and kindergarten children have lots of experiences to get them ready for putting verbally the things they will get in first, second, and third grades, and beyond. With young children in particular, as well as older children, and even adults for that matter, the experiences we have of God's love for us, our love for one another, experiences we have of forgiveness, acceptance, of reconciliation — these are the things that give us the groundwork for being able to understand the theological and biblical concepts that we get more explicitly later on.



"Jesus used the experiences of everyday life when he taught people, picking items from everyday life around the people and relating them to the teachings. I think we need to use his same teaching method and select things from everyday life that the children understand and apply those things to the teachings that we hope they will receive from the Bible. The local teacher who knows the specific child can do this

job best.

"We want to be fair to the Bible itself. There are some parts of the Bible which cannot be taught to children unless we empty the content (at least of its adult content or its real religious significance) in teaching it to children because the concepts are just beyond the understanding of children. In that way, children get a watered-down version and in that way they are in a sense inoculated from further exposure and they never appreciate that part of the Bible because they continue, as adults, to take it with the negligible content they received as children.

"If you want to go further into this topic, you might read the article "Children and the Bible" in *Children's Planbook*." (Available from Children's Ministry, P. O. Box 10955, Raleigh, N. C. 27605.)

VACATION CHURCH SCHOOL WORKSHOPS



Here are the district Vacation Church School Workshops scheduled so far:

BURLINGTON: April 3: 9 a.m. - 12 noon, Front Street UMC, Burlington; April 4: 7:00 p.m. - 9:00 p.m., Grace UMC, Burlington.

DURHAM: March 8: 7:30 p.m., Duke Memorial UMC, Durham.

ELIZABETH CITY: February 18: 2:30 p.m. - 4:30 p.m., Edenton UMC, Edenton, N.C.; March 4: 2:30 - 4:30 p.m. Philadelphia Church, Sunbury, N.C.; March 25: 2:30 - 4:30 p.m., Avon United Methodist Church (St. John).

FAYETTEVILLE: No dates set.

GOLDSBORO: March 27; 9:30 - 11:30 a.m., Mount Olive UMC, Mount Olive; 7:30 - 9:30 p.m., Mount Olive UMC, Mount Olive.

GREENVILLE: No dates available.

NEW BERN: March 10; 10:00 a.m. - 12 noon, St. James UMC, Newport.

RALEIGH: April 9: Fairmont UMC,

Raleigh 9:30 a.m. - 1:30 p.m.

ROCKINGHAM: April 9: 7:00 - 9:00 p.m.,
First UMC, Hamlet; April 10: 7:00 - 9:00
p.m., Chestnut Street UMC, Lumberton.

ROCKY MOUNT: April 12, First UMC,
Rocky Mount.

SANFORD: April 29, 2:30 - 9:00 p.m.,
Carthage UMC, Carthage.

WILMINGTON: April 10; 9:00 a.m. - 1:00
p.m., Grace UMC, Wilmington; April 12,
7:00 - 9:30 p.m., Whiteville UMC, White-
ville.

DAY CAMP, Rockfish Camp - May 11 and
12.



camping ministry.

Information on all of the above will be
contained in the Summer Opportunities
mailing which will be sent to all local
churches around March 1.

DON-LEE SEWER SYSTEM APPROVED

The Division on Education of the Con-
ference Program Council at its meeting
January 26-27 authorized the Committee
on Camping Ministry to proceed with plans
for a new sewer system at Camp Don-Lee.
Last fall the sewage disposal system was
identified by the Camp Committee as an
emergency need to be installed if at all
possible before the beginning of the sum-
mer program in 1973.

In consultation with the Von Oesen
engineering firm in Wilmington and the
State Health Department, a system has
been designed at an estimated cost of
\$20,000. Toward this the Conference
Council on Finance and Administration has
approved a special appropriation of
\$10,000. The Committee on Camping Min-
istry has been authorized to seek to raise
the balance through interested individuals
and groups between now and June 1.
Approximately \$4,000 has already been
secured.

Persons or groups interested in making a
contribution to help with this badly need-
ed facility at Camp Don-Lee may do so by
contacting Mr. Greer Garrick, Chairman of
the Don-Lee Advisory Committee, 624
New Bridge Street, Jacksonville, North
Carolina 28540, or the Conference Coor-
dinator of Camping Ministry.

Camping Ministry

R. Keith Glover, Coordinator

NOW IS THE TIME TO PLAN FOR SUMMER

The following is a checklist of oppor-
tunities to help you begin planning the
schedule of summer activities for your
church.

1. *Resident Camp* for boys and girls in
grades three through ten. Applications will
be mailed to each local church around
March 1.

2. *Day Camps* using the facilities at
Chestnut Ridge, Rockfish, and Kerr Lake.
The new day use area at Rockfish will be
opened this spring.

3. *Family Tent-trailer Camp* at Kerr
Lake. The new family camping area will be
opened this spring with a new bath house
and about 15 trailer sites.

4. *Resident Family Camp* at Camp
Don-Lee.

5. *Local Church Group Camps* at Rock-
fish. Come to camp with your own counse-
lors. The camp will provide food services
and some support staff. Groups may come
for three days or six days.

6. *Camps for the Handicapped* at Chest-
nut Ridge and Don-Lee.

7. *Retreats, picnics,* and other special
outings may be scheduled throughout the
year by contacting the conference office of

METHODIST CAMPS RECEIVE GRANT

It will be possible this summer to expand and strengthen our camping programs for the handicapped at Camp Chestnut Ridge because of a \$16,000 grant recently awarded by the State Department of Mental Health through its Developmental Disabilities program.

Some of the opportunities that will be made available at Chestnut Ridge as part of this project will include:

1. Two-day workshops for parents and teachers of the handicapped.
2. A demonstration-observation day camp for the educable mentally retarded.
3. Resident Camps of three days and six days for the physically and mentally handicapped.
4. Academic credit for special education students working in the program.
5. Credit toward certification for special education teachers who participate in the program.

6. It is also anticipated that a movie will be produced as a part of the evaluation and report on the project. Such a film could be useful to churches and other groups who want to expand their ministries with the handicapped.

These special programs will be housed in the Crane Crest unit and will run for about five weeks, independent of the regular resident camps in the hogan units.

MARCH 1 — SUMMER OPPORTUNITIES MAILING

Summer camp registration blanks and information on other special summer opportunities for children, youth, and adults will be mailed to local churches around March 1. Churches and individuals that have already begun to make plans for the summer will be better able to make use of these materials when they arrive and more easily secure their choice of events and dates.

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Marriage — Family Living Seminar Set At Methodist College

The Fayetteville District of The United Methodist Church is conducting a Marriage and Family Living Seminar on Tuesday evenings, February 6-May 9, (omitting March 27) from 7:30-9:30 p.m. The sessions are held at Methodist College.

The seminar is designed (1) to enrich the lives of those who attend and (2) to prepare those who attend to go back to their local churches to conduct seminars, classes and discussion groups on marriage and family living.

Rev. Frank Lloyd, associate pastor of Haymount United Methodist Church, is coordinator of the pilot project. Dr. Samuel J. Womack, academic dean, is the dean of the Seminar. Instructors include Earl D. Martin, assistant professor of sociology at Methodist College; Dr. T. Garland Knott, associate professor of religion and chaplain at Methodist College; Al. M. Campbell, psychiatric social worker and marriage and family counselor at Cape Fear Valley Hospital mental health department, and Mrs. John Buie, Cumberland County health department nursing supervisor.

In describing the seminar Mr. Lloyd said that next to helping persons have a living, lasting relationship with Jesus Christ, marriage and family living is probably the most important work of the church, and certainly correlated. "This is an area where we have done the least, and need more knowledge," Lloyd said. He stated further that it was his prayer that this seminar will be a beginning to correct this situation.



Asbury Temple Celebrates Twenty-fifth Anniversary

A week-long celebration of renewal and rededication marking the congregation's twenty-fifth year was held at Asbury Temple UM Church in Durham beginning Jan. 22.

Worship services were held Monday through Friday nights. Guest speakers included Rev. Joseph B. Bethea, director of Black Church Studies at Duke Divinity School; Rev. James E. McCallum, a former Asbury pastor who is now pastor of Simpson-Gillespie UM Church, Charlotte; Mrs. Kenneth Jones, president of the Winston-Salem Northeast District WSCS and a member of the General Board of Discipleship, and Dr. Chancie D. Barclift, Durham District superintendent.

The Wednesday evening service at which Mrs. Jones spoke was sponsored by United Methodist Women and a fellowship hour followed. The Methodist Men sponsored a musical program on Friday evening, featuring Charles Gilchrist, choral director at North Carolina Central University, and a group of students. On Saturday at noon there was a cornerstone laying ceremony by the Doric Masonic Lodge # 28.

Two worship services were held on Sunday, Jan. 28. Dr. Thomas Langford, dean of the Duke Divinity School, preached at 11 a.m., and a group of students from Duke sang. At the evening service Bishop Robert M. Blackburn preached and afterward conducted the service of rededication, assisted by Dr. Chancie Barclift and the Rev. Hampton J. Rector, pastor. Music was presented by the Madigral Singers of Hillside High School. A reception followed.

Asbury Temple was founded in 1947 and the present church building constructed in 1954. An extensive renovation program has been completed recently.



MORTGAGE BURNED

Rev. B. F. Lee (left), pastor, and Dr. C. D. Barclift, Durham District superintendent, burn the mortgage on Bethesda UM Church, Durham during the dedication service on Jan. 7. The building was constructed in January 1962 at a cost of almost \$53,000. The 155-member church paid off all indebtedness in 10 years, four years in advance. The educational building is phase one of a three-phase building program.



EAGLE SCOUT

William Phillip Moore, III, right, was presented the Eagle Scout Award at Jarvis Memorial U. M. Church, Greenville, recently. His parents, Mr. and Mrs. W. P. Moore, Jr., are standing beside him. Also taking part in the service were (back row, left to right) the Rev. Troy J. Barrett, pastor; Thomas Butts, Pitt County District commissioner, and Dr. Moses Sheppard, scoutmaster, Troop 340.

Youth Singing Group Seeks Concert Dates

The Mt. Hermon Methodist Church youth of Graham have formed a singing group called "Genesis." Mike Bright and Mark Frost play guitar, James Well plays the drums, Sandy Robertson plays the piano, Pam Tingen plays the tambourine, and Tammy Isley, Cindy Thompson, and Beth Crabtree sing. The whole MYF also sings with them on request. The group and MYF would like to sing for other youth groups and churches. There is no charge, but a mission offering for Rev. George C. Megill of Brazil would be appreciated.

Write Rev. Horace Lee McLaurin, Box 488, Rt. 1, Graham, N.C. 27253, giving date and alternates. If the trip is over 100 miles, the group would appreciate meals and overnight accommodations.

Over 600 Attend Rockingham District Conference

The first regular session of the newly organized Rockingham District was held in Chestnut Street Church, Lumberton, on Feb. 4. A total of 644 person attended from the 79 churches comprising the district from Robeson, Scotland, and Richmond counties. The churches were represented by their pastors, lay leaders, chairmen of Administrative Boards, youth, and chairmen of the various commissions and committees of the churches.

Dr. J. V. Early, district superintendent, presided, and Bishop Robert Blackburn, resident bishop from Raleigh, delivered the sermon. Reports showed that a total of 380 new members had been received, most of whom were by profession of faith, with



EAGLE SCOUT

Arnold Gene Cobb Jr., of Roanoke Rapids was presented his Eagle Award at ceremonies held at Hawkins Chapel UM Church, Littleton. Pictured with him are his parents, Mr. and Mrs. Gene Cobb; back row, from left, Scoutmaster Robin Crumpler and Assistant Scoutmaster Ashley Smith.

292 baptisms. The total adult membership of the district is 15,988.

Financially the new district is in second place among twelve districts of the N.C. Conference. The Single Figure acceptance by the churches on benevolences amounts to \$233,935 for the year, with \$152,895, or 65.3% having been paid. Twenty-two churches had paid in full for the year, while 33 of the pastoral appointments had paid from 60% to 100%. There are 50 pastors in the district.

A Lab Seminar on Confirmation of new members will be held at Prospect Church, Pembroke, for five nights, Feb. 25-Mar. 1, involving seventeen pastors from that area. In addition a Lab Seminar on Council on Ministries—Administrative Board Chairmen will be held at First Church, Pembroke, Apr. 6,7. A ministry to small churches is being conducted in seven churches. A Lay Officers training session will be held at First Church, Laurinburg, on May 6.





WOMEN'S NEWS

North Carolina Conference

Mrs. Bruce Hargrove

GREENVILLE DISTRICT SPIRITUAL GROWTH RETREAT

The women of the Greenville District came together on Saturday morning, January 20, in the Sanctuary of Salem United Methodist Church for a district Spiritual Growth Retreat. Mrs. David Giles, District Spiritual Growth chairman, presided. Mrs. Karl Hardee, District Secretary of Program Materials and a member of the Salem Women's Society, welcomed the district in behalf of the women of Salem. Special music was rendered by Mrs. Mary Wells Andrews of Bethel.

Mrs. Charles Roy Miller, Conference Chairman of Spiritual Growth, led the retreat, which began at 10:00 a.m. and ended at 2:00 p.m. Mrs. Miller used "Live Now" as her theme. She issued an "Invitation to Life" and then used different aspects of life to relate what living is. She closed her program with a Trinity of Love panel, which related love of self, love of neighbor, and love of God. Mrs. Bobby McRoy, Mrs. Sylvia Dawson, and Mrs. Mary Wells Andrews represented these three respectively. After the panel closed their thoughts, Mrs. Miller gave each person present an experiment to conduct. The experiment is taken from Mary Lou Lacy's book, *And God Wants People*. The purpose of the experiment is to show us that loving others is the only proof of our loving HIM.

A most meaningful and inspirational day was closed by The Rev. Roy Turnage, pastor of Holy Trinity United Methodist Church in Greenville, who delivered the closing prayer.



Mrs. Harold Leatherman

A TRIBUTE TO OUR PRESIDENT

The time is fast approaching when the women of the Greenville District will have a "Service of Celebration" and thereby become United Methodist Women. And with the coming of United Methodist Women, we are also aware of the fact that our president of nearly four years will be leaving that office. And so it is with a deep sense of gratitude for her leadership, and for her friendship, that we of the Greenville District pay tribute to Mrs. Harold Leatherman.

Wilma Leatherman has given unselfishly of herself, has shown a deep love and

concern for all the women of the district, and has given inspiration to those around her. I think it may be safely said that she has commanded the love and respect of all those with whom she has been associated. Wilma has an ever present sense of responsibility toward her work as District President, as well as a deep sense of appreciation for her fellow workers. And because of this sense of responsibility and appreciation, I think she has generated an even greater sense of responsibility in those of us who have had the privilege of working with her on the District level.

Possibly one of our local women summed up our feelings for Wilma when she wrote to her recently and said, "You are a good President, and we love you."

And indeed Wilma is a "good President," and we do love her. And we know that in whatever capacity she serves her Lord, that she will continue to inspire those around her.

Mrs. Billy Cuthrell
Greenville District, Secretary

MEDITATION

"Who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, and the hardness of his face is changed." Ecclesiastes 8:11

Have you ever stopped to consider, what does the expression on your face reveal to the world? Do you smile readily when you speak with other people? Do you keep your facial expression soft and compassionate when others make mistakes, need kindness and understanding, rather than cen-



sure and rebuke? And when another person tells you of some fearfully negative or destructive experience in his life, do you remember to keep your face expressive of your unwavering faith in the power of God?

The expression on your face is one of the most important influences you have in the world. If your face is tense with fear, drawn with sadness, wrinkled with anxiety, sour with resentment, red with anger... you are failing sadly to carry out God's plan for you. You are failing to let His glory, His love shine out through you to all those of His children with whom you come into contact.

You have, of course, often heard it said that your face is the mirror of your mind. Then it behooves you to keep your mind occupied only with love, only with peace, only with the harmonizing power of God, and then to radiate these wonderful divine qualities to the world about you through the mirror of your mind, your face. Both friends and strangers will be stronger, affected and influenced for the better by these facial expressions you send out to them. And you will be doing your little bit to make the world about you much better.

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Write Director of Admissions, Box X, Buies Creek, N.C. 27506

Christian Year Calendar

Theme of Worship Workshop



Leaders in the Worship Workshop at Hickory were (from left) Rev. Dwight Cartner, Rev. Philip R. Dietterich, Mr. William Stephenson, and Rev. Nelson Adams.

"The Christian Year Calendar of Worship" was the theme at a recently held Workshop on Worship in the WNC Conference.

How can the five senses all be more effectively brought into the worship experience? Should not more physical movement be used, instead of hearing alone? Could not a local church get a better-rounded experience if it followed the Christian year calendar? These were some of the questions dealt with at Hartell Memorial UM Church in Hickory on February 12-13, at the annual workshop sponsored by the conference Commission on Worship.

A strong team of resource leaders included the Rev. Philip R. Dietterich, musician, author and composer as well as



Dr. James Hull (standing, right) talks about contemporary worship along with Mr. William Stephenson (standing, left) during the Conference Worship Workshop at Hickory.

pastor, of Westfield, N.J.; Dr. James E. Hull of Greensboro College; Mr. William Stephenson, First Church, Charlotte's director of music; and the Rev. Nelson Adams, who teaches and directs music at Brevard College.

Stephenson brought with him three young ladies who illustrated how the interpretative dance was being used increasingly to enrich the worship experience.

Of the approximately 100 persons in attendance 35 were ministers. Among the others were many church musicians and Christian educators, according to the Rev. Lloyd G. Hunsucker, who reported the event for the Advocate. The Rev. J. Dwight Cartner of High Point is chairman of the Commission on Worship.

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Marriage Workshop Set In Greensboro

A Resources Workshop focusing on Marriage Relationships will be held this Sunday, Feb. 25, at the Greensboro YWCA. Leo Hawkins, Family Life specialist from Raleigh, is the featured speaker for the program which runs from 2:30 to 5:00 p.m. The Church Committee of the Family Life Council of Greater Greensboro has extended an invitation to clergymen and lay persons from over 200 churches in the Greensboro area.

Four small group sessions are available for selection: Marriage Enrichment, Proper Use of Materials, Films and Plays, and a Couples Panel on Current Marriage pro-

grams. Mr. and Mrs. Richard P. Loester of College Place United Methodist Church are co-chairmen of the Church Committee which includes Rev. Jim Abbott, Rabbi Arnold Task, Mrs. Helen Gilreath, Father John Rutledge, Mrs. Diane Lomax and Rev. Bob Medford.

A packet of resources materials will be given to each church taking part in an additional effort to help meet the needs of the church communities throughout the Greater Greensboro area. Current books on husband-wife relationships will be on display for the Sunday afternoon program.

METHODIST NEWS ROUNDUP

BISHOP NAGBE DIES AT 39

NEW YORK (UMI)—Bishop S. Trowen Nagbe, Sr., 39, one of the youngest bishops in the United Methodist Church and head of the denomination in Liberia, died February 2 in Monrovia after a six-months illness.

At the time of his election to the episcopacy in 1965 he was 32, the youngest bishop in the then Methodist Church and the first native Liberian elected to the to serve in his own country. Bishop Nagbe was last in the United States in September for the semi-annual Council of Bishops meeting and soon after that entered a Chillicothe, Ohio, hospital. He returned to Monrovia in late October.

During a visit to the United States several years ago, Bishop Nagbe filled speaking engagements in several North Carolina Methodist churches.

UPCOMING MEETINGS IN ATLANTA

Atlanta will be the scene of several general church meetings during the week of March 12-18. The new Joint Committee on Communications will meet March 13-14 at

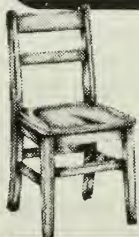
the Holiday Inn-Airport. This committee combines the Division of Interpretation and the Division of Television, Radio and Film Communication (TRAFO) (both formerly attached to the Program Council); and United Methodist Information.

At the same time (March 13-14), the National Association of Health and Welfare Ministries will hold its 32nd annual convention at the Regency Hyatt House.

On March 15-17 the General Council on Ministries will be in session at the Hilton Inn near Atlanta's airport.

Then, on March 17-18 there will be a meeting of the Coordinating Committee on Peace and the Self-Development of Peoples.

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SILER CITY, NORTH CAROLINA

Sunday School Lesson

By DR. RAYMOND A. SMITH
(International Lesson Series)

FOR MARCH 4



This Is God's World

Background Scripture: Genesis 1:1-26, 31;

Psalms 24:1-12; 104:24-30

Lesson Scripture: Genesis 1:1, 26,31;

Psalms 24:1-2; 104:24-30

We begin the third quarter of this year with a new general theme: "Affirmations of Faith." The quarter's study will consist of eight units as follows: "Our Human Situation" (March 4-18), "Christian Redemption" (March 25-April 29) and "The Christian Life" (May 6-27). Some readers may wish to cut out this paragraph and place it in their Bibles so as to keep in view the main directions of this quarter's study.

The Scripture for this lesson is taken from Genesis and the Psalms. The universal character of the Hebrew Scriptures (The Old Testament) is that the Genesis account not only deals with the origins of the Hebrew people, but traces events back to the creation of the world. Thus we see that the entire universe forms the background for these writings. They are concerned with the whole of mankind. This is no doubt the reason why they have commended themselves to people of various cultural origins over the entire globe since they made their appearance in the Near East centuries before the Christian era.

In the Bible we may see three great themes running through it: creation, judgment and redemption. This lesson is concerned with the first of these: the creation of the world. Needless to say modern geological science does not conform to the account given in Genesis. The Bible is a book of religion, not a book of science. Furthermore, with the progress of the science of archaeology, various interpreta-

tions of the creation of the world have been found which, in some respects, are similar to that in Genesis. However, there are striking and very important differences. In some of the non-Biblical accounts, for example, creation emerges from a gigantic conflict of various "gods", whereas in the Bible it is *one* and one God only, who creates the world. There is a beauty and dignity in the Biblical account that puts it into an entirely different class from that, for example, of the Babylonians. There is not sufficient space available here for further discussion of these matters. However, the point needs to be stressed that God saw that the creation was "good." This places it in a meaningful context, as over against the view that sees only the emergence of the universe as due to blind chance, with no over-arching purpose behind it.

Psalms 24 underlines the creation story with an affirmation that "the earth is the Lord's." This puts mankind in the position of stewards of God's creation. But how often have we acted as if we owned it, and can do what we please with it! And what we have been pleased to do with it is now seems to be destructive and dangerous to the future good of mankind. The growing number and, one might add, the political power, of those who wish to love and care for God's earth is something new and very significant. So much so, in fact, that some have been moved to refer to the movement as "the new religion of ecology."

But there is another part of the verse which says not only "The earth is the Lord's." It is the part which says "and the people that dwell therein." This means that not only the *earth* should not be polluted, but that the *people* who live on it should not

be polluted. Now one of the greatest polluters of mankind is sin. In fact, that is the way it is thought of in the Bible. It is pervasive evil that makes its way into the lives of individual persons, and also great nations, and destroys them. The ancient Hebrews were well aware of this. That is why sacrifices occupied such a large place in their religious practices. As time went on, however, the nature of the sacrifices underwent a change. The story of this change is better told in Micah's great affirmation than, perhaps anywhere else;

hence, we close this lesson with Micah's words:

"What shall I bring when I approach the Lord? Am I to approach him with whole offerings or yearling calves? Will the Lord accept thousands of rams or ten thousand rivers of oil? Shall I offer my eldest son for my wrong doing, my children for my own sin? God has told you what is good; and what it is that the Lord asks of you? Only to act justly, to love loyalty, to walk wisely before your God" (Micah 6:6-8, New English Bible).

SUNDAY SCHOOL LESSON

FOR MARCH 11

Man Is A Responsible Being

Background Scripture: Genesis 4:19; Matthew 25:31-46

Lesson Scripture: Genesis 1:27-30; Acts 17:30-31; Romans 14:10-12

It has been the custom, over the years, for the writer of this column to call attention to the Season of Lent when it comes around in the various holy seasons of the Church Year. This Sunday marks the beginning of Lent; and, while many Christians pay no attention to it, it is well to remember that, throughout the Christian centuries, millions have found it helpful to live over again, in imagination, the forty days which terminate in the crucifixion and the Resurrection of our Lord. During this season it would benefit us all if we would reflect upon the realization of who we are.

That last sentence ties in precisely with our lesson theme: "Man is a Responsible Being." In last Sunday's lesson we centered our attention upon God's world. In this one we turn the spotlight upon our humanity — why were we created, and what does being human mean? How are we distinguished from the other animals that inhabit the earth? In finding an answer to these, and similar questions, we turn to the Bible. We find there that man was created in the image of God: "In the image of God created he him; male and female created he

them." What does it mean to be created in the image of God?

First of all it means that man is assured of his own worth. Rabbi Akiba once wrote: "Precious is man, since he is created in God's image. But *very* special is the grace whereby it is *known to him* that he was created in God's image." This means a person must respect himself, as well as others. Each one is a unique bearer of the Divine image. No two are alike. When the lover tells the beloved "There never was anyone like you" he is not flattering her. He is speaking the solemn truth. Since each person, then, is the possessor of some unique God-given quality, that person should be allowed to develop that particular quality to the limit of their ability. To refuse them that privilege is to be working against God! Some ancient rabbi is quoted as saying: "When Cain killed his brother Abel, he also killed the children Abel might have had."

Central in our religious heritage is the doctrine of the inevitability of judgment. In the lesson Scripture we are told how, in the mysterious economy of God, man has been given a place second only to his Maker. He has been entrusted with the earth and all it contains. But will he be careful in his use of it? Will he be a good steward? We have to admit that vast mis-

takes have been made by men in their use of God's earth. The evidence of this is rapidly piling up. The days of judgment are almost at hand. We can only pray that, by the grace of God, we shall be given sufficient time to repair the damage.

This brings us to the passage from the Book of Acts, where we are told that: "As for the times of ignorance God has overlooked them; but now he commands men everywhere to repent, because he has fixed a day on which he will have the world judged, and justly judged, by a man of his choosing; of this he has given assurance to all by raising him from the dead." As the late beloved professor Claude Thompson put it, God was tolerant of man during his "kindergarten days," that is, his early history. Now, however, man has developed sufficient understanding of himself to know better. Jesus Christ is the norm with which men are to be compared.

Our passage from Acts is a part of Paul's famous sermon to the Greeks at Athens. But, in spite of Paul's eloquence and logic, the reference to the Resurrection "turned off" his listeners. Paul lost his audience that day, but millions upon millions have read and profited by his sermon since that time.

In the third Scripture selection we have the note of judgment sounded again in no uncertain terms. Nothing has been overlooked, or forgotten, since each one is to "give an account of himself of God." Nor is this the only place in the literature of the world's religions that we find this. The Hindus even believed that evil deeds will dog our footsteps, not only in this life, but in future rebirths that may continue for thousands of years. This is ending our lesson on a solemn, or even perhaps a tragic note; however, as we were reminded earlier, this is the beginning of Lent — the season of penitence!

IN MEMORIAM

MRS. MARY YOW

We, The Members of United Methodist Women, of Highland United Methodist Church, High Point, N.C., wish to pay a tribute of love, honor and respect to the loving memory of Mrs. Mary Yow, who died December 9, 1972. Mrs. Yow was a loyal member of Highland Church for many years. She was a Life Member of the Women's Society of Christian Service and a member of The Chappel-Ward Sunday School Class.

Her influence and devotion to her church, family and friends will long be remembered by those who knew her.

To her family we express our deepest sympathy. We are grateful to God for this devoted Christian who shared her life with us. In affection a copy will be sent to the family, the North Carolina Christian Advocate for publication and a copy will be recorded in the minutes of Highland United Methodist Women.

Respectfully submitted,
Highland United Methodist Women
Mrs. T.V. Moffitt-President
Mrs. G.E. Dowd-Secretary

MRS. EMMA STANLEY NEELLEY

The Emma Neelley Circle of the Pleasant Garden United Methodist Church, the membership

of the Church and friends of the entire community wish to pay tribute and honor to the loving memory of Mrs. Emma Stanley Neelley, who died Friday, January 19, at the Maryfield Nursing Home on the High Point Road, at the age of one hundred and one years and two months. The last few years Mrs. Neelley made her home with her daughter, Mrs. Bert S. Eldridge, Jr. of Greensboro.

Mrs. Neelley, at the time of her death, was the oldest member of the Pleasant Garden United Methodist Church, and the oldest alumna of Guilford College. Her great uncle, Joshua Stanley helped in the founding of the college.

Mrs. Neelley was a life-long resident of Guilford County, being born November 23, 1871, in the Centre Friends Community. She was the daughter of Isaac K. and Hilda Jane Stanley.

In December, 1898 she was married to Charles F. Neelley. He was a member of a pioneer Guilford County family, and for many years served as Chief of Police in Greensboro.

Mrs. Neelley, fondly called "Miss Emma", was active in many phases of church and community life. She served as one of the organizers, and was the first President of the Woman's Society. She held a life-membership in that organization. She was a teacher of the Women's Bible Class. She was an organizer and first President of the Pleasant Garden Parent Teacher's Association.

Mrs. Neelley was the mother of six children of whom four survive. She had eleven grand children.

dren and twelve great grand children and two great, great grand children.

Mrs. Neelley's entire life was a noble example of Christian womanhood.

Affectionally submitte by –

Mrs. Guy M. Ross, Mrs. Lynn R. Hunt,

Mrs. Pryor R. Sillmon, Mrs. John S. Long

CONFESSION

(Continued from page 5)

And money constitutes the one way we can follow the commandment of Christ to preach and teach – and love – “into all the world.”

I shall try not to wait on you, try not to let your commitment affect my own. More money, time, and talent that we could ever give can be used to serve in Christ's name. but if each of us commits his whole life to our Lord, the money matters will take care of themselves. When Peter hesitated and said to Jesus, “But, Master, what about John?” Jesus answered, “What is that to you? You come and follow me.”

And that is the only clue we will ever really have. It is, so far as your own discipleship is concerned, immaterial to you what I do. Your task is to decide what – Who – your Lord is, then follow with *all* your life.

Carlyle Marney reminds us that we shall always be like our Lord, whatever and whoever that Lord is. Jesus said the same in different words: “Where your treasure is, you heart will be also.”

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Issues & Opinions

'JUDGE NOT'

Regarding Rev. H.D. Scott's letter to "Issues and Opinions" in North Carolina Christian Advocate for Jan. 25, 1973, I should like to make a few remarks.

It is entirely possible that the shortcomings of "our church and the Conference leadership," as well as the failures of some of our laity, may all be true. One cannot spend forty years pastoring Methodist churches without envisioning a multitude of faults and failures in both high places and low, especially when that particular pastor has viewed the dark picture from vantage points both north and south of the Mason and Dixon Line.

However, I cannot but wonder if our brother is approaching the problem in the right manner. Comes to mind the plaintive cry of the greatest Shepherd of all time: "O Jerusalem, Jerusalem, how oft would I have gathered thee like a hen doth gather her chickens under her, — but ye would not." I wonder if he has sounded the depths of that pathos moving in the heart of Him who came "not to destroy men's lives, but to save them."

Then again, I can hear Him say in that masterpiece of all time in sacred utterance, as He was seated on the mountainside: "Judge not that ye be not judged, for with whatsoever judgment ye judge, ye shall be judged."

Yes, I am tired of a lot of quirks in our institutional set-up, myself. But I have discovered that people usually discover what they are looking for. I have sought to major on a positive proclamation of our Lord, both by word and life; and to minor on calling attention to the shortcomings of those with whom I work. I may not have accomplished much in the way of statistics and material gain, but I have come down to retirement with a great peace and love for all mankind, and a sure sense of mission accomplished.

Blessings on our dear brother, and may

God grant him wisdom and power to work with the Divine Carpenter in building the Kingdom of God here in our North Carolina Conference. As to the "tares" which grow alongside the good grain which has sprung up and brought forth fruit for the Kingdom — the great Judge of all men will dispense with them in proper fashion in due season. I am saying this to myself: "Don't play God, but stand up and be the best kind of man you can."

Rev. Henry F. Pollock
Grifton

NOT HERE TO KILL

The question of liquor by the drink is perennial. Despite the appalling number of fatalities caused by drinking drivers on the highways of our nation, the liquor by the drink issue seems to come to the fore every time our State Legislature meets. We need to take a new hard look at the pathetic consequences of indulgence in alcoholic beverages. The problem of the drinking driver becomes more vexing according to the amount of liquor he consumes. According to statistics, more than 55,000 persons were killed and more than 100,000 were wounded, many of them for life, on the highways of our nation last year, 1972. Let us face the ugly fact that liquor was directly involved in more than half these deaths and injuries. This sinuous trail of tears cries out for relief.

With the hand on the throttle,
And dizziness in the head,
Drinking drivers with the bottle
Left twenty-eight thousand dead.

The welfare of the social order is concerned every time liquor gets behind the steering wheel. The issues that are involved will not sleep. It is time to eliminate the root cause of this national injustice. When will our social order begin to show real concern and sympathy for heartbroken tears, crippled bodies, bloodshed and death, caused by liquor behind the steering wheel? Let no one suppose that liquor by the drink will reduce the number of fatalities on our nation's highways. Nor will it reduce the incredible number of alcoholics, solve problems, or elevate a confused society. The rule of safety cannot, be enhanced by indulgence

in alcoholic beverages. When liquor is in the saddle, death holds the reins. These potential killers need no license.

Rev. C.B. Newton
Greensboro

THANKFUL FOR LAYMEN

Please allow me to reply to one of the letters printed in last week's (Jan. 25) Advocate.

As a minister with seventeen years service in the church I find it painful to accept Mr. Scott's evaluation of the church. Since I have served in churches from the smallest to the largest, indeed, I cannot accept his evaluation as being correct for all churches.

First, in every church I ever served there have been laymen who were willing to serve in any capacity. They wanted to grow and see their church amount to more in size and service. The laymen (for the most part), have been willing to take their limited knowledge of the Bible and study books and use them to teach in church school, serve on the boards and agencies of the church and do the best they could. I have found that the church cannot get along without the laymen and I, for one, would not want to try.

Laymen have been good to me. They

have fed me, clothed me, put up with my weaknesses, educated me, helped me, tolerated my stupid mistakes, encouraged me and blessed my life. I have never met a perfect laymen. They have never met a perfect minister. But by the grace of God it has been the laymen who have taken the church on. They have respected me more than I deserve. It has always been my good fortune to find laymen who were willing to listen to me and share with me even when the brethren were too busy!

No, I cannot agree with brother Scott. Old men have a place in the ministry. I pray that I will not be "... put out to pasture" simply because I get on in years. Maybe I will be useful for something. I wish to God we could stop pushing and shoving and surrender to the Holy Will of the Father. Thank God for the laymen who give their lives, their talents, their money, their time, their loyalty to the church of Jesus Christ!

Rev. J. Thomas Smith
Zebulon, N.C.

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Rev. and Mrs. J. Paul Davenport announce the birth of their first child, a daughter, Virginia Marie. She was born on February 10. Rev. Mr. Davenport is serving as associate minister at Ardmore UMC Church in Winston-Salem.

Mr. Harris John Narayan-Rae, a native of India, spoke at First UM Church, Laurinburg, last Sunday evening during the mission study on India. He is completing work on his master's degree in religious education at Duke University Divinity School. A film, *The Cross and the Lotus*, was also shown during the study.

The N.C. Wesleyan Board of Trustees has named the college's Experimental Theatre in Braswell Administration Building for one of Wesleyan's original board members, the late David S. Coltrane of Raleigh. Formal dedication of the theatre was held on Feb. 14. Coltrane became a member of the college's Board of Trustees in 1956, the year the college was founded, and served until his death in 1968. He held responsible administrative positions in North Carolina under six governors, and rendered outstanding service as head of the state's Good Neighbor Council.



Miss Lynette Gibson of Logan, Ohio, will be the evangelist for revival services at Ebenezer UM Church, Lexington, Feb. 25 through March 4. The youth of the church are sponsoring the revival. Miss Gibson, who took part in the Balls Creek Camp Meeting in 1971, is assistant pastor of the United Methodist Church, New Albany, Indiana. All interested persons are invited to attend these services.

Lay Rally Reset

The Elizabeth City District Lay Rally has been rescheduled for Wednesday night, March 14, at First United Methodist Church, Elizabeth City. The supper will begin at 5:30 and the program at 7 p.m.

Union Memorial Reviews Past

The first week in January was a time of remembering and paying tribute to their past church leaders by the congregation of Union Memorial UM Church in Greensboro. Organized seventy years ago under a Brush Arbor, it was first named High Street Church, then later became Union Memorial.

During the week of celebration, all ministers who served the church from the first, Rev. R.D. Bethea, through the present pastor, Rev. A.E. Robinson, were given special recognition. The Records and History Committee, under the leadership of Miss Anne Allen, prepared a 54-page history of the church, containing photographs and highlighting special historical events.

Services of worship for the week were conducted by Rev. W.R. Royster, Rev. J.W. Jones, Rev. W.N. Johnson, Rev. Eugene Black, Rev. David S. Harkness and Rev. Trevor C. Jones. The present church cornerstone, the laying of which has been delayed for many years, was laid by Mr. Andrew Johnson, a church trustee. The Prince Hall Masons of St. John's Lodge No. 12 took part in the cornerstone ceremony.

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The Sweet Little Nest That Isn't

by Harley Williams

There is everywhere today, without and within, a mood of quiet despair. The new media are filled with the cries of groups of every sort for "freedom now," which generally seems to mean more money. We have just experienced a time when youth have been turned off by adults, the poor assail the rich, and the rich are angered by the poor. White and black perpetually feud, women demand liberation, and so it goes. We live in contentious time.

Desire to retreat from the noise and bickering becomes overwhelming. We want to turn our backs, shut the world out, take care of our own, and mumble angry epithets when anyone disturbs us. An old song describes our mood perfectly, "We'll build a sweet little nest, somewhere in the west, and let the rest of the world go by."

The presence of Christ makes this attitude impossible. Make no mistake about this. What is really being tested today is the strength of our love for Jesus Christ. Withdrawal is denial. The Christian remains open to every deadly assault for the sake of his witness. "Continually, while still alive, we are being surrendered into the hands of death, for Jesus' sake, so that the life of Jesus may be revealed in this mortal body of ours." (I Corinthians 4:11).

We are in the world as witnesses. Is there anger? We bring reconciliation. Is there persecution? We bring release. Is there neglect? We bring concern. Is there war? We speak of peace. Is there dissatisfaction? We bring joy. Is there despair? We bring hope. In the midst of death, for Jesus' sake, we bring life.

Indeed, it is not easy to have joy and enthusiasm for living in this kind of world. But joy and enthusiasm we have because of Him.

The Rev. Dr. Williams is minister of West Market Street UM Church, Greensboro.

NORTH CAROLINA

christian advocate

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WNCC Ministers Meet In High Point This Month



R. Leonard Small



George H. Outen

Ministers of the Western North Carolina Conference will gather in High Point, March 19-21 for their annual spiritual refresher course. The Mission to Ministers and the Finch Lectures on Preaching will be held in Wesley Memorial UM Church beginning at 2 p.m. on Monday and concluding at noon on Wednesday.

(Continued on page 8)

WHERE IT IS

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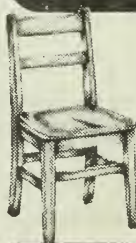
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Travel Voucher Plan Meeting Good Response Among WNCC Churches

by Julian A. Lindsey
Director, Council of Ministries

A growing concern among the members of the Western North Carolina Conference that the costs of ministry, particularly travel, be provided in addition to ministerial salary support, resulted in action by the Annual Conference in June of 1972. The Conference voted at that time to encourage all charges in the Conference to begin in June 1972, if possible, provisions for providing travel costs to ministers for expenses involved in distinguishable ministerial services.

The legislation further provided that beginning in 1973, when the Conference could go on a fiscal year, that careful attention be given to instituting travel by voucher funds in every charge in the Conference. Still further, the date of January 1, 1974 was set as a time when efforts to

this end would hopefully have been accomplished by the overwhelming number of charges in the Conference. The Conference voted to request the Commission on Minimum Salary to help work out uniform policies in all charges where the ministers are recipients of minimum salary support if by January 1, 1974 the charges have not done so on their own initiative.

The superintendents of the fourteen Districts in the Conference have given much attention to implementing this action of the 1972 Annual Conference. The results are greatly encouraging. Reports emerging from a recent Cabinet meeting indicate that just at 50 per cent of all of the charges in the Conference have already made arrangements to provide travel by voucher amounts over and above regular salary support during 1973. Unquestionably, this indicates a very real concern by local churches to consider travel cost as an entirely separate item from the amount provided to the minister for family support.

It requires little reflection to realize that if a given minister has had a total amount of \$9,000 from the charge he serves, with \$1200 of that amount being expended for travel costs in conducting his ministry, he only has \$7800 upon which he can depend for living costs. More and more lay people are aware of this. This realization may well account for the very encouraging response already evidenced from the churches in the Conference.

It is the hope of the Conference that all of the churches will understand and respond to this important effort. One of the most desirable things that could happen would be for a time to come when the making of appointments would not be influenced by the cost of travel but only by the actual amounts given by the charges for ministerial support. If the present progress continues it appears that the goal of having a large majority of the charges providing travel by voucher funds by January 1974 could be realized.

United Methodism's Arms Of Care Extend World-Wide



One important aspect of World Service is medical missions in foreign countries. In the Washburn Memorial Hospital in Myadiri, Rhodesia, a nurse looks after a tiny patient in the pediatric ward. (Toge Fujihira).

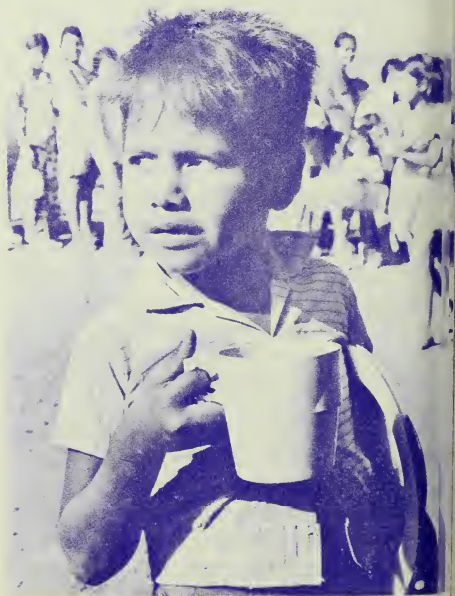
A boy with his cup of food received at the first feeding station set up for children by the interdenominational Protestant relief agency in Barron, Torres Molina, Nicaragua. (photo by United Methodist Missions, Toge Fujihira).

by Keith I. Pohl

Because of the massive advertising of several private agencies with "adoption-by-mail" programs, many church members begin to feel that these are the major organizations helping the hungry orphans of the world. This is an unfortunate deception. The quantity of service delivered to the children who are left homeless and hungry by war and natural disaster is in no way related to the quantity of advertising.

Frequently when United Methodists see the large ads on billboards, magazines, and television that encourage them to sponsor or "adopt" a child in need, they fail to remember that their Church has been carrying on this vital ministry for over 100 years. The United Methodist Church through its Board of Global Ministries and the United Methodist Committee on Relief (UMCOR) cares for more than a million

Mr. Pohl is associate editor of the Michigan Christian Advocate.



children in 1,195 hospitals, homes, schools, and orphanages. These institutions serve children in almost every state in the country and in 32 other nations across the globe. The members of The United Methodist Church provide food, home, and loving care for 50,000 orphans in South Vietnam, an education for 80,000 boys and girls in Rhodesia, hope for thousands of Bengali refugee children, to mention but a few examples.

There are no dramatic ads on roadside billboards, no heart-tugging appeals on radio or television, no full-page advertisements in one's favorite magazine. "Why not?" the man in the pew asks. There are two reasons: First, the United Methodist missionaries depend upon the trust and loyalty of their fellow United Methodists. They depend upon the promotional concern of the local church Work Area Chairman on Missions, upon the link of communication with the district and conference and national Boards of Missions. They depend upon the United Methodist "family" to care enough to listen, to hear the story of the tremendous work of their missions.

A second reason is one of stewardship. The United Methodist Church has long believed that a dollar given to ministry should be a dollar spent in ministry. While most of the private agencies, splendid and noble as their purpose may be, spend from 30 to 50 per cent of the dollar given on advertising and administration. The United Methodist Church spends less than 10 per cent. When a United Methodist gives a dollar to an Advance Special (a gift beyond the local church's World Service offering which goes to maintain regular mission work) every cent goes directly to the mission designated by the giver without any overhead expense deducted.

"You can't adopt a particular, individual child through the UMCOR like you can in those groups where you can adopt by mail!" says the protagonist to the church's mission program. That's right, but did the critic ever stop to think of how much food it takes away from the hungry child

because he demands "personal," "direct" contact? Would he at least guess how much wasted resources of time and effort go into translating letters and mailing photographs? Furthermore, did the critic ever consider what it must be like when an orphan with a generous and conscientious sponsor receives a shower of gifts at Christmas or birthday, while the child in the next bed with a less sensitive or generous sponsor receives none? What would it be like in the critic's own family if grandma and grandpa send bundles of gifts to the critic's oldest and youngest children and ignored the one in the middle?

No, in the United Methodist system of giving one does not adopt a particular child; one adopts an orphanage, or a hospital, or a school where there is no favoritism or child "left out." In a United Methodist mission care is extended equally on the basis of need; love and compassion make a circle that reaches out to all the children alike.

Thousands of children and hundreds of missionaries depend upon the sensible stewardship and sensitive concern of the church people in the pew. If the "grass-roots" Christian only cares when he is pampered with personal attention or appealed to by massive advertising, then there is weeping in Heaven even as Jesus wept over Jerusalem. But then, too, Jesus left a lesson for these people as he told about separating the sheep and the goats, those who did and those who did not "unto the least of these, my brothers," without fanfare or deferred credit toward later glory.

Editorial Note: 

If one is interested in designating a gift to one of the several United Methodist mission projects, he can write to The Advance Office or UMCOR, 475 Riverside Drive, New York, N.Y. 10027 or talk to his minister and contact the local conference program office.



EDITORIAL

On Resisting of Evil

Leo Baeck was a victim of Hitler's Germany. He was not among the some six million Jews who lost their lives during the Nazi persecutions, but after numerous arrests and a long stay in a concentration camp, he came to be the personification of Jewish fortitude in the face of dehumanization and death.

When Hitler came into power in 1933, Rabbi Baeck was in Berlin, and he soon became the acknowledged leader of the Jewish resistance movement. In the face of utter ruthlessness there was little resistance which could be offered other than of a moral and spiritual nature, and this he freely gave.

Speaking at High Point College last week, Bishop James Armstrong used the story of Rabbi Baeck to develop a "Theology of Resistance." The man and the

topic were well matched, for Bishop Armstrong stands in the forefront of Christian leaders today who have set themselves in opposition to what is commonly termed the "military-industrial complex" in the United States and in the world. He has been a vocal and able critic of the American involvement in Indochina. It is by accident that he heads up the current United Methodist Coordinating Committee on Peace and Self-development.

In his brilliant interpretation of Baeck's role in the resistance movement, the bishop advanced at least one concept which calls for further scrutiny and debate. We understood him to assert that the Jews will never forget and *should not forget* what was done to them by the Nazis in Germany. We are frankly disturbed by the implications of this position.

If this position is generalized, then nations and persons are to cherish and harbor their grievances. They are not to try to forget much less to forgive. Moreover, those who have been treated with ruthless tyranny are to be excused for their own ruthlessness. This idea was insinuated in the bishop's comment about Israel's systematic mistreatment of the Palestinian Arabs. He seemed to feel that what happened to the Palestinians, who were driven from their ancestral homes, was not at all right, but that it is to be tolerated because of what the Nazis did to the Jews in Germany. Thus we have the concept that present injustices are to be permitted as a sort of "reparations" for past wrongs.

Perhaps we have misinterpreted Bishop Armstrong—and we hope this is so—but the fact remains that this is a quite common idea today: i.e. that past wrongs justify present wrongs; that retaliation for past injustices is right.

We find no significant support for this position in The New Testament. The il

seems to us to be quite alien to the spirit of Jesus Christ. There is a world of difference between fighting against present systems of evil and seeking to rectify past wrongs by doing wrong today.

To be sure, we must never give up in our resistance to all that is tyrannical and wrong. But we must not indulge in nor tolerate present wrong-doing on the grounds that it is "just reparation" for past injustices. When we study the history of mankind, we find that all peoples and nations of the earth have at some time been invaded, conquered, ravaged, enslaved, or unjustly treated.

Wrongs of the more recent past, it is true, may at least in part be rectified. But such rectification should stop short of visiting wrongs upon a new set of innocent people. When the principle of justifying present wrong-doing because of past wrong-doing is followed evil becomes compounded. On this basis—to follow logic to its ultimate conclusion—the Black September gang's murder of innocent diplomats in Khartoum last week could be justified. The argument would go like this: the state of Israel has perpetrated serious crimes upon Palestinians; the United States is supporting Israel militarily and economically; therefore, retribution against United States diplomats is legitimate; i. e. wrong-doing in opposition to past wrongs is legitimate. Such a line of argument must not be allowed to stand for even a moment!

Christian people must never do wrong even in defense of a right cause. Nor must Christian people approve of others doing wrong even in defense of a right cause. Some of our Christian brethren, we feel, have erred at this point. Their great concern that wrongs be righted has led them to condone various forms of destructive physical violence. The World Council of Churches has been under attack for con-

tinuing to grant funds to groups which are known to use violent methods; thus, in spite of denials to the contrary, the World Council has involved itself in forms of violence. Its proponents would, of course, deny that there is any such involvement.

It is too bad the oppressed people—the American Indians at Wounded Knee, the Roman Catholics in North Ireland, the blacks of South Africa and Rhodesia, the Palestinians of the Middle East—feel that the only way they can get a fair deal is by reversion to violence. There are other groups in our country and elsewhere in the world who feel themselves to be submerged and forgotten.

We make a plea here and now that more attention be paid to the grievances of disadvantaged people; that they be listened to. This does not mean that their causes are necessarily just. But they ought to be heard, and then dealt with fairly.

The loopholes in fair and just treatment of all without respect to persons are so numerous that it would take an entire book to catalogue even the most common of them. This applies to draft exemptions from military service, to the paroling of prisoners, to treatment of drinking drivers and on through a lengthy catalogue of discriminations—some massive and others of small consequence.

Too many of us remain unconcerned about wrong-doing—until it hits us personally. Then we really get upset. We ought to fight wrong because of a personal dedication to what is right and true and just, and not merely because we ourselves have been personally hurt. If we truly have the mind of Christ this will be our perspective. If we have Christian love for our neighbor—for all of God's children—we will be more aggressive champions of right. But, just as surely, we will not fall into the trap of doing wrong in a just cause.



Julian Aldridge, Jr.

David Dunlap



James Coleman

Donald Davis

(Continued from Front Cover)

The Very Rev. Dr. R. Leonard Small of Edinburgh, Scotland, will give the opening lecture on "Preaching as Person-to-Person Communication." A minister in the Church of Scotland, Dr. Small has been pastor of St. Cuthbert's Parish, Edinburgh, since 1956. He is author *No Uncertain Sound*, and *No Other Name* and a contributor to *When Fires Burn*. Dr. Small also will lecture on Tuesday afternoon and Wednesday morning. His topics will be "Deepening Knowledge of the Faith" and "Proclaiming Clear Convictions."

The Rev. Dr. George H. Outen of Nashville, Tenn., assistant general secretary of the UM General Board of Evangelism, will give three lectures, "The Expanding Profile of Evangelism," "Witnessing in Jerusalem and Samaria" and "Key '73'."

Before joining the Board of Evangelism in 1970, Dr. Outen served twelve years in the pastoral ministry. He has been director of evangelistic missions to Chile and Peru.

There will be a public worship service on Monday and Tuesday evenings at 7:40. Dr. Small will preach Monday evening on "Sharing Our Certainties." Dr. Outen's sermon topic on Tuesday evening will be "Why What Authority?"

Four WNC Conference ministers will share in a panel on "The Most Fulfilling Aspect of My Ministry." Panelists will be Rev. Julian N. Aldridge of Bessemer Church, Greensboro; Rev. James H. Coleman, First Church, Newton; Rev. Donald D. Davis, Wesley Heights-St. Timothy, Lexington, and Rev. David R. Dunlap, Wesley Spring-Brooks Chapel, Spindale.

Bishop Hunt will moderate a sharing session with the two guest ministers on Tuesday morning.

The Mission to Ministers and the Final Lectures on Preaching are sponsored by the Board of Evangelism and the Institute for Homiletical Studies of the WNC Conference.

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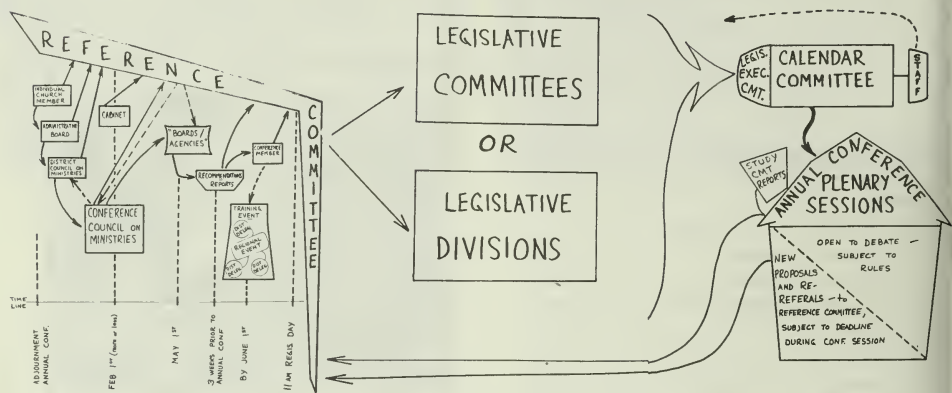
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ZIP _____

WNCC Format Committee

by Kenneth Horn

To Hold Hearing April 5



The Study Committee on Conference Format, constituted at the 1972 session of Annual Conference, will hold an open hearing on April 5 at the Methodist Building in Statesville, beginning at 10:30 a.m.

Two models of doing the business of Annual Conference will be displayed for critical analysis at this hearing.

A "unique" feature of both models is the provision for proposals or recommendations from district councils on ministries, local church administrative boards, or individual church members to receive consideration by the Annual Conference in session.

Both models utilize an on-going Reference Committee. This Committee would insure that every proposal receives proper attention, and to refer to the Conference Council on Ministries for implementation such proposals as may already be covered by previously adopted Conference policy.

And, both models provide for a pre-conference, regional training event to help Conference members understand the legislative process and to assist the members in discovering main decision points of the issues expected to be considered at the conference session.

One of the models employs some "legislative committees." The other uses six "legislative divisions." In either model, Conference members would have opportunity to participate in preparing material to be presented at the Plenary sessions of the Conference.

The Study Committee on Conference Format hearing on April 5 will be open to all United Methodists interested in more details of the models and interested in helping to determine what Report will be presented by the Committee to the Joint Session of Conference.

Cramer Memorial Pays Parsonage Debt

Cramer Memorial Church, Cramerton, recently completed paying the \$5400 debt on its parsonage. On Sunday, Feb. 4, the cancelled mortgage was burned during the morning worship service.

Henry Shellman, who has worked on this project over the years, burned the mortgage. William Guy is chairman of the Finance Committee, which put on a drive to pay off the debt. Other members

erry Helms, Mike Michaels, John Turner, Morris Greer, Charlie Auten, Dick Eller, rs. Valley Mitchell, Russell Conard, Bert ansley, Hayes Armstrong, Paul Swaney

and Rev. Alton G. Perkins.

The eight-room parsonage was built in 1960, and would be evaluated at \$45,000 on today's market.

Honey Do' Men Build

Candler Parsonage



Left to right, Rev. Edwin Carter, Howard Setzer, Troy Hipps, George Mallonee, Harry Trull, Gudger Cabe, and Harry Gudger. (Not present when picture made, Glenn Leatherwood, Sr.)

The "Honey-Do" men of the Montmorenci United Methodist Church, Candler, are completing the final phase of the new parsonage building program. A new study/bedroom, a recreation room, a complete bath and walk-in storage/work room are being completed. Wood paneling is used throughout with wall-to-wall carpeting. Modern electrical fixtures with a sandwich/coffee bar are included. Also included will be a sun deck which will be extended from the present family room.

Mrs. Richard Gudger and the Parsonage Committee have been responsible for the interior decorating and will select the furnishings to be used.

The "Honey-Do" men were given their name by John Cortney, one of the oldest members of the church, who stated that when he retired, his wife made many requests of him with the "Honey do" preceding each request. The members of the

"Honey-Do" men are: Gudger Cabe, Harry Trull, Harry Gudger, Glenn Leatherwood, Sr., Howard Setzer, and George Mallonee.

In addition to the "Honey-Do" group, Troy Hipps is handling the electrical installation and Bill Hall is handling the plumbing. Gudger Cabe is the acting foreman with Harry Trull as Chief Purchasing Agent and Mrs. Bill Hall as the Parsonage Fund Treasurer.

Upon completion, the estimated value of the parsonage, its furnishings and land will be about \$55,000. The parsonage will be debt-free when completed and a dedication service is planned for the spring.

The Rev. Edwin Carter, minister of the Montmorenci Church, and his wife and son reside in the new parsonage.



Church Dedicated

Participating in the service of dedication at the Grace U.M. Church in Asheville on Feb. 11 were, left to right, E. Wayne Hughes, president of the Randolph Area Mission Society; Bishop Earl G. Hunt, Jr., W.R. Cox, chairman of trustees at Grace Church, Rev. Lee Roy Hunt, pastor, and Dr. Wilson Nesbitt, director of Rural Church Affairs of the Duke Endowment. The new sanctuary was paid for five months after its occupancy by the congregation.

NASHVILLE, Tenn. (UMI)—The 95-member United Methodist Board of Discipleship, one of four major program boards of the church, met here February 20-23 for the first time since its organization last October.

Most of the three-day meeting was spent outlining basic tasks, reviewing pro-

of the Section on Curriculum Resources.

Elected associate general secretary of the Division of Evangelism, Stewards and Worship was Dr. Ira Gallaway. Assistant general secretaries in evangelism are the Rev. Ross E. Whetstone, Jr., the Rev. Charles D. Whittle, Dr. George H. Out and the Rev. Reuben P. Job; assistant ge-

Talbert Nominated To Head Discipleship Board

grams of the former units which comprise the new board, developing internal structure, and making staff assignments. Presiding over sessions of the board was its president, Bishop W. Kenneth Goodson, Richmond, Va.

Among its first actions the board unanimously nominated Dr. Melvin G. Talbert, district superintendent of the Long Beach (Calif.) District, as general secretary. Dr. Talbert, the first black to head a major program board of the church, will be formally elected by the church's Council on Ministries in March. A service of investiture and a celebration of worship is being planned for Dr. Talbert in Nashville July 11.

Dr. Ewart G. Watts was elected editor of church school publications and Dr. Wilson O. Weldon was elected editor of *The Upper Room*.

Elected associate general secretary of the Division of Education was Dr. Howard M. Ham. Assistant general secretaries of the Division's Section on Local Church Education are: The Rev. Thomas J. Van Loon, Miss Margie McCarty, Dr. James E. Alexander, Dr. T. Poe Williams, Dr. Warren J. Hartman, Dr. Wayne M. Lindecker, Dr. George E. Koehler, and the Rev. Willard A. Williams.

Elected executive editors in the Division's Section on Curriculum Resources were: Dr. Harold L. Fair, the Rev. Leo N. Kisrow, the Rev. Richard H. Rice, Dr. Horace R. Weaver, and Mrs. Gordon L. Lund.

As associate general secretary, Dr. Ham will have administrative oversight of the Section on Local Church Education and Dr. Watts will have administrative oversight

eral secretaries in stewardship are the Rev. Clifford Lott and Gordon Danielson; the assistant general secretary in worship is David J. Randolph.



Dr. Melvin G. Talbert

Elected associate general secretary of the Division of Lay Life and Work was David W. Self. Dr. Self, general secretary of the former Board of the Laity, and his staff are moving to Nashville from Evanston, Ill., to become a part of the new board. Other units were already located in Nashville. No assistant general secretaries were named for the division but staff members elected were: Sidney R. Nichols, Charles Jaeger, John L. Hereford, Charles Kellogg, and the Rev. Richard S. Smith.

During the opening session of the board meeting a position paper on "The Th-

logy of Discipleship" was given by Dean James T. Laney of Candler School of Theology, Emory University, Atlanta, Ga.

In later actions, coordination of age level and family ministries of the board was lodged in the Division of Lay Life and Work. Although the specific assignment of age level ministry staff has not been decided, interdivision task forces of board members and staff were established.

Chairmen of these task forces are: children's ministries, Dr. James Hares, Dallas, Tex.; youth ministries, David Harvin, Chapel Hill, N. C.; adult ministries, Dr. Grover L. Hartman, Indianapolis, Ind.; and family ministries, Bishop Edward G. Carroll, Sr., Boston.

A unified mailing address of P. O. Box 840, Nashville, Tenn. 27202, was agreed upon for all units of the new board except the Section on Curriculum Resources of the Division of Education and *The Upper Room*.



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ISSUES & OPINIONS

OTHERS GROW WHILE WE DECLINE

In D. M. Kelley's book, *Why Conservative Churches Are Growing*, the author hypothesizes that main line churches are declining because they have lost the element of strictness. Kelley's contention is a simple one, yet one worth brooding over. We have in all honesty and sincerity become tolerant of almost everything. At our District Lay Rally Bishop Blackburn seemed to echo this thought as he spoke of the "tyranny of tolerance that blinds us to sin."

Kelly offers very little hope for us in his book; yet, I find that difficult to accept. Our great church was founded by a man who not only appreciated but demanded strictness in commitment, discipline, and missionary zeal. I believe that we, Methodists, can regain that kind of seriousness about our faith and our church. It will not be easy. We have become accustomed to leniency. It can, however, be done!

Our Lord has given us a difficult task. He has commissioned us to love our enemies, to be concerned for all men, to tithe our time, money and talents for his work, to help the needy and to preach the good news of God's love. That is a large task. To do it well a mutual effort between laity and clergy is needed. We need to demand much of each other in the name of our Lord Christ. Strictness does not mean

neanness. It means being totally committed — committed to the point that no thing and no one will keep us from doing our Lord's work. The motto of a well-known Methodist minister is "expect a miracle." The miracle of a revitalized church will come when we begin to expect and require much from each other.

Rev. Roger V. Elliott
Smith UM Church
Roanoke Rapids

ASHES

Why ashes?
Why, my beloved?
It's just a reminder
Of who we are . . .
Creatures;
And where
We come from,
God.
It's hard to act
Like a god
In Ashes
Lent is about ashes.
Ashes is about repentance.
Repentance is the way back
To God.

W. Allen Wentz, Jr.
Pastor, Murfreesboro UM Church

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High Point's Wesley Memorial To Be Dedicated March 18

by Holt McPherson

HIGH POINT — Formal dedication of the \$4 million Gothic complex which houses and distinguishes Wesley Memorial United Methodist Church, will be held here Sunday, March 18, when Bishop Earl G. Hunt, Jr., presiding bishop of the Western North Carolina United Methodist Conference, will preach and dedicate the debt-free structure, one of Methodism's outstanding church structures.

A great celebration, extending through Easter Sunday, April 22, will climax the years of dreams, plans, construction and sacrificial giving — all to the end that Wesley Memorial people might better serve God and their fellow man. Dr. Bernard R. Fitzgerald, pastor, and Robert T. Amos, Jr., chairman of the committee planning the dedicatory program, have arranged services featuring special speakers and music groups.

Dr. Eugene Peacock, superintendent of the High Point District, will participate in the dedication, as will Dr. James G. Huggin and Dr. C. C. Herbert, Jr., who served pastorates during construction of the building.

On the following Monday, March 19, a Preaching Service Mission to Ministers will be conducted by the Very Reverend Dr. R. Leonard Small of Edinburgh, Scotland, an outstanding ecclesiastical leader in that land, who will be in this country at the time for the Finch Lectures on Preaching sponsored by the Board of Evangelism and the Institute for Homiletical Studies of the Western North Carolina United Methodist Conference. Dr. Small will speak at the Monday evening service, while the following evening, Dr. George H. Outen, Assistant General Secretary of the United Methodist Church's General Board of Evangelism, will have as his subject, "By What Authority . . .?"

A Youth Service is set for Sunday, March 25.

On April 1 an original drama by Dr. James E. Hull of Greensboro College, entitled "Symphony in Spirit and in Stone,"

will be presented at the church hour. That evening The Requiem by Verdi will be performed by the Chancel Choir and soloists "to the Glory of God and in loving memory of all the church's members who had a part in planning and building the new church, and who have gone to their Eternal rest."

On April 8 there will be two presentations by The Medical Mission Sisters, one at 9:00 a.m., and the other at 11:00 a.m., with no church school that date.

On April 15, which is Palm Sunday, the Confirmation Class will be received in a special service.

On Monday, April 16, dedication of the great organ will be at 7:30 p.m. with a recital by Alec Wyton, organist-choirmaster of Cathedral of St. John the Divine in New York City.

On April 19, at 7:30 p.m., the Maundy Thursday Communion Service will be held.

On April 20, at 12:15 p.m., a Community-Wide Good Friday Service is to be held.

On Easter Sunday, April 22, the special Easter Sermon will be preached by Dr. Fitzgerald at both 8:45 and 11:00 a.m. services, with Easter music by the Chancel Choir featuring the latter service.

The dedication will mark completion of the most momentous achievement in the local church's 117-year history — the retirement of all debt on the beautiful new building which has been described as one of the most attractively designed edifices in Gothic in modern times. In fact, Harold E. Wagoner, the Philadelphia architect who is the foremost designer of church structures in the world today, says it is likely the last Gothic church of its size to be built because the cost is increasingly excessive. Builders acquainted with the project say it would cost \$6 million if launched now.

The project — on its 20-acre site — was built in two stages. The first, completed in 1960, comprised the Memorial Chapel, library, dining hall and kitchen, fellowship hall, centrally-located administrative

(Continued on page 18)

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Wesley Memorial

(Continued from page 15)

offices, 43 church school rooms, a canteen, play room, social room and other recreational and activity areas for Boy and Girl Scouts, youth programs and other groups.

The sanctuary portion, completed in 1968, seats 1250 persons and features a 172-foot steeple and cross and has a specially designed \$100,000 plus 60 rank Austin organ with three manuals, a floating positiv (cq.) and over 3,500 pipes. A set of Belgian-made Carillon bells, given by women of the church half a century ago, occupies the bell tower — it is counted one of the finest sets of such bells in this country. Organist for the church is Mrs. Charles W. McAnally, while W. Howard Coble is director of music.

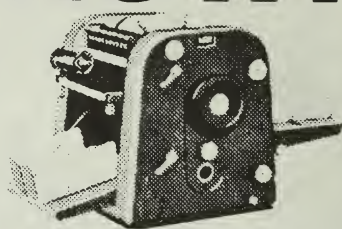
Each month upwards of 500 meetings, involving well over 7,000 persons, are held in the church buildings. And there are over 32 full-time and part-time members of the church staff.

Wesley Memorial Church was founded in 1856 on Washington Street in High Point and used the name Washington Street Church after building a second structure between 1888 and 1892. In 1914 the church moved to North Main Street, and the name was changed to Wesley Memorial. Its sanctuary stained glass windows by Henry Lee Willett of Philadelphia are proclaimed as among the most beautiful in this country. The impressive windows of the chapel are the work of the late A. W. Klemme of High Point Glass and Decorative Company.

The building committee which directed the long program of construction and financing was headed by the late R. T. Amos, and included Robert T. Amos, Jr., Jack H. Campbell, the late W. B. Hall, J. A. Johnson, Amos R. Kearns, George W. Lyles, Jr., James H. Millis, the late J. E. Millis, Charles W. McAnally, Holt McPherson, the late W. Tom Powell, Lynwood Smith, Curtis Smithdeal, Elliott S. Wood, J. Welch Harriss and Charles L. Kearns.



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Ministers Appreciation Day, Finch Lecture Combined At HPC

by
James Willis, HPC News Bureau



Bishop James Armstrong talks informally with some of the ministers during Minister's Appreciation Day at High Point College. Bishop Armstrong was the speaker for the Finch Lectures held that same day.

Methodist Bishop James Armstrong carried out the theme of Resistance, for the Finch Lecture Series at High Point College, by using the lives of three men—Mahatma Gandhi, Dietrich Bonhoeffer and Leo Weeks—and showing how each used resistance to defeat the social oppressions of their peoples.

Gandhi employed prayer and fasting to end oppressive British rule in India and to stop the injustice suffered by Hindus in South Africa. Bonhoeffer and Weeks fought the tyranny of Nazism in their native country, Germany, Armstrong declared.

Gandhi, who was frequently jailed for his beliefs and activities, applied the theory that love is the most durable force in the world. "Gandhi," said Armstrong, "saw a personal power in peaceful revolution. His turning away from the pleasures of life are reminiscent of our Lord." Gandhi's personal life was his power source.

"This is the difference between Hitler and Gandhi. Hitler saw power in violence, Gandhi in personal, peaceful revolution."

Bonhoeffer, a Lutheran pastor, and Weeks, a Jewish leader, both resisted Hitler and Nazism. Bishop Armstrong related the persecutions which the Jews suffered and asked repeatedly, "How dare we forget it (the extermination of 6,000,000 Jews during World War II)? Jews can't. Our nation can be morally wrong, too. It can happen here."

A Berlin rabbi, Baeck believed in what Hitler's national socialism was doing for a brief period but afterwards spent years lecturing and writing in resistance to Nazi ideals. He was successful in arranging the deportation

tion of 40,000 Jews from Germany.

Bishop Armstrong explained that Baeck was firmly rooted in Judaism and that he once said: "A Jew should be a man of reason but a Jew."

"If not he will lose his religious tradition," added Bishop Armstrong.

(Continued on page 30)

High Point College Chaplain Charles Teague, left, and Rev. Ronald Koonts, pastor of Thrift UM Church, Paw Creek, visit during a break in the day's activities at High Point College.



LETTERS TO THE EDITOR:

Christian Arabs In Holy Land

When one is fairly assured by direct observation that Dr. J. Harry Haines of the United Methodist Committee on Relief (Board of Global Missions) is correct (*Advocate*, February 8, 1973) that the life of Christian Arabs in the Holy Land "is lived out in quiet despair," and knows why, it is heartening to have the truth stated candidly, not to say courageously. I found native Christians of Palestine asking whether their fellow Christians of America are at all concerned about them or their ancient rights to property and homeland. Many of them can trace their Christian heritage for hundreds of years.

At the World Synod of Roman Catholic Bishops meeting in Rome in the fall of 1971, a bishop of the Middle East inquired publicly of his brethren: "Why are Christians so unmoved by the tragedies in Palestine?" That question can be posed to American Protestants. The explanation is complex, but one answer must be that most Christians, Catholic or Protestant, do not know about the tragedies, nor are they likely to learn by way of the highly promoted tourism to Israel of recent years, for it does not ordinarily include contact with either the indigenous Christian Arabs, or the Moslems. In addition, the visibility of the Christian Arab community has radically declined, along with their fortunes and numbers, since 1967.

Meanwhile, one can hardly doubt the essential correctness of Dr. Haines' interpretation of the long-standing aim of Zionism, namely, to make the State of Israel "a 100 per cent Zionist State." While, by comparison with this aim, the adamant grasp of Israel upon West Jerusalem is a lesser consideration, the larger aim certainly assures the outcome that Dr. Haines envisions, namely, the virtual elimination of the indigenous Christians. There are reasons why the Moslems will survive longer; their greater numbers are needed as a labor force.

It has become evident to those who both know and care that the indigenous Christian peoples in "occupied Jordan," under prevailing political and economic

conditions, cannot long survive—I would judge hardly beyond the current adult generation. Apart from other considerations, such as uncompensated expropriation of land and other capital, they are being taxed out of existence. When your assets are gone, your business quartered, and your income taxed 50%, what is your prognosis?

Meanwhile, American Christians, knowingly or not, are party to determinative United States policy on Palestine and the Middle East. Advertently or inadvertently, this policy has and is nurturing Zionist aims toward what Dr. Haines describes, plausibly, as "a 100 per cent Zionist State." One wonders sometimes whether present day Christians in the West suppose Joshua's conquest of Canaan in the 12th century B. C. is a justifying precedent for its repetition in the 20th century after Christ. I think this is not an idle question.

Robert C. Cushman
Durham

Service Measured In Numbers and Dollars?

I have just read with unexpected benefit the February 8 issue of the NORTH CAROLINA CHRISTIAN ADVOCATE. "The Bishop's Message" addressed effectively the issue of moral decay and spiritual malaise in our country. Even more surprising was the prophetic, plain truth expressed so reachably in Martin R. Chambers' "What Is Fundamental?" Mr. Chambers' perception of the inseparability of personal and social morality rarely gets expressed in denominational journals these days. Mr. Chambers demonstrated that he had done his preacher's homework. He knows that for Wesley "Scriptural holiness" judges and redeems both the person and his social context. In the slogans in the early part of this century, while "you cannot get a man out of the slums until you get the slums out of the man" neither can you fulfill biblical righteousness without attacking the causes which create the slums in the first place. Those "causes" continue to be in our decade, as they were in the 1920's and 1930's, names and addresses of some of our church members and supporters.

Chambers rightly insinuates that we church-folk tend to measure our service

Christ in numbers and dollars rather than in personal and social righteousness.

Edmund F. Perry
Evanston, Ill.

Tribute to Bishop Garber

The old school of religion and now the Divinity School at Duke has had some great teachers over the years.

Some of us were there when the Divinity School was in its early years and when we went there Paul N. Garber was among the greatest of the great teachers.

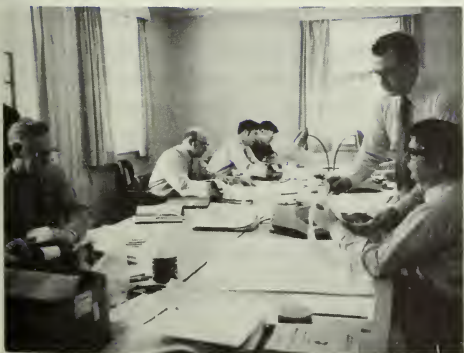
He taught church history and he knew church history. He knew how to teach it and make his students interested in the subject of his lectures. He was a wonderful teacher and a fine dean. He loved his students.

Dr. Garber was such a fine historian that it was easy for his fellow pastors to elect him into the Episcopacy.

His record as a bishop is hard to surpass. The Bible says "a tree is known by its fruits." Bishop Garber helped to organize two colleges in Eastern North Carolina.

I do hope that all of us who were in Duke when Dr. Garber was there will join in and set up a scholarship memorial to his memory. This may already have been started. Duke Divinity School can use the scholarship and we cannot let the memory of this great scholar and Methodist leader ever be on the shelf of the forgotten.

Rev. Robert M. Hardee
Climax



GIFT OF ORGAN

A gift of a Moller Pipe Organ, valued at \$10,500, was given to Shiloh UM Church, Granite Quarry, by Mr. and Mrs. W.F. Brinkley, Sr., in honor of their grandchildren. Pictured in a special presentation ceremony are, from left, Dr. C. Foy Sherman, chairman of the Administrative Board, Mrs. Brinkley, Mr. Brinkley, Rev. Derrell L. Parris, pastor, and Mrs. James Brown, organist.



TROGDONS HONORED

Bishop Earl G. Hunt, Jr., second from left, presents a plaque to Mr. and Mrs. S.E. Trogdon, Sr., designating the new fellowship hall at Giles Chapel UM Church, near Asheboro, as "Trogdon Hall" in honor of Mr. and Mrs. Trogdon. Standing at left is Rev. Melvin Beeker, pastor of the church. The presentation of the plaque took place at the dedication service on Feb. 11.

REPORT COMPILED

The Rev. R. Paschal Waugh (standing), statistician for the Western North Carolina Conference, chats with the Rev. T. Dixon Adams about some church figures while others work away on material which will appear in a special Conference statistical booklet in April. With the new calendar year of Jan. 1-Dec. 31, the statisticians are now adding their columns during January, rather than during the June Annual Conference. This Conference group met Jan. 22-26 in First United Methodist Church of Charlotte.



WOMEN'S NEWS

Western North Carolina Conference

Fran Ruark Lindsey

"WE ARE ALL CELEBRATING"

Oak Grove United Methodist Women of Charlotte District presented honorary memberships to eight members for their faithfulness and work during past years. The following received pins at their January meeting which was the Celebration Service of the new unit of United Methodist Women: Mrs. Roy Stephens, Mrs. M. R. Tadlock, Mrs. Robert Fraley, Mrs. C. C. Phillips, Mrs. J. H. Stephens, Sr., Mrs. R. B. Helms, Mrs. Grady Haley, and Mrs. John Asbury. They closed with union of all for greater future service.

* * *

Mrs. Oscar Moore, Gastonia District president, reports over 50% of the churches have already organized units of United Methodist Women, and she expects all in the district to complete this by the last week in February. Plans for celebration for First U. M. Church, Gastonia, on February 5 were accomplished when the organizational meet was held with question and answer panel conducted which was interesting and informative. Officers elected were: Mrs. Roy L. Barnes, Mrs. Charles E. Smith, Mrs. Rudolph Carson, Mrs. O. K. Forrester, and Mrs. W. J. Cleveland.

* * *

At the last general meeting of the Women's Society of Christian Service, Central UM Church, Mt. Airy, former Conference Officer (Secretary of Supply Work) Mrs. G. E. Brown was presented an Honorary Membership in appreciation of her dedicated service as president of the WSCS. She had also served as president of the Winston-Salem District and at Central Church.

* * *

North Wilkesboro District has commended their president, Mrs. A. B. Johnston, for her visitation of Societies and Guilds, delivering inspiring messages at each meeting. Due to her visits, dedication and enthusiasm they have a better understanding of the new organization to go forward as United Methodist Women with a spiritual awakening to do God's Work, while their love for each other deepens in their commitment.

* * *

The ladies of Bethany United Methodist Church, Thomasville District, completed their transition from WSG and WSCS to United Methodist Women in January.

After officers were elected and installed, all members were commissioned to go and serve. Another highlight of the program was the reading of old minutes from the society when it was first organized with some dating back to 1937 to the "Ladies' Aid." An interesting fact is that Mrs. Edith Starr has been secretary and treasurer since that group was organized on through to the present, and she has kept the records through the years. When they were brought for reading, silverfish had eaten the edges from the pages and notation was made that some of the new members present were not even born when these records were made. After the reading, it was suggested that "we bury the past, look forward to the future as United Methodist Women" with a wonderful purpose and goal. Mrs. Starr will retire from office after 35 years of faithful service, having been honored recently by her circle with a special membership pin.

* * *

A week of "celebration" was held in the Stony Point United Methodist Church recently: First, each woman of the church was mailed a special invitation to participate; the church bulletin contained special messages for the women; also, there were a number of banners thruout the sanctuary reminding the church of the importance of coming events. On February 1, the celebration took place in the Fellowship Hall. At this time, former presidents were present to greet the guests. Special music was given by Mrs. Clyde Gibson and new songs were taught by Mrs. Gene Foy. The program was led by Mrs. Gray Belk, president assisted by Mrs. Laura Lentz and Miss Rachel Alexander. Following the celebration, a period of happy fellowship took place and "new" members were welcomed along with visitors from New Philadelphia U.M. church who attended to gain information for their new unit.

The following Sunday, the Rev. S.B. Moss, pastor, welcomed all participating churches to the churchwide study "Faith and Justice" led by the Rev. Harold Wright. Average attendance for the three succeeding nights from Taylorsville, New Philadelphia, Marvin and Bethlehem United Methodist churches totalled 48 participants.

Commendation goes to the Thomasville District who had the largest number of women in attendance at their District area meeting on Interpretation of New Organization. The number of women was 463, number of pastors was 17 and 69 churches with societies were present as well as one church which had no women's group yet organized.

ADDITIONAL PROGRAM MATERIAL

Women across the world have different problems, and different goals of freedom. For some the great desire is freedom from physical want. Others want freedom from political intolerance. Yet others want freedom to be themselves, using their talents to the full.

The World Federation of Methodist Women has a new Study Brochure available on "Freedom". It was prepared by Elizabeth Kissack, area president for the United Kingdom; and, it can be ordered from SERVICE CENTER, 7820 Reading Road, Cincinnati, Ohio 45237 (free for postage).

The study is divided into units centering around (1) Freedom and Myself; (2) Freedom and My Family; (3) Freedom and My Neighbours; (4) Freedom and My Job; (5) Freedom and My Country, and My World.

Each unit has Biblical references which can be used for Bible study, or in devotions with the study. A list of first lines of hymns that have a bearing on freedom is given. It also has a section on prayers, and a section dealing with a suggested booklist.

I believe you will find this Study a very worthwhile and enlightening experience as you discover *your freedom through change and action in your local situation.*



New Building Planned

Mrs. Wade Hovis, chairman of the building committee, turns the first spadeful of dirt during a groundbreaking service at Concord U.M. Church, Bessemer City, Feb. 18. A new educational building will soon be constructed. Others taking part in the ceremony are, from left, Wade Hovis, chairman of the Administrative Board, Lawrence Hovis, lay leader, and Rev. W. Clifton Stroupe, pastor. Future plans call for the remodeling of the present educational annex and of the sanctuary.

Sunday School Lesson

By DR. RAYMOND A. SMITH
(International Lesson Series)

FOR MARCH 18



MAN HAS GONE ASTRAY

Background Scripture: Genesis 3:1-19;
Psalms 14:1-3; Jeremiah 10:23;
17:9-10; Romans 1:28 through 2:4

Lesson Scripture: Psalms 14:2-3; Jeremiah
10:23; 17:9-10; Romans 1:28-2:1

In the Scripture for this lesson we seem to see God's great Experiment in the Creation of Man clouded over by the shadow of sin. The bright hopes of Eden are dashed to the ground, and the "first parents" of the human race are seen to be rebels who, in their attempt to be as wise as God, find themselves being driven from the garden and condemned to a life of toil and suffering.

The Lesson title "Man Has Gone Astray" would be a suitable epitaph to write over a thousand experiments in which man has repeatedly assumed that he was wiser than the events proved him to be. In the Koran, the sacred book of the Moslems, the prayer: "Guide us in the Straight Path" is uttered perhaps more than any other. This shows that not only in Judaism and Christianity, but in other religions as well, man has been shown to be in constant need of Divine guidance.

It would, of course, be possible to use all our space, and much more, in a discussion of the fall of man as recorded in Genesis. But in spite of the strange setting in which this event occurred, and the language which may seem quaint to some, the message comes through loud and clear that man fails when he refuses to obey the Divine Voice which calls him to be the best he can be.

Looking closer at the other Scripture selections, we have first an excerpt from Psalms 14, the first verse of which reads: "The fool says in his heart 'There is no God.'" The term *fool* in this context does not refer to a person without intelligence, but rather one who is morally corrupt. He

is a disciple of those teachers who say: "Since there is no God, everything is permitted." Verses 2 and 3 of this same psalm reflect the mood of many of the prophets. In fact it has been suggested that "the Psalms are the prophets set to music." There were many times in the lives of these men when the sentiments of these verses would have seemed most appropriate. As they looked around them they seemed to see their nation running a mad course to ruin; and they felt lonely.

Jeremiah, in 10:23 and 24, says: "I know, O Lord, that man's ways are not of his own choosing; nor is it for man to determine the course of his own life. Correct us, O Lord, but with justice, not anger, lest thou bring us almost to nothing." (NEB) Here, in a moment of insight, the prophet sees that man was created to serve God, and not to follow his own inclinations which, too often, are contrary to the Divine will. Again, in Jeremiah 17:9-10, the prophet says of the condition of man: "The heart is the most deceitful of all things, desperately sick (or wicked): who can fathom it?" (NEB) It might be observed that, even after nearly three thousand years since these words were written, we do not have an accurate picture of the mysteries of the human personality. We sometimes hear of "psychological science", but it can hardly be called that. There are too many of its practitioners who cannot agree on what is wrong with the patient, to say nothing of offering a permanent cure for his condition.

In Romans 1:28 through 2:1 Paul the apostle undertakes a description of the human condition. Like the Psalmist, Paul connects the denial of God with moral baseness. There can scarcely be found in all literature such a graphic and telling description of man's condition when he is separated from God. Paul, it will be remem-

bered, was a tent-maker by trade, and went to the various population centers of the Mediterranean world. Thus he speaks, not as a professor of ethics, but as a man who has very complete knowledge of the seamy side of life. Some of the cities that he visited, notably Corinth, were known for the degradation of morals that prevailed there. Says Paul, the people who do the things he mentions, do them either (1) in

defiance of God or (2) "they presume on the kindness of God." This latter course of action is not unknown in human experience. The poet Heine, on his death bed, was asked how it was with his soul. Said he, "O, God will forgive; that's his business." But Paul says (Romans 2:6) that this will not suffice for an escape; "For he (God) will render to every man according to his works."

SUNDAY SCHOOL LESSON

MARCH 25

GOD LOVES US

Background Scripture: Psalms 103:8-14; Hosea 11:1-9; John 3:16-17; Eph. 1:3-10

Lesson Scripture: Psalm 103:8-14; John 3:16-17

If man's condition, as discussed in our last lesson, had been the end of the matter, then we should indeed be creatures without much hope. But in this lesson we find Scriptural grounds for a different and brighter view. This is because of the added dimension of the love of God.

Somewhere the writer has read of the difference between the Greek tragedies and the Christian Gospel. The Greeks would leave the theater after viewing one of these plays and murmur "It was too bad that it had to be that way." A Christian viewing the same performance would have been moved to say: "Too bad, yes, but it didn't *have to be* that way."

Our first Scripture lesson is from Psalms 103:8-14. It is a sort of hymn to the love of God. And it is the atmosphere of the Psalms, more than anywhere else in the Bible that man faces himself, except perhaps in the gospels and some of the writings of Paul. When the anxious and distraught person looks into Psalm 103 there is reflected back upon him the assurance that God does indeed care for him, and for all creatures. Far from attributing the law of retaliation to the Divine, the psalm assures us that "God does not deal with us according to our iniquities, nor requite us according to our sins." What comfort these words must have been to many a guilt-laden soul!

It is sometimes said that nowhere in the Old Testament does one encounter the thought of God as a Father. Many passages could be cited to show this is incorrect, but look at Psalms 103:13: "As a father pities his children, so the Lord pities those who fear him." Read also Hosea, 11th chapter, for another example of God's fatherly love.

Some people are disturbed by the word *fear* as applied to their relationship with God. Recently a child wrote to Dr. Graham and confided her surprise that God wanted people to be afraid of him. Dr. Graham rightly assured her that in this context the word "fear" carries the meaning of "awe", or reverence, not the sense of being really frightened. So, in this part of our lesson Scripture, God is seen as having the feelings of parental love toward the children of men.

In Psalm 103:14, as in many of the other psalms, we are reminded of the brevity and frailty of human life. There was once a world-famous American newspaper owner who made it a strict rule that no one, neither guests nor servants, were ever to mention the word "death" in his house. This could have been because, being terribly afraid of death, he did not want to be reminded of it. But, in contrast to this view, we are reminded of the saying that the early Christians "out-thought, outlived and *out-died*" their pagan friends. It was John Wesley who paid a tremendous tribute to the Methodists of his time when he remarked to someone that "*our people die well.*"

Our New Testament Scripture is from

John 3:16-17, probably one of the best-known and most-loved verses in the entire Bible: "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish, but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him." Ever since the beginning of our faith there have been those who have passed over these wonderful words and continued to see nothing in the world but sin and evil. Some have believed it wrong to enjoy anything in this world. In short, there are many who have looked upon the "the world" as the Christian's major enemy and that he ought to have as little to do with it as was possible. Evidently they have forgotten that Scripture tells us God "loved" the world!

If this is true, who are we to assume an attitude of hatred toward it?

But unfortunately the word "love" is like the man who went from Jerusalem down to Jericho and fell among thieves. The "thieves" in this case, are the people who make it a cheap and sentimental word. They sing about it all day and all night over the radio in the "love 'em and leave 'em" ballads. But this is *not* what the New Testament means by the word. It shows us God in *action* in behalf of a lost mankind: "God showed his love for us, in that, while we were yet sinners, Christ died for us." That is not sentimentality; it is Heroism on a Divine scale and, from the Christian point of view, unmatched by anything that has ever happened on this planet.

Medical Mission Sisters to Visit NC in April

The Medical Mission Sisters, a singing group of four nuns, will be in North Carolina April 3 through April 15 for a series of concerts. Their schedule is being arranged by Greensboro College.

Mary Elizabeth Johnson, Loretta Whalen, Miriam Therese Winter and Jane Pellowski are members of the Society of Catholic Medical Missions, popularly known as the Medical Mission Sisters. Some of the Sisters are doctors and nurses, others are pharmacists and technicians, or dieticians and administrators. Since "Joy Is Like The Rain" was recorded in 1966, the Medical Mission Sisters have had eight other albums published, and have given numerous concerts.

Their opening appearance will be a benefit subscription concert on April 3, at 8 o'clock in Odell Auditorium, Greensboro College. Admission to the concert will be by tickets given persons who contribute \$15 or more to the combined causes of medical missions around the world and Christian higher education locally.

The remainder of their schedule is as

follows:

April 4, Jean Fortner Ward Lecture on Christian Education, Odell Auditorium, G.C.

April 5, Ecumenical Workshop for Christian Educators and Church Musicians, Finch Chapel, G.C., 9:30-12:30.

April 6 and April 10, Spiritual Encounter for Women, Finch Chapel, G.C., 9:30-12:30.

April 7, Roman Catholics from across the state will gather for special mass to be said and sung with Medical Mission Sisters and Bishop Michael J. Begley of Charlotte, 5 p.m., Odell Auditorium.

April 8, Worship Services at 9 and 11 a.m., Wesley Memorial UM Church, High Point

April 8, Ecumenical Celebration, Memorial UM Church, Thomasville, 7:30 p.m.

April 11, City-wide ecumenical celebration at First Presbyterian Church, Greensboro, sponsored by Greensboro College, First Presbyterian Church, and St. Pius X

(Continued on page 27)

African Leader Regrets WCC Grants

An African administrative chief has expressed doubt that World Council of Churches grants to "liberation movements" in Africa are really helping the cause of blacks. He referred to the recently announced third round of appropriations made by the WCC in its Program to Combat Racism. The amount appropriated was \$200,000, bringing the total for the controversial anti-racism program to \$600,000.

Chief M. Gatsha Buthelezi, who is the political leader of 4 million Zulus made his assertions in addressing a luncheon meeting in New York. While remaining a strong critic of the white dominated governments in Africa and of their apartheid policies, he felt that the grants in question were unfortunate for two reasons. First, said he, because the recipients in Southern Africa are known as "freedom fighters or terrorists". The grants have "given the church an image of an incipient terrorist movement." He also pointed out that, especially at first, the WCC had not clearly indicated that its gifts were not related to the terrorist activities of these groups, but to humanitarian type enterprises. Furthermore, said the chief, the amounts from the WCC were so small that the adverse publicity to the churches was just not worth the benefit, especially by comparison to the vast sums South Africa was putting into its military establishment.

Chief Buthelezi, as an Anglican layman, indicated that he and other black Christians were deeply torn over how to work for African liberation and at the same time avoid the avenue of violence.

More than half of the \$200,000 recently allocated by the WCC went to black "liberation movements" in white-controlled areas of Africa, but allocations were also made to others parts of the world. Among appropriations to groups in the United States were the following: All-Africa News Service, \$3,000; American Indian Movement, \$6,000; El Paso Education Research Project \$5,000; Coalition of Concerned Black Americans, \$6,000; Malcolm X Liberation University, \$6,000.

Appropriations for the Program to Combat Racism come from a special WCC fund, set up for that purpose. Among re-

cent contributors to the fund are Queen Juliana of the Netherlands and President Gustav Meinemann of West Germany. Other gifts have been received from Burma, Liberia, Japan, the United States and from many other countries.

The World Council of Churches is an international organization to which 261 Protestant and Orthodox member churches belong, including the United Methodist. In action taken last August, the WCC diverted itself of all stock holdings in U. S., British, Dutch and Swiss firms doing business in white ruled African nations. This involved about \$1.5 million worth of stocks in 650 corporations, and represented 30 to 40 per cent of its stock portfolio.

FIRST CLERGY GOLF TOURNAMENT SLATED

The first North Carolina Clergy Golf Tournament will be held July 10-12 at Cedar Rock Country Club in Lenoir.

All ordained members of the clergy (Protestant, Roman Catholic and Jewish) are invited to compete.

In addition to the crowning of the State Champion, there will also be a Seniors Champion for those competing in the 50 and older group who choose to play in the seniors' category. Trophies will be awarded all flight winners.

Entry fee is \$15.00 (refundable upon request) and pre-registration is necessary; state if you plan to compete in the seniors' division.

For further information, contact — Rev. Leonard L. Boston, 211 Lenoir Road, Morganton, N. C. 28655, Phone: (704) 437-8206.

Sisters

(Continued from page 26)

Roman Catholic Church.

April 15, Ecumenical celebration, Central UM Church, Asheville, 7:30 p.m.

Dr. James E. Hull, chairman of the Department of Religion and Philosophy at Greensboro College, is coordinating the Sisters' concert tour.

METHODIST NEWS ROUNDUP

LAY PASTORS MEET

NASHVILLE, Tenn. (UMI)—Nearly 100 participants in an annual meeting of the National Association of Lay and Associate Pastors were told here January 23-25 that today is a "God Happening Time" in the world.

The Rev. Ira Gallaway, secretary of evangelism in the United Methodist Board of Discipleship, said in the keynote address that after a period of more than ten years when it appeared God had withdrawn his spirit from the church, persons are once again turning to God. Declaring that God is bringing into being a new humanity, Dr. Gallaway urged the pastors to recognize their importance in the Christian ministry.

MINISTERIAL CONCERNS STUDIED

OAK BROOK, Ill. (UMI)—Concerns relating to the United Methodist ministry ranging from the meaning of ordination, to the emergence of man-wife pastoral teams, to helping ministers prepare for retirement were covered in depth at a workshop here January 29-31.

The session was the first of five being held across the country through late February and was attended by about 130 annual conference leaders in ministerial qualification, seminary representatives, and staff executives of the Board of Higher Education and Ministry's Division of the Ordained Ministry. While no formal ranking of issues in terms of priority was attempted here, the meaning of ordination, evaluation of minister's effectiveness, and continuing education emerged as some of the most-mentioned topics.

COURT SUSTAINS CHURCH'S PROPERTY RIGHTS

PITTSBURGH, Pa. (UMI)—United Methodist Bishop Roy C. Nichols of the Pittsburgh Area has announced that the Court of Common Pleas of Fayette County (Pa.) has sustained the right of the

denomination to retain control and use of property where two congregations have withdrawn.

At the same time, Bishop Nichols said he was issuing an invitation to the dissident congregations, and ten others similarly situated, to return to the denomination. The withdrawals grew out of merger of the Evangelical United Brethren and Methodist churches.

CAMPUS MINISTRY CONSULTATIONS PLANNED

NASHVILLE, Tenn. (UMI)—A series of regional consultations to provide dialogue between church officials and campus ministers has been initiated by the United Methodist Board of Higher Education and Ministry.

Proposed by the board's section of campus ministry, the "Bishop's Consultations on Ministry in Higher Education," were approved by the 95-member board at its meeting here January 24-26. The Rev. Eugene A. Ransom, director of the section, said the consultations are planned throughout the quadrennium in hopes that the dialogue between the church officials and campus ministers will produce better understanding and support of campus ministry and will provide an opportunity for campus ministers to hear the feelings of the general church regarding the area of campus ministry.

ALASKA METHODIST UNIVERSITY DOING WELL

With an increase of 20 per cent in enrollment this year, Alaska Methodist University is moving from a fight for survival to a new level of effectiveness. It has a record high number of native Alaskan students, many of whom are being assisted by a \$1,400 per year tuition grant made available to Alaska residents attending private colleges under a new law passed by the Alaska legislature. The university now ha

502 full-time students and 403 that are on a part-time basis.

* * *

METHODIST WOMEN GIVE LESS SPEND LESS

Giving by United Methodist Women decreased by 1 per cent in 1972 as compared to the previous year. The figures are \$13,072,681 for 1972; \$13,218,471 for 1971. However, the Women's Division stayed within its budget, spending \$241,556 less than the amount received. For the three previous years expenditures had been in excess of receipts.

* * *

'ADVANCE' DIRECTOR CHOSEN

EVANSTON, Ill. (UMI)—The Rev. Joe W. Walker, New York, has been nominated director of one of the United Methodist Church's major programs for raising funds to support missions activities.

Known as The Advance, the program provides a channel through which local churches, individuals and groups can give support to specific missions project after the basic World Service fund apportionments have been accepted. The nomination now will go to the General Council on Ministries for final election.

Downtown Churches Need Leadership, Experts Say

NEW YORK (UMI)—Contrary to beliefs of many, financial resources alone will not keep downtown, center-city churches in business, but it will take "a loyal supporting membership base that can provide leadership for the church's program," said two United Methodist research experts at a seminar January 23-25 at Duke University, Durham.

Disclosing some findings from a study of 150 center-city churches in 130 cities across the nation, Drs. Ezra Earl Jones and Robert L. Wilson said that while few of what they call "Old First Churches"

have actually died, many are "past the point of no return. Many will not survive the decade of the Seventies."

Drs. Wilson and Jones, who are completing a book on not only "Old First Churches" but also "Second Churches" just outside the central business district, led the first of three seminars on "Downtown Church: Possibilities/Problems." The seminar drew about 50 pastors and denominational executives from five denominations. Sponsoring the seminar, the later ones to be held in Pittsburgh and Oklahoma City, is the Joint Strategy and Action Committee (JSAC), a New York-based coalition of national mission agencies of several Protestant denominations.

The seminars are an outgrowth of the three-year study of churches in the central business district—what is happening to them and what may be ahead for them. The study is a joint undertaking of Dr. Jones of the United Methodist Board of Global Ministries' Office of Research and Survey, and Dr. Wilson of Duke University's J.M. Ormond Center for Research, Planning and Development.

The two experts said that "as downtown areas decrease in importance as retail centers—or as residential areas—many churches have found it increasingly difficult to recruit members. The result has been a decline in congregational strength, sometimes reaching crisis proportions.

Some churches have relocated to the suburbs, Drs. Jones and Wilson said, while others have "embarked on new ministries in an attempt to serve persons now living near or in the downtown area. A few have erected income-producing property on their downtown land."

However, they said, entering into a commercial real estate venture in order to bolster a church's sagging finances most often has the opposite effect of draining the few remaining resources of the church.

The researchers also disclosed that churches located in residential areas just outside the central business district, "Second Church" as they refer to it, is also facing difficult times.

CAROLINA BRIEFS

Mrs. Sallie Jane Braxton, 89, of Snow Camp died Feb. 23. She was the mother of Rev. J. W. Braxton, pastor of Morris Chapel Church in Walkertown. The memorial service and burial were at Center United Methodist Church in Alamance County on Feb. 25. The service was conducted by Rev. Orville E. Leonard, pastor, assisted by Rev. T. J. Whitehead, Burlington.

* * *

Dr. R. Herman Nicholson, pastor of Providence Church in Charlotte, will lead the Lenten Revival Services at Thrift Church, Paw Creek, March 11-14 at 7:30 p.m.

* * *

A spring revival will begin at Zion Church, Town Creek Charge, April 1 and continue through April 6. The Rev. Albert Mehaffey, pastor of the Sunset Park Church, Wilmington, will preach. Services will begin at 7:30 p.m.

* * *

APPOINTMENT CHANGES

Bishop Earl G. Hunt, Jr. has approved the following:

The transfer of Lewistine M. McCoy, Secretary for Latin America-General Board of Missions, from the Third (Sao Paulo) Annual Conference of the Methodist Church, in Brazil, to the Western North Carolina Annual Conference, Greensboro District, effective January 22, 1973.

The appointment of J. Elwood Carroll (RS) to Irving Park Church, Greensboro, effective February 20th, 1973.

Orion N. Hutchinson, Jr.
Greensboro District Superintendent

* * *

Dr. Clingman C. Capps was featured speaker for "Faith and Life Week" held on the Methodist College campus, Fayetteville, the week of Feb. 18. This year's

theme was "Imperative Now: 'Dare to Share That You Care.'" Dr. Capps is pastor of Jonesboro UM Church in Sanford.

Appreciation Day

(Continued from page 19)

Of the Arab refugee, the bishop pointed out that "Decisions made in foreign capitals have made him a victim, too, just as the Jews were first victimized."

For the first time, Ministers Appreciation Day at High Point College was held in conjunction with the Finch Lecture Series. Bishop Armstrong spoke to ministers present on the contemporary church and resistance.

Earlier in the day another seminar, on the church-related college, was conducted for ministers from throughout North Carolina. Participating in this discussion were the Rev. Larry D. Wilkinson of High Point and from High Point College, Dr. Murphy Osborne, vice president for student affairs; Dr. John Ward, assistant professor of biology; and students, Karen Carter of Yanceyville and Joe Yacyshyn of Wilmington, Del.

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Calendar of Coming Events

NORTH CAROLINA CONFERENCE

Mar. 8	Vaction Church School Workshop, Duke Memorial Church, Durham, 7:30 p.m.
Mar. 9-10	Testing and Guidance Clinic, N.C. Wesleyan College, Rocky Mount
Mar. 10	Division of Lay Life and Work, Methodist Bldg., 10 a.m.
Mar. 10	Vacation Church School Workshop, St. James Church, Newport, 10 a.m.
Mar. 10-16	Senior High United Nations-Washington Study Tour
Mar. 13	Methodist Ministers Credit Union Board of Director Mtg., Credit Union Office, 2:30 p.m.
Mar. 14	Elizabeth City District Lay Rally, First Church, Elizabeth City, 5:30 supper; 7 p.m. program.
Mar. 17	Conference Council on Ministries, Com. on Coordination of Program.
Mar. 23	Conference Council on Ministries, Methodist Bldg.
Mar. 25	Vacation Church School Workshop, Avon Church (St. John), 2:30 p.m.
Mar. 26	Raleigh District Council on Ministries, Methodist Bldg., 9:30 a.m.
Mar. 27	Vacation Church School Workshop, Mount Olive Church, 9:30-11:30 a.m.; 7:30-9:30 p.m.
Mar. 30-31	Testing and Guidance Clinic, N. C. Wesleyan College, 4 p.m.
Mar. 31-Apr. 2	Explore Weekend
Apr. 3	Annual Meeting, Board of Trustees, Methodist College, 11 a.m.
Apr. 3	Vacation Church School Workshop, Front Street, Burlington, 9 a.m.
Apr. 4	Vacation Church School Workshop, Grace, Burlington, 7 p.m.
Apr. 6-7	Conference Handbell Festival, First Church, Wilson
Apr. 7	Bishop's Meeting with Young Methodists
Apr. 7	Raleigh District Council on Youth Ministries, Zebulon, 9:30 a.m.
Apr. 9	Vacation Church School Workshop, Fairmont, Raleigh, 9:30 a.m.
Apr. 9	Vacation Church School Workshop, First Church, Hamlet, 7 p.m.

WESTERN NORTH CAROLINA CONFERENCE

Mar. 12	Asheville District Council on Ministries, 5 p.m.
Mar. 12	High Point District Council on Ministries, West Bend, Asheboro, 7:30 p.m.
Mar. 12	Charlotte Counseling Service Policy Committee, 7:30 a.m.
Mar. 13	Charlotte District Council on Ministries
Mar. 14	Greensboro District Council on Ministries
Mar. 15	Salisbury District Council on Ministries, Epworth, Concord, 7:30 p.m.
Mar. 19	Commission on Archives and History, Wesley Memorial, High Point, 10:30 a.m.
Mar. 19-21	Lectures on Preaching and Mission to Ministers, Wesley Memorial Church, High Point
Mar. 25	Waynesville District Council on Ministries, Bryson City Church, 7:00 p.m.
Mar. 26	High Point District Race Relations Workshop, Wesley Memorial, High Point, 7:30 p.m.
Mar. 27	High Point District Race Relations Workshop, Calvary Church, Asheboro, 7:30 p.m.
Mar. 30	Executive Council, Board of Ministry, Methodist Bldg., Statesville, 10:30 a.m.
Mar. 30	Executive Committee, Board of Health and Welfare Ministries, Children's Home, Winston-Salem
Mar. 31	Commission on Ecumenical and Interreligious Concerns, Belmont Park Church, Charlotte, 10 a.m.
Apr. 5	Executive Committee, Davidson County Board of Missions, Claude's, 12 noon
Apr. 5	Thomasville District Council on Ministries, Clear Springs Church, 6:30 p.m.
Apr. 5	Study Committee on Conference Format Hearing, Methodist Bldg., Statesville, 10:30 a.m.



FACING UP TO OURSELVES

by Roy C. Putnâm

There comes a time when I must face the truth in its moral implications for my life. I cannot any longer embrace a philosophy congenial to the delusion of my own self-redemption. You may recall the Arab who awakened at midnight hungry. He lit a candle by his bedside. He reached his hand into a bowl of dates. He picked one, held it up to the light. He saw a worm in it and tossed it aside. He reached for another date, held it to the light; there was a worm in it also. He tossed it aside. He reached for the third one, put it to the light; it too had a worm in the middle. So he blew out the candle and ate the entire bowl of dates! It is never easy to be challenged by the light of the truth.

Have we ever faced God with the moral incongruity of our own hearts? Jesus was talking by the wellside one day to a Samaritan woman. The subject got around to religion. The conversation was academic and theological. To whom did the well belong? The Jews or the Samaritans? Where should we worship? On Mount Gerizim or in Jerusalem? Obviously she was a clever woman, subtle in the art of repartee. And she was enjoying this religious discussion immensely, when Jesus lifted her heart up before the light by saying, "Go call your husband!"

She had been attempting to solve the great theological and sociological problems of her day without facing the problem of her own heart. Jesus was saying in effect, "My dear woman, you are talking very cleverly and glibly and giving your opinion about God and worship and race and religion. But you are disqualified until you face the light of moral truth in your own life."

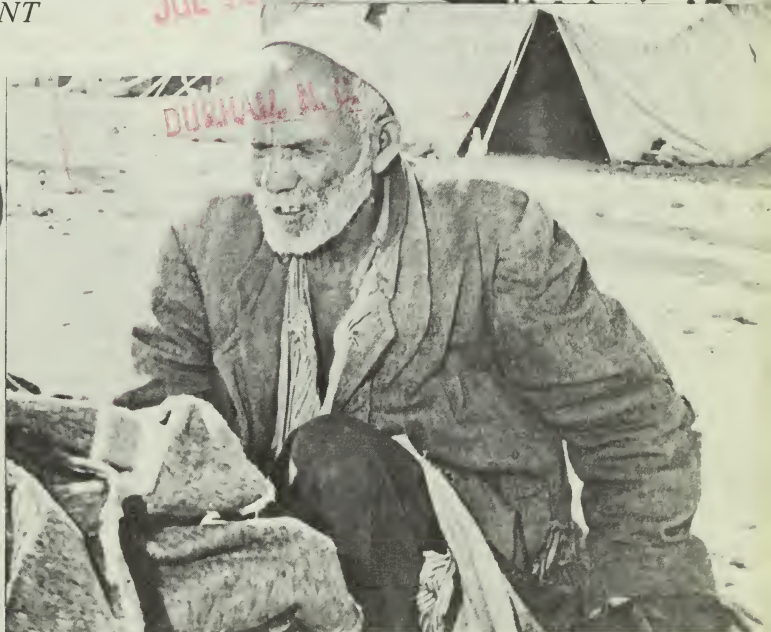
It is not until we are inwardly honest that we can be "girded." Otherwise we are completely demoralized in attempting to handle the greater problems of our society on a large scale. One wonders if much of the social activism of our day is not a bad conscience having the fidgets! Having failed in a personal ethic we turn to solve the problems of mankind collectively. Says the writer of Proverbs, "The eyes of a fool are on the ends of the earth."

Mr. Putnam is pastor of Trinity United Methodist Church, Greensboro. The above is an excerpt from his recently published book, *In It To Win It*, published by Christian Literature Crusade. Copies of it may be secured from Trinity Church @ \$1.25.

NORTH CAROLINA
**Christian
Advocate**

Vol. 118 Greensboro, N.C., March 22, 1973 No. 6

CONFERENCE PROGRAM
SUPPLEMENT



ONE GREAT HOUR OF SHARING

April 1, 1973

CHARLOTTE CHURCHES IN BLACK STUDIES SEMINAR

Several churches in the Charlotte District are now involved in a series of sessions on Black Studies. The Sunday evening meetings began on March 11 and will conclude on April 1. The session for March 25 is scheduled for Grace Church from 7 to 9 p.m. and the closing meeting on April 1 will take place at Aldersgate Church for the same two hour period. Dr. M.J. Jones, president of Gammon Theological Seminary, Atlanta is to lead the March 25 presentation on the subject of "The Black Church and Religion." The speaker for April 1 is Dr. George Thomas, professor of Ethics and Theology and project director for the Interdenominational Theological Center in Atlanta. His topic is to be "Black Experience and the Identity Crisis."

The only predominantly black church involved in the program is St. Mark's of Charlotte.

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NORTH CAROLINA

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**Official Organ of the North Carolina and
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Calendar of Coming Events

NORTH CAROLINA CONFERENCE

- ar. 23 Conference Council on Ministries, Methodist Bldg.
 ar. 25 Vacation Church School Workshop, Avon Church (St. John), 2:30 p.m.
 ar. 26 Raleigh District Council on Ministries, Methodist Bldg., 9:30 a.m.
 ar. 27 Vacation Church School Workshop, Mount Olive Church, 9:30-11:30 a.m.; 7:30-9:30 p.m.
 ar. 30-31 Testing and Guidance Clinic, N. C. Wesleyan College, 4 p.m.
 ar. 31-Apr. 2 Explore Weekend
 pr. 3 Annual Meeting, Board of Trustees, Methodist College, 11 a.m.
 pr. 3 Vacation Church School Workshop, Front Street, Burlington, 9 a.m.
 pr. 3 Vacation Church School Workshop, St. Matthew's Fayetteville, 9 a.m.
 pr. 3-4 Living Bible Workshop, Elm City, 7-9:15 p.m.
 pr. 4 Vacation Church School Workshop, Grace, Burlington, 7 p.m.
 pr. 5-7 Council on Ministries/Administrative Board training Enterprise, First Church, Pembroke
 pr. 6-7 Conference Handbell Festival, First Church, Wilson
 pr. 7 Bishop's Meeting with Young Methodists
 pr. 7 Raleigh District Council on Youth Ministries, Zebulon, 9:30 a.m.
 pr. 9 Vacation Church School Workshop, Fairmont, Raleigh, 9:30 a.m.
 pr. 9 Vacation Church School Workshop, First Church, Hamlet, 7 p.m.
 pr. 9 Living Bible Workshop, Warsaw, 3-9 p.m.
 pr. 9-10 Living Bible Workshop, Spring Hope, 7-9:15 p.m.
 pr. 10 Vacation Church School Workshop, Grace, Wilmington, 9 a.m.
 pr. 10 Board of Trustees Mtg., Methodist Retirement Home, Executive Comm, 11 a.m.; lunch, 1 p.m.; full board mtg., 2 p.m.
 pr. 10 Trustees of The Methodist Home for Children, Raleigh
 pr. 10 Vacation Church School Workshop, Chestnut Street, Lumberton, 7 p.m.
 pr. 11 Vacation Church School Workshop, Grifton
 pr. 11-12 Living Bible Workshop, Jackson, 7-9:15 p.m.
 pr. 12 Vacation Church School Workshop, Whiteville, 7 p.m.

WESTERN NORTH CAROLINA CONFERENCE

- ar. 25 Waynesville District Council on Ministries, Bryson City Church, 7:00 p.m.
 ar. 26 High Point District Race Relations Workshop, Wesley Memorial, High Point, 7:30 p.m.
 ar. 27 High Point District Race Relations Workshop, Calvary Church, Asheboro, 7:30 p.m.
 ar. 30 Executive Council, Board of Ministry, Methodist Bldg., Statesville, 10:30 a.m.
 ar. 30 Executive Committee, Board of Health and Welfare Ministries, Children's Home, Winston-Salem
 ar. 30-31 Camp Carolwood, Statesville District Training Weekend, "Design for camping," 5:30 p.m.
 ar. 31 Commission on Ecumenical and Interreligious Concerns, Belmont Park Church, Charlotte, 10 a.m.
 pr. 3 Western Carolina Center, Church Committee on Mental Retardation, 10 a.m.
 pr. 5 Executive Committee, Davidson County Board of Missions, Claude's, 12 noon
 pr. 5 Thomasville District Council on Ministries, Clear Springs Church, 6:30 p.m.
 pr. 5 Study Committee on Conference Format Hearing, Methodist Bldg., Statesville, 10:30 a.m.
 pr. 7-8 -Retreat for Lay Speakers of Asheville District, Hinton Rural Life Center
 pr. 8 -Vacation Church School Workshop, Broad St., Church, Mooresville, 2:30
 pr. 8-11 -Board of Ministry, Royal Villa Inn, Charlotte
 pr. 9 -Executive Comm., Davie Co. Board of Missions, First Church, Mocksville 7:30 p.m.
 pr. 9 -High Point District Council Meeting, 7:30 p.m.
 pr. 10 -Charlotte District Council on Ministries

Christian Concern

For A Needy World

Mark 14:32-38

by Ruth W. Laughlin

One year on Maundy Thursday our church had communion in "the Jerusalem manner." The table was arranged with 13 chairs, in which 12 communicants sat as they passed the elements to each other. The center chair, the position which Jesus traditionally occupies in paintings, was left vacant. My first thought on entering the sanctuary and seeing the communion table was, "I don't want to sit where Judas sat." While waiting to take communion, instead of meditating on my own shortcomings, I tried to recall Leonardo Da Vinci's "The Last Supper," and fix in my mind the position of the 12 disciples. In contemplating the blackness of someone else's sin I failed to repent of my own comfortable, every-day denials of Christ through indifference, apathy, or pride.

In fact, all of the apostles who shared in the supper failed Jesus during the intervening hours before his crucifixion. As recorded in Mark, Peter, James and John couldn't stay awake even for an hour while Jesus agonized in the Garden.

We Christians are guilty of the same—not going to sleep physically but falling asleep spiritually. There is so much trouble and pain all around us that we become numbed by the very magnitude of it.

Television has brought the suffering of humanity before our eyes vividly and graphically. In living color, as they say in ads. Someone said it was good that the TV news came after supper because if we watched it before we'd be too sick to eat.

No, you don't soon forget an old woman in Nicaragua weeping as she digs through the rubble which was once her home. Or the newspaper picture of the Vietnamese children, fleeing, screaming down the road, their bodies aflame with napalm.

Yet, we really have seen so much

suffering that there is danger of our becoming a little hardened to it. Some nights ago a friend called while I was watching the news. She inquired if there was anything special going on and I replied "No, just the Christians killing one another again in Northern Ireland." I was repentant the minute the words were out of my mouth but I think we all suffer at times from compassion fatigue. We go into a condition similar to battle fatigue.

One cure for battle fatigue or psychological shock in battle is to induce weeping. The soldiers are exposed to tear-provoking stimuli such as onions or ammonia and are told to recall their painful experiences. This simple form of mental first-aid inducing an outburst of tears is for many of them a curative catharsis.

I'm not suggesting that we sit and weep at the woes of the world in front of our TVs or while reading our newspapers. Let us be alert to compassion fatigue, that we not become inured to the pain of humanity and feel a hopelessness about trying to alleviate some of it.

Because there is something we can do—we can give of our material resources to help rebuild devastated countries and devastated lives. When we give of our money, we give of ourselves.

Board president Bishop Paul A. Wesburn says in the recently published Annual Report of the United Methodist Board of Global Ministries:

"We (United Methodists) do not dawdle in swamps of compassion fatigue and mission paralysis just because the totality of human need staggers us. We do what we can, promptly and continually. So many actions we think to be seed ministries are sprouting, growing and multiplying. Because of them some persons are

communities will experience Christ's saving grace in identifiable ways."

As Christians we should not only be awake to what is happening in the world but also aware of events in our nation and state.

Our state legislature is now considering many programs which should be of concern to us—the upgrading of our mental health institutions, prison reform, the death penalty, among others. Also \$324 million dollars in surplus funds in the state treasury are to be appropriated. As Christian citizens, we should urge our legislators not to be "penny-wise and people-foolish," as the late Adlai Stevenson said.

Yes, as concerned Christians we need to be alert to what one person can do.

We can respond to the emotional distress signals of lonely and alienated people. A painful example of this was carried in the newspapers last month. A 25-year-old man had car trouble on a busy highway in coming during the frigid weather. He tried to flag down driver after driver to stop him but no one would stop. Finally he got back in the car and shot himself. "I have been waiting for 11 hours for someone to stop," said a note found next to the body. "I can't stand the cold any longer, and they just keep passing by." I am sure many good Christians passed him that night.

And many good Christians pass by those who can't stand the cold of spiritual loneliness, of estrangement from those they love, of life's grayness after the drugs wear off.

We can analyze the problems in our own community and work with others to find a solution.

We can speak out against injustice and unfairness wherever it exists—in the neigh-

borhood recreation center as well as the lettuce fields of California. On the sidewalks of the city and in the halls of Congress.

I worked for the Quakers some years ago and one year went to Philadelphia to a yearly meeting. As one of my friends and I were going into the restaurant for breakfast, we heard an older man berating a young man, who evidently worked for him, in harsh and profane language. Anne, who is about five feet tall, stepped up to the cursing man and said quietly, "Brother, you shouldn't use such language to a fellow human being." He looked at her in amazement and said, "What's the matter, lady, you some kind of a nut?" And Anne replied, "No, I'm a Christian." We went on into the restaurant and left the man outside shaking his head, still amazed.

During this Lenten season we need to watch and pray. We need to be awake spiritually.

An English poet, G.A. Studdert-Kennedy, wrote a poem entitled "Indifference." In it he tells of the crucifixion of Christ in the days when human flesh was cheap. But when Christ came to Birmingham in this century, men were too kind to physically crucify him, they simply passed him by. The poem ends with this verse:

Still Jesus cried, "Forgive them,
for they know not what they do,"
And still it rained the winter rain
that drenched Him through and through,
The crowds went home and left
the streets without a soul to see,
And Jesus crouched against a wall
and cried for Calvary.

May Christ never weep because we ignore his suffering and needy children.

On Putting Key 73 In Perspective

Some Jewish leaders in the United States have recently expressed apprehension over the Key 73 mission to bring Christ to all persons on this continent. They point to the recent growth in understanding and dialogue between Christians and Jews and frankly fear that an aggressive confrontation of all peoples — including those of Jewish faith — by Key 73 will drive a wedge between the two religious groups.

The response to this concern has been mixed in Christian circles. Some leaders have suggested that the Key 73 mission go to pains to exclude Jews from those to whom the Gospel is to be offered. Others have assured their Jewish friends that this mission is not aimed at people of Jewish faith; that it is not basically an effort to proselytize people of others faiths, but is aimed to revitalize Christians. Still others have courteously but candidly pointed out that while no special effort will be made to proselytize Jews, the Christian message is to be proclaimed to *all* people; that the traditional practice of offering Christ to "whosoever will come" is to be carried out.

We can understand the concern of Jewish leaders who have seen large numbers of youths lost to the Jewish faith through an increasing tide of intermarriage and through the inroads of secularism. We certainly do not think it proper that the Jews should be selected for special attention by the Key 73 mission. However, neither do we think it proper nor possible to exclude any particular group from the invitation to accept Christ as Lord and Saviour. There should certainly not be any duress exercised upon anyone. The freedom to choose should not be infringed upon. Obnoxious methods are certainly to be condemned.

But the very nature of the Christian religion requires that Christ be offered to the whole world. This is an essential mandate and the failure to follow it would be tantamount to a denial of a key commandment

upon which the Christian religion was founded. To ask that Christ be offered to all persons except Jews or except Buddhists or except Asians or except millionaires is asking for more than Christians have the right to grant.

We cannot be true to Christ and not affirm the conviction that He holds the answer to the needs of all men irrespective of race or nation or station. However, we also believe that Christ can and does use all that is good and noble in the beliefs and practices of men. When He comes into human lives all that is worthy and excellent is enhanced and liberated for fuller use by the God and Father of us all.

The mood of our times encourages conciliation among divergent groups. We gladly join a host of others in working for better understanding among all the peoples of the world. But mutual understanding and appreciation does not require that persons and groups of people surrender their cherished identities and adhere to beliefs and practices which represent a mythical least common denominator.

As important as conciliation is, it must remain second to the inalienable heritage of every person to seek and find and know God within the context of his own light and experiences. In the area of religion the market must remain free, the options must be kept open to all. This means that those of the Jewish faith must have reserved to them the right to win all people to the Mosaic Law if this can be done without infringement upon each person's freedom of choice. The same with Buddhism or Animism or Christian Science or Roman Catholicism or Methodism or Secularism or Satanism.

As we understand it, Key 73 is but a part of the time-honored contest for the minds and souls of people. This contest has gone on long before Key 73 came upon the scene, and it will continue long after this particular effort has spent itself. The contest need not be, and ought not to be

cious or underhanded. Actually, how vigorously it is carried forward will largely depend upon the motivation of the "evangelists" who participate — whether they be Christians, Jews or whatever.

Christianity, beginning two thousand years ago with an insignificant handful of disciples of Christ, has spread itself over the entire world. It has survived the rise and fall of empires and cultures. It has, almost from the beginning, taken on the characteristics of a universal faith — although its pockets of parochialism and prejudice have been extensive.

It has at times and in places been distorted almost beyond recognition. It has not comfortably in high places while human beings perished in the muck and mire of tragedy. It has gone complacently to sleep while men fought and died. It has turned a deaf ear to human cries for help. But there is a brighter side of the picture. Christianity can claim a countless host of adherents who lived gloriously for Christ and died victoriously in the faith. Who established orders and institutions of mercy; who cultivated learning, championed justice and preached Christ without regard for their own safety or self interest.

This is a day when all religions — including some new ones — seem to be busying themselves for renewed efforts, and all groups of the peoples of the world are awakening to new ways, being confronted with new ideas, searching for new meanings of life. Christianity has been at its best in times like these! It has, in the past, risen up to meet great and difficult challenges.

The vision of "Calling Our Continent to Christ", which is the basic theme of Key 73, is worthy of the best efforts we can give to it. These times call for a mighty thrust which will project human life to a much higher plane of existence. We must rise steeply up, spiritually speaking, or we face the dire possibility of going steeply down.

We cannot pull ourselves up by our bootstraps. Some force beyond our merely human resources must be brought to bear on our human situation. This force has

got to be God. Christianity must once again become the vehicle for a great upward thrust of God's power as mediated through Jesus Christ. Men must be called to open their lives to Christ, to take Him and his ways seriously; to pattern their individual lives and the society of which they are a part after the designs of God as revealed through Him.

There is no question that Christ's way will "work" when people "work" it. We are in deep trouble in Christendom because we have too frequently retained the symbols and form of Christianity but have denied the spirit and content of it. While having the cure for the world's ills, the answer to its maladies, we have offered the world only palliatives and pain-killers. We have glorified the cross of Christ but have refused ourselves to take the way of the cross. This has not only affected the people called Christians at the very gut-level of their existence, but it has had its telling effect upon those of other religions and of no religion at all. They have been given some grounds for looking at us and then scornfully declaring, "If that is Christianity, then deliver me from it!"

The over-all theme of Key 73 is "Calling Our Continent to Christ". It is to be a call to repentance and prayer, a call to study the word of God, a call to reaffirm the resurrection, a call to enter into new life, a call to proclaim Christ to others, a call to commitment. God knows we all need to share in these decisions and actions. But do we know? And what are we doing about it?

UPPER ROOM STORY TOLD

The thrilling story of how The Upper Room was born and has grown into the world's most widely read daily devotional guide is told in a new booklet by Dr. G. Ernest Thomas. Entitled "A Twentieth Century Miracle," complimentary copies of the 60 page booklet may be secured by sending a request to The Upper Room, 1908 Grand Avenue, Nashville, Tenn. 37203.

Annual Report Points Up Varied Mission Programs

NEW YORK (UMI)—Varied aspects of Christian mission are reported and analyzed in the recently published first Annual Report of the United Methodist Board of Global Ministries and its major units.

The 144-page report was edited by the Rev. Dr. Blaise Levai, New York, Board literature director. The new Board of Global Ministries was formed in 1972 from four formerly separate church bodies. It includes seven divisions and two major work units—National Division, World Division, Ecumenical and Interreligious Concerns Division, Women's Division, Health and Welfare Ministries Division, Education and Cultivation Division, United Methodist Committee on Relief, Crusade Scholarship Committee, Joint Committee on Mission Personnel.

The section of the Annual Report on the National Division points up what the Division sees as mission functions of its varied institutions. Of community centers, it says:

"The acceptance of community change as a major goal is quite evident in the action-oriented programs."

In addition to familiar services, there are new service programs to the neighborhood related to such concerns as criminal justice, drugs, communication, alternate education, health care, housing, neighborhood organization and political education.

The Annual Report calls attention to a new National Division Office of Children and Youth Ministries, which brings together schools and child care institutions.

The Annual Report's section on the World Division tells of evangelism and related ministries overseas, sometimes under difficulties.

The variety of services provided by United Methodist hospitals are pointed up in the section on the Health and Welfare Ministries Division. Describing the hospitals as places where "innovative life saving pro-

grams go on every day," it points out that their service are to the whole person, physical, mental, spiritual and social. Social workers and clinically trained chaplains who work as a part of the healing team are provided by the hospitals.

The Ecumenical and Interreligious Concerns Division stresses growing local interest in ecumenism. "That clusters of neighborhood churches are joining together in mission is evidence that ecumenism is no longer in the hands of an elite few but in the people of God."

The Joint Committee on Mission Personnel notes that "the customary flow of personnel across cultural or national boundaries in United Methodist-related mission service continues, though somewhat abated. The number of people approved (for service) indicates a general downward trend during the last five years."

The United Methodist Committee on Relief (UMCOR) reports it has continued on behalf of United Methodists, to be involved in ministries of compassion in response to the cries of the needy and the desperate" and UMCOR is at work in more than 55 countries in programs of relief, rehabilitation, refugee service and renewal of life. Last year, UMCOR says, it was "privileged to touch the lives of 5,500,000 people."

Bishop Reed Succumbs

ADRIAN, Mich (UMI)—Funeral services for retired United Methodist Bishop Marshall R. Reed were held here March 1. The 81-year-old former president of the Council of Bishops and long-time leader of Michigan Methodism died March 1 in Chelsea (Mich.) retirement home after lengthy illness.

The memorial rites in First United Methodist Church were led by Bishop Dwight E. Loder of Detroit, who in 1964 succeeded Bishop Reed as head of the church's Michigan Area, and Bishop Lloyd Wicke of Fort Myers, Florida, long-time friend and colleague, representing the Council of Bishops.

Bishop Reed was one of the few men in the denomination who spent his entire ministry in his native state. Born in Onsted, Michigan, he was graduated from Albion (Mich.) College and for more than 30 years served as pastor of Methodist churches in Michigan until he was elected to the episcopacy in 1948. Assigned to the Michigan Area, he served as its bishop until his retirement 16 years later.

He was president of the Methodist Council of Bishops in 1962-63 and served for a number of years as president of the denomination's Board of Pensions. He was past president of the Michigan State Council of Churches.

Surviving are Mrs. Reed of Onsted, Michigan, and three daughters—Mrs. Allan Gray, Howell, Mich.; Mrs. John Ferentz, Pittsburgh, Pa.; and Mrs. William Ives, Birmingham, Michigan.

General Church Newsletter To Be Published

The United Methodist *Newscope*, a national weekly newsletter for United Methodists, will begin publication April 6.

Newscope will be published by The United Methodist Publishing House and will be edited by the general church periodicals staff. Primary staff responsibility will be with the news department of the *Christian Advocate* and *Together*. John A. Lovelace, news editor of the two periodicals since 1968, will serve as editor.

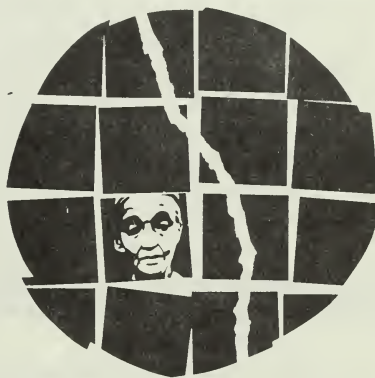
Newscope will have a same-week schedule for final editing, printing, mailing and delivery. Subscription rates will be \$7.50

per year (52 issues) for the same postal handling accorded to newsmagazines and \$11.50 for expedited delivery.

Mr. Lovelace said that the principal feature of *Newscope* will be concise, punctual, factual reports from the world of religion. But he noted that the newsletter also will be able to carry some interpretive items.

Coverage will include more than "official" news of the church, he added. "In a denomination as large and as truly national as ours, there is a United Methodist 'angle' in many stories making top news every day. Our staff will attempt to present that 'angle' to keep United Metho-

(Continued on page 21)



ONE WAY TO HELP A BROKEN WORLD

one
great hour
of sharing
april 1, '73

Division of Interpretation
United Methodist Church
1200 Davis St., Evanston, Ill. 60201

Improvements At Don-Lee Planned



Talking over plans for Camp Don Lee are (l. to r.) Grier Garrick, Rev. Keith Glover, Bill Price, and Rev. Brooks Patton.

Camp Don-Lee was the subject of a two-hour strategy meeting of church leaders on Saturday, March 10, at Raleigh. Grier Garrick, Conference Lay Leader, presided as chairman of the Camp Don-Lee Advisory Committee. Others present represented the five easternmost districts of the conference—the ones most directly concerned with the future of the camp. Bishop Robert M. Blackburn was also present to indicate his interest in and encouragement of what was being proposed.

Two needs were highlighted as being of very great concern. One was the installation of a new sewage disposal system; the other, a Staff House-Retreat Center. The new sewer system was represented as a "must". Its urgency was indicated by the fact that the Conference Council on Finance and Administration has granted a special appropriation of \$10,000 toward the project. Engineers from Wilmington have, it was said, designed a disposal system for the whole camp at an estimated cost of \$25,000. This leaves a balance of \$15,000 to be secured from other sources.

It was also pointed out that the Conference Committee on Camping Ministry has given this project its top priority over all other maintenance undertakings at this time.

The need for a Staff House-Retreat Cen-

ter to serve the eastern half of the conference has been under discussion for some time. The matter came to a head when Mr. Bill Price, prominent layman from Burlington offered to make a challenge gift of one-half of the cost for a staff House-Retreat Center at Camp Don-Lee. The estimated cost of such proposed building is \$40,000. Mr. Price's gift, therefore, would be approximately \$20,000.

In explaining the reasons for his offer, Price indicated his concern for an effective ministry to youth. He pointed out, however, that such a Staff House-Retreat Center would serve the needs of all ages, and would be used not only for conference staff personnel, but for groups at the district and local church level.

Dr. C. P. Morris observed that such a building, especially if winterized, would be a magnificent means of promoting an effective program of continuing education of the United Methodists of the conference at all levels.

Bishop Blackburn indicated his keen interest in the proposal and offered his support in bringing it to fruition.

The Committee agreed to the carrying out of a "quiet campaign" in the New Bern, Greenville, Elizabeth City, Goldsboro and Wilmington Districts to raise a minimum of \$40,000 to \$45,000. The district superintendents and the lay leadership of the districts involved were to be contacted and asked to assume over-all leadership in the securing of initial gifts, in setting up small dinner meetings in each district and in other types of solicitation. In view of the clearly recognized needs, it was thought that the response would be favorable at all levels and that the \$45,000 should be easily underwritten.

The Rev. Keith Glover, who directs the camping program for the conference, indicated that the success of the undertaking "depends upon the faith, willingness, and ability of those involved to match the initial challenge gifts."

RSVP To Give Concerts, Lectures at GC

1. Joy Is Like the Rain



Left to right, Mary Elizabeth Johnson, Loretta T. Whalen, Miriam Therese Winter (at Piano) and Jane Pellowski.

GREENSBORO—The Jean Fortner Ward Lectures at Greensboro College will present "RSVP," a team of four members of the renowned Medical Mission Sisters, in Odell Memorial Auditorium at 9:30 a.m. Wednesday, April 4.

"RSVP" specializes in liturgical education through music. Using the music of Sister Miriam Therese Winter, whose compositions include "Joy is Like the Rain," as springboard, the team's approach focuses on contemporary trends in worship, implications of liturgical renewal and new prayer forms.

Members of "RSVP," in addition to Sister Winter, are Sisters Loretta T. Whalen, Jane Pellowski and Mary Elizabeth Johnson. The Medical Mission Sisters have a total membership of 700 sisters, concerned with the promotion and preservation of the health of peoples. They seek to alleviate spiritual sickness as well as the physical of mankind by combining their musical talent with their medical expertise.

Greensboro College is sponsoring a

benefit concert by the four Medical Mission Sisters in Odell Memorial Auditorium at 8 p.m. Tuesday, April 3. Admission to the concert will be by contributions to the combined causes of global medical missions and local Christian higher education.

Greensboro College's Department of Religion and Philosophy, in cooperation with the Western North Carolina Conference of the United Methodist Church, is sponsoring a workshop with the Medical Mission Sisters in Finch Memorial Chapel on Thursday, April 5, beginning at 9:30 a.m. Dr. James E. Hull, Department Chairman, describes this as an opportunity for Christian educators and church musicians to explore the how, why and what of liturgical design and action as it relates to children, youth and adults.

The GC Department of Religion and Philosophy is also sponsoring a "spiritual encounter" with the Medical Mission Sisters in Finch Chapel on Friday, April 6, and Tuesday, April 10, beginning at 9:30 a.m. The specific purpose is to help women with their contemporary faith.

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Program Supplement

Compiled by John Borchert
Coordinator of Communications

WESTERN NORTH CAROLINA CONFERENCE

Vol. 5

March 22, 1973

No. 2

Emergencies Won't Wait; April 1 Plan To Give To 'One Great Hour'

One Great Hour of Sharing. Sunday, April 1.

Never has this day been more important to Christians who want to reach out financially to those hurt by the many disasters which are killing thousands and making millions homeless.

Planners for the One Great Hour of Sharing in 1973 selected as the theme: "One Way To Help A Broken World".

The more than 30 cooperating denominations of the One Great Hour of Sharing are conscious of the many things which occur in people's lives to break them up. Human suffering comes to people in many different ways, including natural and man-made disasters.

We United Methodists thus join with other Protestant denominations on April 1 in the observance of the One Great Hour of Sharing offering.

The United Methodist Committee on Relief is the emergency relief arm of our church, and becomes the distributor for

these funds.

The goal this year for the United Methodists is \$2,000,000.

One Great Hour of Sharing funds provide, through UMCOR, relief, rehabilitation, renewal of life and resettlement. The purpose of the program is:

"To provide the money that allows UMCOR to respond at once and with the quality and quantity of help needed. Emergencies are not scheduled events and UMCOR must be prepared to respond within hours, either in the U. S., or in some far sector of the world. UMCOR cannot send help it cannot pay for. Last year the One Great Hour of Sharing offering amounted to only \$953,047 — far short of the goal."

Looking back, we can see how UMCOR with One Great Hour of Sharing money has responded to human need:

1960, the Chilean earthquake; 1966, blankets for Algeria during a wet and cold

(Continued on page 16)

Rural Economic Development Aids

With Money, Muscle, Information

(As Christians, we have learned over the years that what affects one person affects all of us. Here, in the first of several articles you will receive during this year, is a picture of rural economic development in western North Carolina with some suggestions as to where you can plug in. Miss Virginia Miller, a deaconess who is chairperson of the Rural Economic Development Task Force for the Western North Carolina United Methodist Conference, writes from her experiences as a Church and Community Worker and from her involvement in the work with people who need help in and around Caldwell County).

Your first involvement in rural economic development may have been the purchase of a bead necklace or a basket from someone representing the Cherokee Methodist Church. You did this in part because you found the item attractive and in part because of your understanding of economic need and because you knew a very high percentage of the purchase price went to the craftsman. It was a good feeling.

Perhaps the good feeling came because of your understandings of Biblical teachings of compassion, of Jesus' coming "with good news for the poor, the imprisoned, etc.," but there also may have been vague feelings of dissatisfaction because of the long held teachings that 'anybody can do better.'

But the need is there, and it is more acute in rural areas. Some of the reasons are:

(1) Unequal distribution of resources. This can be documented in many fields as health, education, but housing makes a good example:

"In non-metropolitan areas roughly one house in eight is substandard (lacking essential plumbing and/or overcrowded), while in metropolitan areas one house in twenty-five is substandard. (Census

Bureau)" (The 1970 census also shows us some counties within our Conference with 70 per cent of the houses sub-standard).

"As of 1970, housing program expenditures (excluding public housing and rent supplements) worked out to \$91 per capita in metropolitan counties, \$40 in non-metropolitan counties, and only \$35 per capita in most rural counties. (USDA Economic Research Service).

(2) Industries in rural areas tend to be low paying and to hire a disproportionate number of women because of lower pay scale.

(3) Strongest leadership in all phases of community life-business, industry, education, yea, in the church, too, tends to be placed where most resources are to be found. This tends to weaken the process of planning for any sort of development.

(4) Profits from use of natural resources located in rural areas tends to go to urban areas. We have long been aware this was true as related to minerals such as coal. A look at tourist industry, at new ski resorts, shows this is true in North Carolina, too.

Chambers of Commerce, business leaders, and others have tried many solutions with varying degrees of success. They have searched for new industry, worked for better roads, etc., but resources in urban areas tend to begat resources at an even faster rate.

Other persons who do not have access to inside information may lose more than they gain by the many new resources. This was brought to my attention forcefully last week as I took a little old lady home. She proudly pointed out to me a desirable piece of land which she had inherited and said she had sold it at what she had been led to believe was a reasonable price. "The man who brought it sold a right-of-way for a gas line then sold the whole thing a

(Continued on page 17)

Medical Committee Seeks Recruits To Aid Underdeveloped Nations

An exciting new United Methodist agency, handling a seven year old program, has entered the constellation of the Western North Carolina Conference.

It's the Medical Committee of the Board of Global Ministries, and it's headed by the Rev. William B. Bobbitt, Jr., of Matthews. Other members include Dr. Richard Maybin, Lawndale; Mrs. Mary Ellen Trivette, Hickory; Dr. George Holmes, Winston-Salem; Mrs. Maxine Middlesworth, Statesville; and James Womack, Charlotte.

The Medical Committee has been given the task of finding medical needs overseas - particularly in underdeveloped nations - finding individuals in the medical professions, including students, who would like to meet those needs, and getting the person and the nation together.

Since formation following Annual Conference of 1971, the Medical Committee has been securing and sending medical short term volunteers into Bolivia, where United Methodist medical work is most intense.

Now, on March 26, the Medical Committee will see another of its cooperative efforts fulfilled when Providence United Methodist Church of Charlotte sends a medical team to Bolivia. The church's pastor, Dr. R. Herman Nicholson, is heading the team, which will be dedicated March 25 before the congregation.

United Methodists in western North Carolina got into the medical mission work as individuals following five years of sending volunteer building teams into Latin and Central America.

The first team of volunteer physicians and other medical personnel went to Bolivia in 1966. The next year both medical and eye specialist teams went to Bolivia. In 1968 a major medical team went to West Africa, working in Liberia, Sierre Leone and the Congo. In 1970 a medical team went in the spring to Bolivia, and that sum-

mer college students accompanied by specialists and a pediatrician to Bolivia.

In 1971 the Western North Carolina Conference adopted a \$50,000 medical supplies Advance Special for Bolivia and the Medical Committee began recruiting medical students to go into Bolivia, some with their wives. This continued into 1972, and now this year the medical team will go from Providence Church.

Montero is the center around which United Methodist medical work revolves in eastern Bolivia, and the pioneer physician there is Dr. Brooks Taylor. Dr. Jim Alley, known to hundreds of Western North Carolina Conference members through both his visits here and through those who have gone to Bolivia with the medical teams, has now become head of the Dept. of Physical Medicine for the State of Georgia.

The Rev. Mr. Bobbitt said the Medical Committee has emerged out of concerned people "who are trying to touch people in the para-medical community and channel their compassion into a world-wide setting."

He said the majority of missionaries today are lay-oriented people, and not clergy. "They go to give skills as teachers, advisors, engineers and medical persons, and not as those who preach the Gospel with their lips, but who preach the Gospel with their lives of service."

"Our committee is trying to help the person in medicine to have a sense of identification with those who are medical missionaries. Methodism is in a unique position to offer as much medical leadership in the Christian movement as any denomination."

The Rev. Mr. Bobbitt said, "I've had five different denominations of people in the medical teams with which I've been associated. This venture must be ecumenical even to the point of using anyone, anywhere. There are United Methodists who

would certainly be willing to go for another denomination into medical need situations overseas."

Medical personnel face a hard choice when they decide to take three weeks or several months to go into an undeveloped nation to apply their skills, according to the Rev. Mr. Bobbitt.

"They have to go at their own expense, often securing their own supplies to work with," the Rev. Mr. Bobbitt said. "And they are away from their practice, which is their income."

"But they regard this as a sacred privilege," he said. "This gives them an opportunity to see culture on another level and to admire a people who frequently have to rely on the medicine man and the witch doctor who treat them with folk medicine - some of which is helpful."

"The medical person serving on a team gets the opportunity to see the church at work in the world," the Rev. Mr. Bobbitt said. "There is the opportunity of being at the point where the need is always critical. These medical persons discover medical personnel working for the church who are resourceful individuals, living within tiny budgets, who work long hours and who lack necessary equipment."

The Rev. Mr. Bobbitt is excited about the young people - students - who are becoming involved with the medical mission work. He said many who had been directing their lives toward others careers, are now majoring in areas of service to others.

The Medical Committee of the Board of Global Ministries, the Rev. Mr. Bobbitt said, is seeking methods of communicating with "our medical people in the church and informing them of the medical service of the United Methodist Church in the world."

The Medical Committee plans to hold regional meetings during 1973 to which will be invited medical persons.

The Medical Committee is working closely with Dr. Duvon Corbitt of New York City, medical secretary for the Board of Missions of the national Board of Global Ministries.

Montero has increased from 1,500 to 20,000 residents in 15 years. Its 50-bed community hospital was served by Dr. James Alley for eight years. Nationally, Bolivia has increased its hospital facilities from a three-bed structure which was at La Paz in the 1930s, to hospitals offering a total of more than 100 beds today. La Paz is the mother hospital for Methodists in Bolivia. A new section has just been dedicated giving La Paz 85 beds.

There is also a 12-bed clinic at Lake Titicaca - the world's highest lake - where the United Methodists have worked, as well as at the crippled children's home in Cochabamba.

Bolivia has an autonomous Methodist Church, separating from the United Methodist Church in 1969, a year after the 1968 General Conference voted approval for the new church.

The Rev. Mr. Bobbitt said there is much cooperation between the Roman Catholic Church and Methodists in Bolivia in medical work. "Together they built the Nutritional Center for Malnourished Children, with Roman Catholic and Methodist bishops joining together for the dedication," he said. He said there are examples of other cooperative work between the two faiths, including Bible study and prayer services.

The Rev. Mr. Bobbitt said there are 100,000 Bolivians within a 50-mile radius of Montero, thus creating massive medical problems for the government.

A key value of the medical teams is the imparting of the latest technology to medical personnel of the underdeveloped nations.

"Physicians come from developed society and represent teaching achievement at its highest," The Rev. Mr. Bobbitt said. "They meet head-on with a society with practically nothing to offer in this field. It gives to the medical people in the developed nation a giant sense of appreciation of what has been achieved in their own nation, and a deep sense of appreciation of the medical missionary, who takes a band-aid budget and serves people, using the few tools available."

VCS Offers Creative, Extensive Teaching For Children, Families

By MISS LOUISE ROBINSON
Coordinator, Children's Ministries

Many churches find that "Vacation Church School" time still offers some of the most creative and extensive teaching/learning opportunities of the year for children, and sometimes for entire families. Much preliminary planning and preparation, however, is needed to insure such results.

Some early steps for the Council on Ministries to include in its planning are to appoint a VCS director and possibly a committee, to provide for an adequate budget if not already done, to order curriculum resources, to recruit leaders and encourage their attendance at spring District VCS Workshops, and to plan for additional planning and training sessions in the local church.

The Council may delegate these responsibilities to Board of Education, Children's Council, or to their representatives on the Council on Ministries.

The United Methodist VCS curriculum resources for 1973 are listed in *Planbook*. The themes for this year are as follows:

For Nursery: "God's Plan for Me"

For Kindergarten: "Fellow Workers for God"

For Elementary I-II or I-III: "The World of Differences"

For Elementary V-VI or IV-VI: "Christians and Conflict"

Three introductory kits are available from which a church may choose:

VCS Kit No. 1. This includes a teacher's guide, a pupil's book and a class teaching packet for each age group from Nursery through Elementary V-VI, the Junior High texts, and samples of supply items. \$22.00

VCS Kit No. 2. The same as Kit No. 1 plus the four VCS preferred audio-visuals. \$42.00 (All filmstrips have been used in former units. The "Banner Making Game" is new.)

VCS Kit No. 3. This contains the four VCS preferred audio-visuals. \$21.00 (See above note.)

The following resources are needed for workers in the Vacation Church School:

For each teacher: (1) 1 copy of the teacher's book for the age group, and, (2) 1 copy of the pupil's book for the age group

For the class: (1) 1 "Class Teaching Packet" for the age group, and, (2) The recommended audio-visual resource for the age group

For the pupils: 1 copy of the pupil's book for the age group

(Continued on page 18)

One Great Hour

(Continued from page 12)

winter, following a bitter war, and money for trees to improve the basic climate of the land; 1965, aid to refugees from revolutionary upheavals in Africa as new states emerged; 1966, aid for the famine in India; 1967, aid to the refugees of the Israeli-Arab war; 1968, assistance for the victims of the war between Nigeria and Biafra; 1969, aid for Vietnam; 1970, the earthquake in Peru, 1971, aid to millions made

homeless and killed in first the tidal wave in Bangladesh, and then the war between Pakistan and India over the revolution which set Bangladesh free; 1972, aid to victims of the ten year civil war in the Sudan — also aid to U. S. victims of Hurricane Agnes, and aid extending into 1973, for victims of the earthquake in Managua, Nicaragua.

These are the headline-catching relief efforts. There have been hundreds of smaller, but equally as desperate situations, which your UMCOR has responded with your One Great Hour of Sharing funds.

Several Districts Announce Dates For Spring VCS Training Events

The following plans for "District Vacation Church School Workshops" have been announced for the spring by the District Coordinators of Children's Ministries, according to Miss Louise Robinson of Statesville, Conference coordinator of children's Ministries.

Albemarle District by Mrs. James Cornelius, May 10, at Central United Methodist Church, Monroe.

Greensboro District by Mrs. Edward A. Travis, May 6, 2:30-5:30 p.m. at Centenary United Methodist Church, Greensboro.

Marion District by Miss Margaret McGimsey and Miss Mattie Lou Summey, May 10, 7-9 p.m., First United Methodist

Church, Morganton; May 17, 7-9 p.m., First United Methodist Church, Forest City.

Statesville District by Mrs. W. W. Blanton, April 1, 2:30-5:00 p.m. Abernethy United Methodist Church, Newton; April 8, 2:30-5:00 p.m. at Broad Street United Methodist Church, Mooresville; April 29, 2:30-5:00 p.m. at Race Street United Methodist Church, Statesville.

Winston-Salem/Northeast District by Mrs. James R. Buller, April 29, 3-6 p.m. at Leaksville United Methodist Church, Eden.

Plans for other districts will be announced at a later date.

RED

(Continued from page 13)

month later for three times the price he paid me." She paused then added bitterly, "I didn't know what was going to happen but he did." The improvement in the area meant a sharp increase in the cost of living in the area.

The Church has some involvement:

The Church at Cherokee was mentioned earlier, and now crafts products can be sold through the Museum of the American Indian. Beads for beadwork which were being marked up 300 per cent can now be purchased at near cost.

Heifer Project International, the brainchild of Brethren Layman Dan West gives the Church opportunity to provide a heifer, or a rabbit, or a goat, to a family whose income this animal can improve. They in turn give the first offspring to another family and so a chain is started. (We have heard more about the use of this project for overseas missions but some stays in the United States).

In other places; Jackson County, Ohio; Boothill area of Missouri; and Mississippi

Delta area, to name a few, cooperatives have been started as grass roots movements. These have provided for cooperative purchasing of needed materials, cooperative marketing of products, or both. The church or other groups have helped to provide technical assistance for training, quality control, marketing skills and in some cases a small loan or grant with which to get started.

These examples have in common: (A) self help, (B) funds go to persons contributing most in form of labor, resources, with smaller amount being drained off for processing.

While the area of Rural Economic Development is very difficult there are ways in which you and your congregation can become involved:

(1) Look for programs already established such as a grass roots cooperatives for the marketing of crafts, or fruit cakes, or farm products. Become acquainted with these programs. You might like to volunteer some time and you surely can give support by purchasing the product.

(Continued on page 18)

Another Trail Hike Scheduled;

'Exploratory' Trek May 15 - 18

Those Trail Hikes seem to be coming earlier each year.

The Rev. Paul Duckwall has just announced that the Exploratory Trail Hike has been added to the list and will take place during May 15-18.

Already announced are the Adult Spring Hike, May 24-27; Family Hike, July 26-29; Senior High Smoky Mountains Hike, Aug. 5-10; Young Adult Wilderness Hike, Aug. 12-17; and the Middle/Older Adult Hike, Aug. 31-Sept. 3.

The new, earlier hike, according to Paul, has as the purpose, "To explore the Baxter Creek-Mount Sterling Ridge Trails on the first day, and the Mount Cammerer Trail and campsite on the third day; and to increase the effectiveness of our hiking leadership by sharing the experiences of these

days together."

Total mileage in four days will be 24 and Paul advises: "Pack light, but for possible cool weather."

The adult leadership for all of the hikes in addition to the Rev. Mr. Duckwall, will include:

Howard J. Doyle, George M. Duckwall, Miss Judy Johnson, Rev. N. Fred Jordan, Miss Susan McLaughlin, Rev. G. Roland Mullinix, Miss Lynn Strader, Mrs. Helen Travis, Mrs. Rachel Williams and the Rev. J. Pat Heafner.

Cost of the hikes will be: \$23.00 for a six day hike; \$30.00 for couples and \$18.00 for individuals on four day hikes; Children, ages 12-15 years, \$10 each; and ages 11 years or less, the price is negotiable.

VCS

(Continued from page 16)

A complete listing of the above resources was sent to each pastor and council on ministries chairman in the last "Coordinated Mailing" from the Conference office.

A church planning with other denominations for vacation church school may wish to consider the "Cooperative Series" of VCS curriculum resources listed in *Plan-*

book for Leaders of Children.

The following things may be secured by writing Miss Louise Robinson, P.O. Box 749, Statesville, N.C. 28677:

(1) A complete listing of recommended VCS resources (also available from Cokesbury)

(2) A job analysis for the director of the vacation church school (in mimeographed form)

RED

(Continued from page 16)

(2) Become involved in programs which work toward economic development in small communities. Some examples are:

A. Sheltered Workshops — to train and employ the handicapped. These are found in many areas and need support. If one is not found in your area, you may need to work toward starting one.

B. Health Fairs — sponsored by local communities and the United Presbyterian Church, Division of Voluntary Service. In

addition to local volunteers medical personnel are needed for each fair.

C. Home Repair Work Camps — sponsored by North Carolina SEPI Task Force of the Commission on Religion in Appalachia working with local groups such as Community Action, Church groups, Technical Institutes.

D. Become familiar with resources and find ways of sharing them. The Manual for Simple Burial, (Celo Press, Burnsville) could mean real savings to many families.

(Continued on page 19)

Annual United Nations Study Tour

For Youth Planned For June 11 - 15

The annual United Nations Study Tour for Youth of the Western North Carolina Conference will be held June 11-15, according to the Rev. James B. Long, Jr., of Mars Hill, the chairman of this for the Board of Church and Society.

The United Methodist event is open to senior high youths in the eleventh and twelfth grades as well as college students. No church may send more than two delegates, and only 126 youth will be accepted for the experience.

The purpose of the Conference event is: "To understand the functions and operations of the United Nations; To provide the opportunity to participate in a discussion of current world affairs; To discuss the role of the Church in issues raised before

the United Nations and the federal government; and To discuss how a United Methodist youth can determine his Christian responsibility in these issues."

Applications for the U.N. Tour must be received by your district chairman no later than April 10. Delegates selected will be notified by the District chairman on April 15. Total cost of the trip is \$75.00.

The U.N. Tour includes trips to both New York City and Washington, D.C. Co-sponsors are the Board of Church and Society and the Council on Youth Ministry.

Further information can be obtained by writing to: Rev. James B. Long, Jr., Post Office Box 427, Mars Hill, North Carolina 28757.

Guidance & Testing Clinics Resume

The annual Guidance and Testing Clinics of the Commission on Enlistment for Church Occupations will come to an end for this Conference year with two scheduled at church colleges during April.

The Rev. Gayle Ford of Terrell, chairman for the Western North Carolina United Methodist Conference agency, listed this schedule for April:

April 6-7 at Brevard College and April 13-14 at Greensboro College. The Rev. Mr. Ford said the Rev. Clyde Collins of Eden is chairman of the Commission's Committee on Guidance and Testing Clinics, which handles this program.

Thus far clinics for sophomores, juniors and seniors in western North Carolina high schools have been held at Greensboro College on weekends of November, February and March.

The Rev. Mr. Ford said the purpose of

the annual program is "to help youth to discover those latent possibilities which God has given each person."

Registration for the April clinics will begin at 4 p.m. Fridays and for those staying on the campuses, rooms will be assigned. The clinics will be concluded between 1 and 2 p.m. Saturdays.

Those attending will bring towels, toilet articles, sheets, blankets, pillows and personal affects.

RED

(Continued from page 18)

These are simple steps, you will think of others, and you may want greater ones. In this case it might be good to become involved at the level given here in your preparation for greater involvement.

(For further information write to: Miss Virginia Miller, Post Office Box 391, Hudson, North Carolina 28638).

METHODIST NEWS ROUNDUP

ASIAN-AMERICAN CONCERNS CONSIDERED

OAKLAND, CALIF. (UMI)—Asian-Americans held the spotlight in the United Methodist Commission on Religion and Race meeting here Feb. 27-28, with election of a new Chinese staff member and a major presentation of Asian-American problems and hopes.



Rev. Charles L. Yue

The Rev. Charles L. Yue, a community development worker for the church in San Francisco's Chinatown, will join the Washington-based staff May 1 as associate executive secretary. He will be the fifth staff person joining one white, two blacks and one Hispanic.

Meeting in the San Francisco Bay area where the majority of Asian-American churches are located, the commission spent one third of its time hearing representatives of the Chinese, Japanese, Korean and Filipino communities.

Mrs. Debbie Wilkins, a student and a member of the Lumbee Indian tribe from Pembroke, N. C., was elected to fill a

vacancy on the commission.

APPALACHIAN CAUCUS PROTESTS OEO CHANGES

NEW YORK (UMI)—The United Methodist Appalachian Development Committee (ADC) has lodged a "vigorous protest" at President Nixon's announced decision to dismantle the Office of Economic Opportunity.

In a letter to the President, the committee said: "We question the continued effectiveness of the several parts of OEO if, as you propose, they are separated from each other and scattered out through many agencies of the government." The ADC is a caucus of United Methodists authorized by the church's General Conference.

\$2,000,000 GIVEN FOR VIETNAM REHABILITATION

DAYTON, OHIO (UMI)—Rehabilitation funds for Vietnam from the United Methodist Church's 1968-73 Fund for Reconciliation now total almost \$2,000,000, it has been announced by the Rev. Raoul C. Calkins, former executive secretary of the Fund for Reconciliation.

Dr. Calkins said February 27 that authorization had been given to transfer \$711,932.52 from the Fund for Reconciliation to the United Methodist Committee on Relief for use in Vietnam. This last payment brings the total of Vietnam rehabilitation contributions to \$1,978,837.52.

TWO BISHOPS OUTSIDE U.S. ELECTED

NEW YORK (UMI)—Selection of leaders for two Methodist units outside the United States has been reported.

On February 20, the Rev. Bennie D. Warner, 37, was elected bishop of the 23,000-member Liberia Central Conference of the United Methodist Church succeeding the late Bishop Stephen T. Nagbe. On February 15, the Evangelical Methodist

Church of Panama came into existence and the Rev. Jacinto Ordóñez, 37, was elected first episcopal leader of the 500-member church.

Establishment of the Panama church ends structural United Methodist ties with Latin America. All Methodist bodies there are now either autonomous or united churches.

* * *

RELIGIOUS COMMUNICATORS MEET

SYRACUSE, N.Y. (UMI)—For many lay persons today, the church has become a discretionary activity, similar to spare-time reading, because other interests are crowding the church out of personal schedules, a United Methodist research leader told a nation-wide institute of church communicators at Syracuse University February 26-March 3.

The Rev. Alan K. Waltz, Dayton, Ohio, an executive of the denomination's Council on Ministries, was summarizing for the communicators, many of whom were United Methodists, the recent massive North American Interchurch Study. Dr. Waltz also noted that the ultimate consumer often is ignored by the communicator, with church school curriculum being a classic example since "it usually is designed, written and illustrated with professional peers in mind and not the student and teacher."

* * *

NEWS CAPSULE

Miss Peggy Billings, a staff executive of the United Methodist Board of Global Ministries, has been re-elected head of a 21-member denominational panel which provides a forum for interagency discussion and planning on matters of international concern to United Methodists.

Mt. Pisgah, Greensboro Breaks Ground for New Wing

On Sunday, March 18, the congregation of Mt. Pisgah Church, Greensboro, broke ground for an additional wing to the its educational facilities.

The new structure will be called the Bethel Building, bringing in the name of Bethel Methodist Church which merged with Mt. Pisgah on June 7, 1970. To be constructed at a cost of \$283,000, it will contain a fellowship hall with laminated arched ceilings, new office space, choir room and several new church school rooms.

Mt. Pisgah has been a part of the history of Greensboro for over a hundred years, with its origin dating back before the Civil War.

The building committee consists of R. W. Wright, chairman; Mrs. Wallace Wilson, secretary, Mrs. Lacy Payne, Leon Jones, C. L. James, Gorrell Rumley, Doyle McKinney, Tom Hatchett, V. E. Pope, Olin Meeks, Rev. Ronald Overcash, pastor, and Ralph Austin, architect.

Those involved in the ground breaking ceremony Sunday were: R. W. Wright, Roy Angel, Shirley Hatchett, Jeff Sheffield, John Wilson, Mrs. Virginia Hardin and Gorrell Rumley.

NEWSCOPE

(Continued from page 9)

dists informed about what their fellow members are doing in and out of the church."

The standard format of *Newscope* will be four letter-sized pages. Promotional sample copies have been mailed to some 40,000 ministers and 60,000 lay officials across the church. Charter publication date will be April 6.

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WOMEN'S NEWS

Western North Carolina Conference

Fran Ruark Lindsey

In the February issue of "response" magazine for United Methodist Women there is an extremely interesting report of Education Study in Africa. It gives the reactions of those who went to learn from the Women's Division. Mrs. Mary Dalton, of Lewisville, N.C. on pages 39-40 discusses incidents which gave evidences of Colonialism and Liberation. The conclusion of the article relates involvement of the participants prior to the trip and the resulting helpfulness to all of us. How wonderful to have one of our women take part so meaningfully!

The following is taken from the above-mentioned article.

Evidences of Colonialism

A young waiter had spent three hours of his free time one evening sitting in our hotel lobby in hopes that he might have opportunity to discuss further with a member of the group his great longing for further education to "better himself." The waiter had warned the group member not to let the manager suspect that he was concerned about changing his status. As the waiter and the group member were talking, the hotel manager came out of his office, passed quickly between the two with no apologies and apparently attempted to dismiss the waiter by pushing him aside with his hand. It appeared that the manager was somewhat disgruntled at finding the two engaged in conversation.

The waiter and the group member were able to meet on another occasion for further listening on the part of the member. An attempt was made to guide this young man in the direction of Adult Education personnel who might help him. This is not the main point. My impression is the

oppression evident in the manager's tactics. *Liberation*

(Occasion: Wedding of one of our resource persons to another South African refugee.)

This occasion provoked intense emotion on my part because it represented to me what a good marriage is and should be. The openness, the sincerity and the appreciation of those two in their communication with each other and their sharing this with the group was an experience that could apply to any area of human concerns and human relationship.

Mary Dalton
Lewisville, N. C.

In preparation, the participants had involved their churches and communities in the cultural readiness: learning Swahili, studying materials on education as related to development, justice and liberation, particularly in East African countries.

With their return, members of the study-group have agreed to work in their churches, schools and communities to share their new insights on Africa's struggle for liberation, the effects of colonialism, and the relationship of both of these to new understandings with regard to the role of the Christian and her church in the process of development.

* * *

"The winds of Love are blowing. Listen! Some people have put up windbreaks; others open wide their windows." The Salisbury District held an Enlarged Executive Committee meeting of the Women's Society of Christian Service and Wesleyan Service Guild Feb. 18th at Mt. Mitchell

UM Church. Once a year this provides a sharing-learning process to establish rapport among local officers, ministers and district officers. The president, Jamima DeMarcus, in announcing the meeting reported pledges paid in full for 1972, saying "we will begin a new year with hope and opportunity. What we make of this will depend on the determination of every one of us who believes that the mission of the church working through each of us is still the peoples' best hope for peace, freedom, understanding, love and progress. We should all resolve now to reunite our efforts and work together for the common good."

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* * *

The Gastonia District Executive Committee met on February 17 in Lincolnton, N. C. Mrs. Oscar Moore, president, conducted the meeting with reports from officers and with planning for the Annual Meeting, when this district shall be the hostess group for the conference women. Mrs. Moore and Mrs. Charles E. Smith will name committee chairmen to carry out these duties at the combined Guild-Society Meeting at Lake Junaluska June 15-17, 1973. Their next meeting was set for Saturday, April 14, 10 A. M., to complete plans for the District Annual meeting as well.

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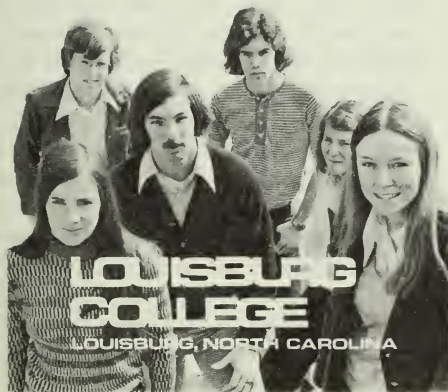
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Sunday School Lesson

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FOR APRIL 1



GOD SPEAKS THROUGH CHRIST

Background Scripture: John 1; Acts 10;
Hebrews 1

Lesson Scripture: John 1:1-8, 14-18;
Acts 10:34-43; Hebrews 1:1-4

It is the fashion nowadays among many to assume that differences among the world's religions are slight, and that "They all lead to the same place." Nothing could be farther from the truth. As a matter of fact, the various religions don't even ask the same questions, let alone give the same answers. Professor David Bradley of Duke University has rendered students of religion a good service by writing a book entitled "Circles of Faith." In his book he argues that the place to begin is not in a consideration of the so-called "similarities," but rather with the basic differences in the world's religions. If the reader does not own a book on the religions of the world, Professor Bradley's book would be a good one to begin with (Abingdon Press, \$4.50).

The distinctive mark of the Christian faith is to be found precisely in the title of this lesson: "God Speaks Through Christ." Furthermore the word thus spoken is one of hope for a fallen and struggling humanity. In his treatment of this lesson the late Claude Thompson reminds us that "The theme of last week's lesson, 'God Loves Us', is now spelled out in life."

The writer of the Letter to the Hebrews, in introducing his readers to Christ goes back and "gets a running start" when he says: "In many and various ways God spoke of old by the

prophets; but in these last days he has spoken to us by a Son." But, in the verses that follow he makes it clear that the Son is not just another prophet. He is more: "He reflects the glory of God and bears the very stamp of his nature." As one writer has pointed out: "The prophets had a message *from* God; Jesus was the message *of* God." He was the Living Word who acted out in his life, teachings, death and Resurrection the loving character of God.

Moreover, in our second lesson (John 1:1-8, 14-18) Jesus is proclaimed not only as God's agent in revelation, but also in creation. He was: "In the beginning *with* God. All things were made by him; and without him was not anything made that was made." In the Old Testament there are many examples of the power of the Word of God. For example, in Isaiah 55:10-11 we read: "And as the rain and snow come down from heaven and do not return until they have watered the earth... so shall my *word* which comes from my mouth prevail; it shall not return to me fruitless without accomplishing my purpose or succeeding in the task I gave it." So, in John's Gospel, Jesus is the Incarnate Word of God, sent into the world for the purpose of giving, not only enlightenment, but also a New Life to men: "And the Word was made flesh and dwelt among us... full of grace and truth."

One cannot grasp the deeper meaning of the preceding words without some knowledge of the thought-forms of the

people in that part of the ancient world in the centuries immediately following the coming of Christ. To many in that time it was not only unbelievable, but unthinkable, that the Divine Spirit could wear the garment of an earthly body. Believing that all material substances were evil, they were horrified at the thought of God incarnate in a human body. But here in John's Gospel, as elsewhere in the New Testament, the claim is boldly made that this was possible and had already occurred. And that, furthermore, seeing God in the person of Christ, would enable the world to feel his Presence more directly.

And so it turns out that the difficult question facing non-Christians in the early centuries was not how one could believe Christ was *divine*, but rather

how one could believe he was *human*. That may be why the Apostles' Creed hammers out the humanity of Jesus in such words as "born", "suffered," "crucified" and "dead." The doctrine of the Incarnation was fundamental.

Ralph Woods' book, "Behold the Man" (Macmillan, 1946) is a collection of statements that have been made about Jesus by the world's best-known people. In it, Gerald Manley Hopkins concludes his discourse with some words which may be fitting to close this lesson with. He says: "And this man, whose picture I have tried to draw for you, brethren, is your God. He was your maker in times past; hereafter he will be your judge. Make him your Hero now. Take some time to think of him; praise him in your hearts."

SUNDAY SCHOOL LESSON

FOR APRIL 8

CHRIST SUFFERED FOR US

Background Scripture: Isaiah 52:13 through 53:12; Matthew 26:1-5, 26-29
Lesson Scripture: Isaiah 53:4-9; 1 Peter 2:24-25

Grief and sorrow are part of the common experience of mankind. In the story of man's religions there have been (and still are) times when people were sure their sorrows and sufferings could be accounted for only by assuming that in some way, unknown to them, they had offended the gods. For this act, whatever it was, they were being made to suffer. Later on it was widely held (and still is, by some) that suffering was sent upon people for the purpose of testing them. It could be called a sort of "character-building" process. But thoughtful people came to see that there was vastly more suffering in the world than was evidently needed for character building. An example would be the millions of Jews that perished in the death camps of the Nazis.

In the book of Job the concept of suffering as a penalty for sin is advanced by Job's so-called "comforters." Job refused to accept their view and made a stout defense of his character (see Job ch. 31). But Job came finally to the conviction that suffering, like much else of life, was a mystery known only to God. Among other views is the doctrine of "Karma" as taught in Hinduism. According to this view every sin has to be paid for by suffering — if not in this life, then in some rebirth into another life. That is to say there is no way of erasing the effects of sin.

Now in this lesson from the Old Testament found in Isaiah 52 through 53 suffering is explained as having a redeeming effect upon those for whom the suffering is endured. There has been much discussion as to who this "Suffering Servant" is. In the light of Hebrew thought he is none other than the people of Israel who, at various times in their history have suffered slavery, exile and oppression under for-

eigners. The Christian view, of course, is that this "Servant" was none other than the Messiah to come, and who did come in the person of Jesus, to bring reconciliation between God and man and also between man and man.

It appears that the "Servant" doctrine had all but disappeared from Jewish thinking by the time of Christ. But there seems to be little doubt that Jesus knew of it, and further, considered himself to be the embodiment of the Suffering Servant. This must have been one reason his disciples had to be instructed as to why it was necessary for him to go to Jerusalem and to suffer there. Questions arising out of the interpretation of these passages in our Scripture for this lesson have been ably dealt with by B. W. Anderson in his book "Understanding the Old Testament." He makes the point that there really should be no dispute about this matter, since "the Servant" is true Israel personified. He writes: "Whenever the humble worshiper lives in such close fellowship with God that his suffering is borne willingly, thereby becoming God's power for restoring and renewing mankind, then Israel is fulfilling her task . . . God's purpose for mankind has then put on skin

and flesh." The reader will now need to turn to Luke 4:16, and following, which is an account of Jesus' appearance in the synagogue at Nazareth. He read from Isaiah 61:1-2 and then said: "Today in your very hearing this text has come true" (NEB).

It will be seen that Jesus' program for his ministry is outlined in the text from Isaiah. He is to identify himself with the sufferers of earth — the afflicted, the brokenhearted, the prisoners, and all who mourn. If the church of Jesus Christ made his program their own what sort of activities would the church be engaged in? Your class might wish to discuss this. It would be a *sharing* church and a *caring* church, would it not? And to do this would inevitably involve some suffering. It has been said that the amazing response of the world to the Gospel in the first century can be explained largely by the fact that the Christians "out-suffered" those of other religious faiths. They came to see the meaning of the sufferings of Christ. They saw that it was not only for his friends that he suffered, but for his enemies as well. This has evoked the admiration of the world. A world-famous historian once wrote: "This Galilean is still too great for our small hearts." Is it not so?

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Film Draws Large Crowd

Indications are that the religiously oriented film "Time to Run" is having large audiences in theaters since its premier showing in Memphis recently. Standing room only crowds are being reported in cities across the country. By the end of February 466,000 persons had seen the feature-length movie which was produced by World Wide Pictures, the film arm of the Billy Graham organization. The theme of the film is the problem of alienation of youth from their parents.

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Hassle Goes On

At Methodist Hospital In Ky.

PIKEVILLE, Ky. (UMI)—A standoff continues between the board of directors of the Methodist Hospital of Kentucky here and more than 200 of the 237 non-professional workers who went on strike June 10, 1972.

The workers, represented by the powerful Communications Workers of America, have charged management with harassment, harsh and unnecessary supervision, no seniority rights, no job security, no promotion rights, low pay, discrimination, few holidays, excessive work loads and unjust discipline, including discharges without proper cause.

The hospital board, headed by Pikeville businessman W. E. Elliott, has refused to recognize the CWA Local and is not required to do so under the National Labor Relations Act which exempts non-profit institutions.

Bishop Frank L. Robertson of the Louisville Area, a member of the board, said the situation is "extremely difficult" and is affected by a "long and bitter history of labor and industrial relations in Eastern Kentucky."

Bishop Robertson and several pastors and district superintendents serve on the board which has a charter that requires 60 percent of the members to be United Methodists. The board is elected by the Kentucky Conference upon nomination of the Conference Division of Health and Welfare Ministries.

Henry D. Stratton, Pikeville, attorney for the board, said in a telephone interview, "We don't have any striking employees. We have replaced all the employees who went on strike last June and to recognize the CWA would mean that we would have to fire our present employees and rehire the strikers."

One glimmer of hope in the situation has been the agreement of the hospital

board to employ a labor relations consultant. Mr. Stratton said a consultant recommended by Bishop Robertson would be in Pikeville "in a few days" but he declined to identify him.

Mr. Stratton said the Methodist Hospital, largest employer in the city, has the full support of the community. "We are operating at full capacity and are one of the best medical facilities in the area. If the people of Pikeville were not fully in support of the hospital management this strike would not have lasted two weeks."

He was also critical of United Methodist officials, particularly "some from New York", whom he said "are real quick to hit propaganda sheets denouncing us." He specifically referred to staff members of the United Methodist Board of Global Ministries in New York who have been pressuring the board to negotiate with the CWA local.

Mr. Stratton said the board had hired a personnel director for the hospital in recent weeks. "It's something we should have done a long time ago," he observed.

Some members of the board and other officials related to the hospital have been very tight-lipped about the situation while others have declared emphatically that they will never recognize the union.

The Rev. Orion Simmerman, Ashland, Ky., chairman of the Division of Health and Welfare Ministries said, "We have a no-comment policy."

The Rev. H. H. Greene, Lexington, Ky., a member of the Louisville Area staff also refused to comment.

Little was known about the strike except in the immediate Pikeville vicinity until CWA ads began to appear in newspapers throughout the Appalachian region. As this story was being written ads appealing to United Methodists to support the strikers were appearing in newspapers from

Nashville to Richmond. The newspaper ads call on the hospital to keep faith with United Methodist Social Principles which support the "right of public and private (including farm, government, institutional, and domestic) employees and employers to organize for collective bargaining."

The United Methodist Appalachian Development Committee (ADC), an organization of United Methodist workers in the region, met early in January at Nashville and expressed concern about the strike. Speaking at the committee meeting was Dr. Robert Forrester, a United Methodist pastor from Jackson, Ky., who had visited Pikeville.

"There are two forces, both with power, force and some justification in a head-on collision," Dr. Forrester told the committee. "Most of the people in Pikeville seem to be saying, 'Here is the church again on the side of management—the big boys,'" he said.

He also predicted there would be violence if the strike was not resolved soon.

Bishop Robertson said in a March 12 interview that gun shots have been fired through the home of board chairman W. E. Elliott.

The United Methodist Appalachian Development Committee was asked by Kentucky Conference officials late in 1972 not to intervene into the internal affairs of the conference. However, representatives of the Committee did ask for and receive a briefing on the situation from Bishop Robertson and other officials February 14.

A resolution calling on the hospital directors to "recognize and negotiate in good faith" with the CWA local, was passed February 1 by the board of directors of the Commission on Religion in Appalachia (CORA), a coalition of 17 denominations working in the region.

Acknowledging the absence of any law requiring negotiations, the CORA directors said, "Nevertheless, in the face of the clear desire of its workers for union representation, we regard the recalcitrance of the hospital to negotiate with the Union as a clear violation of the well-established Social

Principles of the United Methodist Church of many years standing and as reaffirmed by action of the 1972 General Conference.

"Moreover, it constitutes an acute embarrassment to all segments of the Christian community."

Dr. Roger Burgess, Evanston, Ill., associate general secretary of the United Methodist Board of Global Ministries Division of Health and Welfare Ministries, said his staff has been in close contact with the hospital officials since the beginning of the strike but that none of his staff had actually visited Pikeville.

Dr. Norman Klump, New York, staff member of the Board of Global Ministries National Division and chairman of ADC, and Dr. Shirley Greene, another Division staff member, had also been involved with the Kentucky officials and the board.

In addition to the legal relationship of the hospital to the Kentucky Conference, it is "affiliated" with the General Church Division of Health and Welfare Ministries.

Dr. Burgess said affiliation means the hospital has met certain standards in relationship to the annual conference and state examining agency.

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Bishop Earl G. Hunt, Jr., has approved

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Ebenezer Church, two miles north of Lexington (just off U. S. highway 52), will hear Dr. John R. Church in revival services beginning March 25 and continuing through April 1. The Sunday morning services will be at 9:45 a.m. and the evening meetings, Sunday through Saturday are scheduled for 7:30. Now retired, Dr. Church has had an outstanding evangelistic ministry across the country. The Rev. John S. Oakley, pastor, at Ebenezer, has extended an invitation to the general public to attend.

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DISCIPLINES

THOSE WHOM

HE LOVES

by Kelly C. Brendle

A sociologist interviewed a group of teenagers regarding their impressions of their family life. From their discussion emerged two interesting facts:—that those who have been brought up in a permissive atmosphere were not very appreciative of that experience; but those who have been disciplined were grateful for it.

One of the teenage girls voiced disappointment in her parents by relating an incident from her childhood. She lived in an apartment in a big city, and after supper in the summer the children on the block gathered in the street to play. The time came when one child would have to go in because her mother had told her to come in before eight o'clock. Then a father would whistle and a boy would have to leave. Then again a mother would call and others would have to go. The teenage girl said, "They would all go. I would get dark and I would be there all alone, waiting for my father or mother to call me in. They never did."

Isn't it great to know that God, our heavenly Father is not like that. He calls us to a life of discipleship. He puts high demands upon us. Sometimes we may feel that the demands of discipleship are too strict. But there comes a time when we know that the strictness and concern is not because He hates us but because He loves us.

He calls us in before it gets dark; because He cares for us. To discover God's love for us is the greatest experience we can have. It means that we can trust Him to care for us and give us what we need every day.

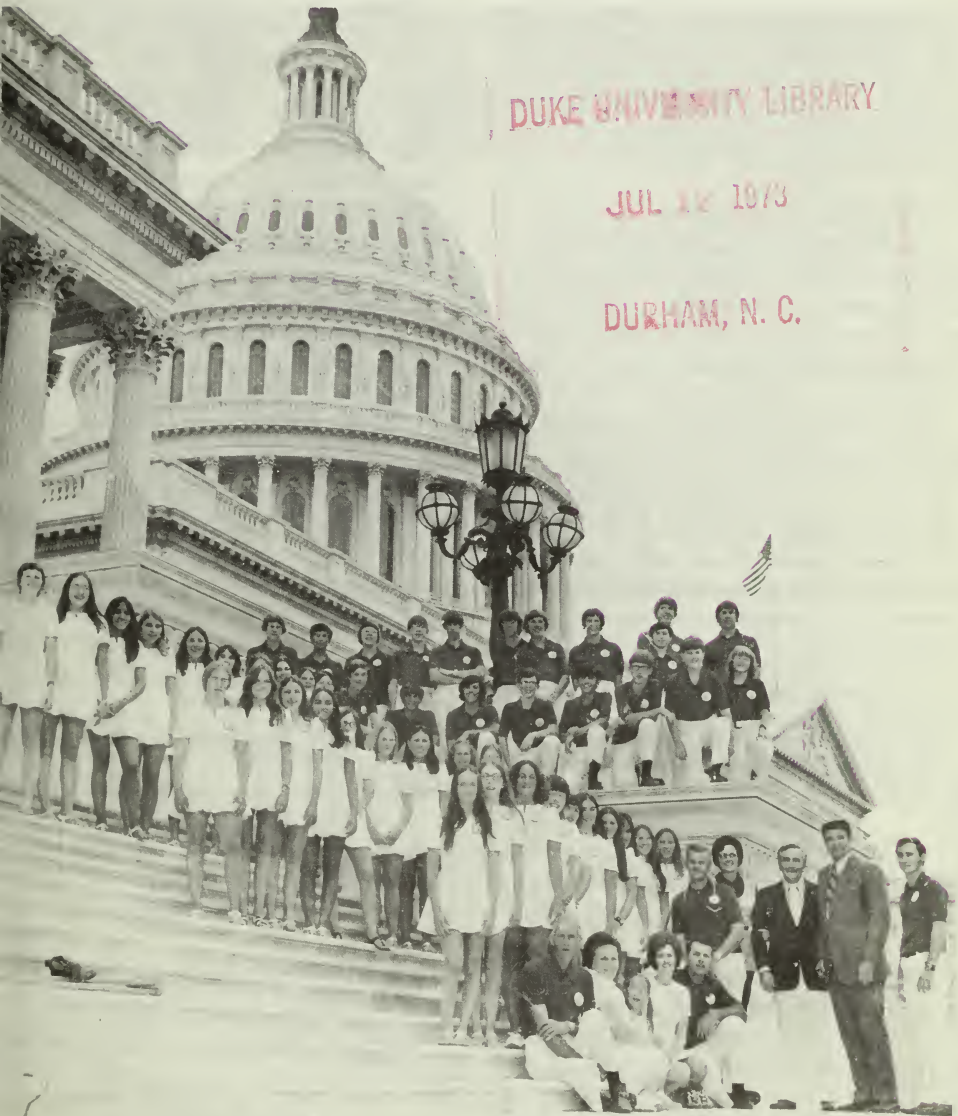
The Rev. Mr. Brendle is pastor of Skyland UM Church in Skyland.

DS

NORTH CAROLINA

christian advocate

Vol. 118 Greensboro, North Carolina, April 5, 1973 No. 7



'New Wineskins' Visit Washington

(See story on page 2)

OUR COVER PICTURE

The young people pictured on the steps of the nation's Capitol are the "New Wineskins," a singing group from Mount Pleasant Church, Greensboro. They traveled to Washington, D.C., this past August to sing and witness for Christ.

These youth, along with members who have joined the group since August, will be launching a week of revival at Mount Pleasant April 15. The week of spiritual encounter will incorporate both morning and evening worship services, culminating in an area-wide youth rally on Saturday, April 21.

"The New Wineskins," under the direction of the associate pastor, Rev. Bob Kerr, have appeared in conjunction with Key 73 in a number of different churches. They will be traveling to Atlanta on April 8 to sing at the First Christian Church. On June 10, the group will sing at Lake Junaluska.

Rev. Herbert T. Penry, Jr., is minister of Mount Pleasant Church.

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NORTH CAROLINA

christian advocate

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The United Methodist Press Association**



The Bishop's Message

We are rapidly approaching the end of another Conference year and are making preparations for a new one. Indications are that we will conclude the 1972-73 year with some very significant gains — among the gains are an anticipated increase in net membership, a record total for conference and general benevolences, an increase in Advance Specials, an increase in church attendance.

Incidentally, the Conference program and fiscal year will be changed to a calendar basis. Financially we will have a seven-month year from June 1, 1973 to December 31, 1973 and then begin a full twelve-month year on January 1, 1974. The Conference program will be adopted for a nineteen-month year from June 1, 1973 to December 31, 1974.

However, Annual Conference will still be held in JUNE, and pastoral appointments will be made each June.

We have an interesting agenda and program planned for the 1973 session of Annual Conference. We're counting on every pastor and delegate to be present. Highlights will be the Ordination Service on Monday night, the "Hour of Evangelism" on Tuesday night, and the "Hour of Missions" on Wednesday night.

Encouraging reports of Charge Conferences suggest that our churches, for the most part, are accepting askings for general and conference programs. We hope "Single Figure" acceptances will be made sufficiently to permit us to fulfill every part of our challenging program. The Black College Fund is an urgent one to enable United Methodism to continue and to expand its ministry to youth. The Junaluska Advancement Fund is essential to upgrade our beautiful Assembly grounds in western North Carolina. I believe North Carolina Methodists will respond to each of these important causes.

I have just completed a round of interviews with pastors and Pastor-Parish Relations Committees. A spirit of Christian love and dedication prevails, and this should help us immensely as we consider the appointments for another year.

My preaching schedule for the next several weeks is as follows: *April 16* — Clinton: Grace; *April 29* — Hawkins Chapel, Littleton, at 9:30; Roanoke Rapids: First Church, at 11:00 AM; and North Raleigh at 4:30 PM; *May 6* — Florida Southern College Commencement address; *May 13* — Baccalaureate at Methodist College at 11:00 AM; Durham: Wellons Village at 7:30 PM; *May 20* — Hayes Barton, Raleigh, at 8:30 and 11:00 AM; Gillburg at 7:30 PM; *May 27* — Raleigh: Trinity at 11:00 AM; *June 3* — Fayetteville: Hay Street at 11:00 AM; June 4-7 — Annual Conference Session at Methodist College in Fayetteville.

Robert M. Blackburn

The Willingness

by LeRoy A. Scott

To Remain Vulnerable

Scripture: Luke 18:15-34

In the Scripture lesson Jesus refers repeatedly to what might be called the vulnerability of discipleship, the real danger of following him. He, in several contexts, draws the contrast between worldly values and the demands of the Kingdom. Several kinds of sacrifice are suggested to us: the childlike attitude, the radical demands on one's wealth, and the necessity of "taking up the cross."

The phrase used as the title for the sermon belongs to Anne Morrow Lindbergh. She insists that, in order to be truly wise about life, we must have "the willingness to remain vulnerable" along with mourning, understanding, patience, and love.

These related ideas from the Scriptures and from one of the great women of our time stand in direct opposition to the obsession for security which marks so much of modern living. Today we try to build walls around ourselves. These walls or shells include one of personal health and well-being. Disease or physical suffering is regarded as not really necessary, perhaps not quite decent. Some put an inordinate emphasis on divine healing and imply that a person is a little less than Christian if he is not healthy.

We try to cover up the aging process or even ignore it. Many a person is "touchy" about his age. He does not want to think about it, and he feels threatened when someone else talks about it.

And we regard death as somehow the ultimate embarrassment! If we talk about it at all, we talk in euphemisms. We call it sleep or rest or repose. Funeral homes have "slumber rooms," and cemeteries have names that suggest picnic grounds.

We spend a great deal of time building a shell of conformity so we will not be sin-

gled out or criticised. We shun unpopular opinions and outspoken views. We are afraid someone will call us radical or "odd-ball."

Many work on a shell of non-involvement; and we have developed untold numbers of ways to stay uninvolved. We say we do not want to be "out on a limb." We do not want to "stick our necks out." We strive for psychological and emotional self-sufficiency; we want to be able to say, "I don't need anybody and I don't owe anybody anything." We like to be called "cool."

In so far as possible we try to build a wall of things and wealth. We work hard for material security, either Social Security or security based on personal effort and acquisition.

Most of us seem to be obsessed with our hoped-for security and try in every way to avoid vulnerability. We have tried for every defense arrangement we can think of; and many people have made a fortune for themselves by promising and selling security of every conceivable kind from under-arm deodorant and close-up toothpaste to stocks and bonds and real estate.

But I think Mrs. Lindbergh is right and has the backing of the New Testament. The only way I can really live . . . the only way I can fulfill my potential as a person and a child of God is to accept what one might call the mystery and darkness of faith, that awful and fearful gamble on the still hoped-for.

I must, if I am to follow Jesus, be willing to remain vulnerable, subject to pain and error, subject to doubt and uncertainty as well. I think he fully identified with us when he said on the cross, "My God, why hast thou forsaken me?" He said to those who would follow him, "Let him take up his cross . . ."

If I am paralysed by fear of pain or error or death or any kind of loss, then

The Rev. Mr. Scott is pastor of First U.M. Church, Randleman, N.C.

am in a self-maintained prison deeper and darker than any of merely human design. The choice I have in this life is not between prison and security; it is between prison and vulnerability. There is no security here for him who would be truly free.

As a disciple I must run risks, I must accept danger as a necessary part of eternal living. If I would help others, I run the risk of being hurt and imposed on. The only way I can love others involves exposing myself to loss and wounds. Jesus said, "A man's foes will be those of his own household." Betrayal by a kiss is not all that unusual. It takes someone close to us to betray us anyway, and maybe that is why our self-love has succeeded so well in exposing us.

The only way I can enjoy friendship is to take the chance of giving myself in friendship. It is risky!

The only way I can be saved is to "take a chance on God" . . . to risk my life, bet all I have, that the BEST is true and

dependable. That is faith. I must believe firmly that salvation and fulfillment are twins already "conceived of the Holy Spirit."

If I would be saved I must accept the fact that peace, "the peace that passes understanding," includes utter vulnerability and nakedness, that the soul's armor is no armor at all, and that the soul's home is utterly without walls or boundaries or even location! We must come to understand that where the soul is at home the word "security" is never heard because it is solely the business of Another. You don't have to worry about security in the eternal realm; Somebody Else looks after that!

If I would fulfill His purpose and delight in the knowledge of Him and His ways, indeed, if I would be a disciple. I must abandon this grasping and scrambling for security and accept the vulnerability of a little child. Remember He said, "Whoever does not receive the Kingdom of God like a child shall not enter it."

ONCE UPON A TIME . . .

Once upon a time there was a church which decided
it needed 40 new members . . .
BUT nobody visited.

Once upon a time there was a church which concluded
its greatest need was a prayer meeting . . .
BUT nobody came to pray

Once upon a time there was a church that decided
to increase its budget . . .
BUT nobody increased their giving.

Once upon a time there was a church . . .

*by P.D. Midgett, III, pastor
St. James Church
Newport*

The Liquor Referendum Bill Has Turned Bad

The General Assembly has had before it for over two months a bill which purportedly called for a statewide referendum on Liquor By The Drink (LBD). Introduced into the House as a rather simple vote-it-up-or-vote-it-down proposition, this bill (House Bill No. 9) has passed through sufficient changes in committee and subcommittee that it is hardly recognizable by comparison with the original.

It is no longer a bill to let the citizens of North Carolina vote once and for all on whether or not to have LBD. As distorted by amendments, it now would call for a statewide vote AND LOOPHOLES WHICH WOULD ALLOW EVERY SINGLE COUNTY TO HAVE ITS OWN ELECTION ON THE ISSUE. Thus what was proposed as a straight statewide vote on the issue, and nothing more, has become a local option bill.

Dry forces in the state were not opposed to a statewide vote and therefore mainly took a wait-and-see attitude about the bill. Now, they have waited and they have seen. They have seen what wet congressmen in committees can do and will do to load the dice. Fearful that a straight LBD vote in the state would go against them, they have so altered the bill that it is now a county-by-county local option bill.

The Christian Action League in its publication TOMORROW is saying in its April, 1973 issue: "This bill is no longer a statewide referendum on Liquor-By-The-Drink. It has been amended to get around the referendum to result in 100 different elections on the issue. The pro-liquor forces evidently feel that if the issue were voted upon state-wide, it would be defeated. Therefore, their tactic is piece-meal legislation to 'nibble us to death' with county by county elections."

TOMORROW further points out that a statewide election will cost the tax payers about \$500,000. Then, added to this

would be the expense of elections in each county. It adds, "This is ridiculous. We are putting all of this expense on the tax-payer concerning an issue that will result in a few restaurant and motel owners making 'fantastic' profits off of the sale of liquor."

In an earlier issue (Feb. 8, 1973) we expressed editorially our opposition to LBD and gave in detail our reasons for this position. Moreover the United Methodist Church in North Carolina has on numerous occasions taken an official stand against LBD.

We cannot but feel that House Bill No. 9, as now proposed is a bad bill. It will resolve nothing, would be a costly drain on the tax payer, and would lead to increased consumption of liquor. We hope that United Methodists in large numbers will voice their concern to their representatives in the General Assembly.

It is a widely accepted fact that alcoholism is by far our number one drug problem in this country. In coping with it as well as with drug abuse in general we need to approach this mounting problem from all possible angles. Surely one such approach is to avoid increased availability and consumption. If you agree, let your voice be heard where it will count!

The News Media and the Right To Know

A national survey has once again brought out the fact that television is our top source of general news. Sixty percent of those asked indicated they got most of their news through television. As lately as 1959, almost the same percentage had given the newspapers as their chief source

Radio has experienced a steady decline as a major source of news.

Furthermore, in reply to the question as to which medium was the most believable, by far the largest proportion gave television. In answer to the question of which one medium they would most want to keep, television won going away. On this latter question, radio maintained a fairly stable support over a 12-year period, while newspapers suffered a steady decline. As to government control of television news, 80 percent voted against such management.

The information given above came from a national survey carried out in 1971 by The Roper Organization, Inc. for the Television Information Office. It would be interesting to see results of surveys which may have been sponsored by the newspapers and by radio. There can be no doubt that television has gained the eye of America and that it wields a massive influence upon thought and life in this country.

While we are upon this general subject, we would speak to a concern which we share with many others. This has to do with the concentration of communications media into fewer and fewer hands. The growth of newspaper chains, their interlocking relationship with radio stations and television franchises does not, in our opinion, augur well for the future. The major wire services and the main television and radio networks, now are in a position to wield unprecedented power in the control of thought and opinions. This is especially true now that editorial comment is more and more intermixed into the reporting of facts and information. It becomes difficult to distinguish between information which is being reported and the opinions of the writers or commentators who are presenting the news.

Some perturbing questions arise in this connection. To what extent is the news being "managed" in the main offices of wire services and networks? Does this affect what is given out to the public and what is kept from the public? Do the administrative heads of the major wire services and networks arrive at fixed policy decisions,

or positions, on many of the public questions of our day? If so, do they let the general public in on the fact and on just what those positions are?

Much is being said and written today about the right of the general public to know. We are certainly in agreement—up to a point. We doubt if the general public has a right to know all of the confidential and intimate conversations which may pass between high government officials of different nations. We doubt if they have a right to know all of the plans of action, all of the strategies, which have been set up by various branches of our government to meet all possible eventualities.

But where the national welfare is not involved, and where delicate negotiations between this and other governments is not concerned, we stand for open channels of communication. We believe that access to the truth, and the wide dissemination of facts and news are vital for a free people.

It is for this very reason that we are concerned about the "management" of information. We do not want government censorship of news. Nor do we want non-governmental agencies handling the news in such a way that it comes to the general public in masquerade, doctored up to promote some particular perspective.

We are saying that the supreme dedication of the communications media as it concerns reporting the news should be to the dispensing of fact and information without color or bias, but in as straight and unadulterated form as it can be offered. Of course, in terms of perfection, we are talking about the impossible. No commentator or editor or reporter can completely "tell it like it is" because what it is will look different to different persons. However, all who are in the business of communicating news and information have an inescapable mandate to try to achieve this.

The fact that only 20 per cent of the people queried in the survey mentioned above tagged the newspapers as "most believable" should be a source of concern to newspaper people. Twelve years ago

(Continued on page 27)

Special Call Issued For Pentecost Sunday

COLUMBUS, Ohio (UMI) — Methodist Churches all over the world are being asked to observe Pentecost Sunday, June 10, 1973 as a time for calling all members to dedication to an intensive evangelistic mission to the world.

Copies of the World Methodist Council's "Call to Mission and Evangelism," as found in the World Methodist Evangelism Report No. 1, will be sent by April 1 to all ministers in the United Methodist, African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal and Free Methodist Churches in the United States.

Dr. Raoul C. Calkins, Columbus, administrative assistant to the Evangelism Committee of the World Methodist Council states: "The use of this Call to Mission and Evangelism, as a part of the local church Key 73 emphasis, will not only intensify

the local church evangelistic activity but will relate it to the world-wide evangelistic offensive. In a day when the world has become a neighborhood, it is necessary to take greater steps toward creating a sense of brotherhood. In a time when there is a great increase in national autonomous churches, we stand in need of cultivating our sense of unity in calling the world to Christ."

The call is being translated into many languages for use on Pentecost Sunday.

At the heart of this Call is the challenging sentence: "That the mission shall emphasize the reality of and necessity for the inward personal experience of God in Christ through the Holy Spirit, and the necessity to fashion a just social order in which all people, especially those who hitherto have been deprived, may live a truly human existence."

Women's Unit Chooses Office Location, Priorities

ERLANGER, Ky. (UMI)—The United Methodist Church's Commission on the Status and Role of Women chose an office location and agreed on some specific goals and priorities at a meeting March 2-4 at Marydale Retreat House here.

Among the goals and priorities were that, if possible, by 1976 at least one-third of national United Methodist agency executive staff positions should be filled by women, and that the commission should "exert the greatest possible effort to develop understanding and support" for the Equal Rights Amendment to the Constitution now before state legislatures.

Pending approval by two national agencies, the Commission's office will be in Evanston, Ill., on the campus of Garrett Theological Seminary and not in the United Methodist building which houses several denominational units. The address

will be: 2121 Sheridan Road, Evanston, Ill. 60201. Occupying the office will be the two member executive secretary team. Judith L. Elmer, Chicago, said she planned to be in the new office as of March 5, and Nancy G. Self said she expects to be at work there in April. She will work from her present home in Long Beach, Calif. until the move.

Chaired by president Barbara Thompson, Silver Spring, Md., the 43-member (26 women, 17 men) Commission was told several possible office locations had been investigated including Washington, New York, Dayton, Ohio, and Nashville, Tenn. Discussion indicated that inexpensive rent, geographical centrality and what was called a "strong, supportive group" of United Methodist women in the Chicago vicinity were among factors in the decision for Evanston.

Scarritt Gets New President



Dr. J. Richard Palmer has been elected president of Scarritt College and will assume the position on July 1, 1973. For the past four years he has been serving as Vice President for Development at Berea College in Kentucky. After completing studies at Dakota Wesleyan University and at Iliff School of Theology he entered the United Methodist ministry. He was pastor of Emmanuel Church in Denver for eight years and then became president of Westminster College. In 1956 he went to Morningside College in Iowa where he remained until 1969. Dr. Palmer's contributions to Christian higher education have been varied and distinctive.

ASHRAM SET

AT LAKE JUNALUSKA

An Ashram is planned at Lake Junaluska July 12-15 with a United Methodist bishop, an evangelism leader and a professor as leaders.

Bishop James K. Mathews of the Wash-

ington (D.C.) Area will be the evangelist. He is general chairman of the United Christian Ashram Movement.

Rev. Roberto Escamilla, director of Leadership Development and Bilingual Ministries of the UM Board of Evangelism, will speak on the church in action. He has translated into Spanish many books, including *Victory Through Surrender*, by Dr. E. Stanley Jones.

The Bible teacher for the Ashram is Dr. John N. Oswalt, assistant professor of Biblical Languages and Literature at Asbury Theological Seminar.

Carl B. Harris of Charlotte is director of the Lake Junaluska Christian Ashram.

Registration will begin at 3 p.m. on Thursday, July 12, with all day sessions on Friday and Saturday, and concluding after lunch on Sunday.

Students Compose Sequel To 'Superstar'

A sequel to "Jesus Christ Superstar" has been composed by N.C. Wesleyan student Scott Wilkinson and Curtis Campbell who is enrolled at UNC-Greensboro. Called "The Third Day," it begins with the crucifixion of Jesus—where "Superstar" leaves off and carries the action further, dramatizing the events in Christ's life during the three days after His crucifixion.

The newly composed rock cantata was presented on March 17 in Everett Gymnasium on the campus of North Carolina Wesleyan. Performers included youth groups from the First Presbyterian Church, Rocky Mount, the Magnolia Street Baptist Church, Greensboro; and soloists from N.C. Wesleyan, UNC—Chapel Hill, UNC—Greensboro, and Campbell College, Buies Creek.

"The Third Day" was presented in Greensboro and at First Presbyterian Church, Rocky Mount last year to overflow audiences. In its latest form, a new song, "Doubting Thomas," by Mike Commee of Raleigh has been added.

Garner UMYF, National Guard Assist Flood Victims



Members of the Garner Church Senior High UMYF and their counselors traveled to Manassas, Virginia to present personally the money they raised for flood relief.

Members of the Garner Senior High UMYF have learned what "involvement" really means through their efforts and sacrifice on behalf of flood victims. In order to raise \$500, these youth and their counselors spent 24 hours at the church in fellowship, rap sessions, and fasting. For their willingness of sacrifice through fasting, members and organizations sponsored each youth at \$1.00 per hour.

After the money was raised, the youth felt that to send a check to a flood area was not sufficient involvement. They

wanted to deliver the check personally and to see the stricken area. Captain A. J. Thompson of the National Guard, Headquarters 30th SUPCOM, a member of Garner church, arranged for assistance from his unit. Members of this unit furnished drive and transportation to Manassas, Virginia where the youth again spent the night at church, were able to rap with youth of the area, and obtain first-hand the involvement they were seeking. The check was presented on the next morning to the church during the worship service.

Steele Street Church Property Sold

On January 14, the members of Steele Street United Methodist Church in Sanford voted unanimously to permit the trustees to negotiate for the sale of the existing church property on Steele Street with The Northwestern Bank of North Wilkesboro.

The negotiations have been completed and on March 26, Jerry Almond, Vice President of The Northwestern Bank in Sanford presented a check to Steele Street Church in the amount of \$100,000.00 for the existing property.

The congregation of the Steele Street United Methodist Church is currently engaged in re-locating the church property to a 17-acre site on Wicker Street Extension. The first phase of the building program, which is presently about ninety percent completed, includes sanctuary to seat 750 persons, educational facilities, and administrative offices. The cost of the present construction is approximately \$1,400,000. Later a gymnasium-fellowship hall and a chapel will be added.

First Row: Reginald W. Ponder, minister; James A. Cobb, treasurer of Building Fund; Jerry Almond, vice-president of Northwestern Bank; and Dr. William B. Adams, chairman of the Administrative Board. Second Row: James H. McCallum, district superintendent of Sanford District; and Charles M. Reeves, Jr., chairman of Building Committee.



Asbury Memorial Library Dedicated

On March 1, Bishop Robert M. Blackburn dedicated the Memorial Library of Asbury Church, Durham. The event included a family night supper with entertainment provided by the Children's Choir and an informal discussion led by Bishop Blackburn. Following the supper the library ribbon was officially cut by the Bis-

The Library was primarily supported by Marvin Reep church school class under the leadership of L. C. Meachum. With

around \$2,000 worth of new books given by an anonymous committee, the Library is open to the entire community. Rev. Kelly Wilson, Jr., is the minister of Asbury, and Mrs. Bertha Potts is the educational assistant.

(Left to right) Mr. L. C. Meachum, Bishop Blackburn, Mrs. Bruce Kincheloe (active worker in library), and Rev. Kelly Wilson, minister.



TASK FORCE TO STUDY COMMUNICATIONS

Personnel and structure considerations dominated the meeting of the church's Joint Committee on Communications when it met in Atlanta on March 13-14. While no additions or changes to staff were made, Dr. John S. Detweiler, chairman of the personnel and staff committee announced the screening has begun in preparation for election of an executive secretary.

The draft of a proposed structure for the new committee was discussed. The committee was created at the 1972 General Conference, bringing together the former Commission on United Methodist Information and the Divisions of Interpretation and Television, and Radio and Film Communication of the Program Council.

After hearing about communications needs from representatives of several general agencies, a task force was set up to consider ways in which coordination of communications could best be developed.

Is The Church Really Concerned

For A Better Ministry?

by Paul Worley

Last month the Student Council at Emory's Candler School of Theology asked me this question. How much does the church in the Southeast invest in her seminaries - Candler, Duke and Gammon - to help provide a better trained ministry for tomorrow?

As Candler's Development Officer I was meeting with these student leaders to answer their questions about Candler's fiscal life. I explained that when the churches and conferences meet fully Ministerial Education Fund apportionments it will provide about 40% of Candler's teaching budget for its 500 candidates for ministry.

During the last three years payments on Ministerial Education Fund apportionments by United Methodists in the Southeast were as follows: 57.7% in 1970, 71.6% in 1971, and 67.9% in 1972. The seminarians asked about the percentage of payments from their home conferences and I gave them the percentages of payments on Ministerial Education Fund apportionments in our Southeastern Jurisdiction for 1972:

N. Georgia	54.4
S. Georgia	61.3
Ala.-W. Fla.	32.6
N. Ala.	16.3
West. N. Car.	100.
S. Car. 66	22.7
S. Car. 85	57.2
Florida	72.8
Holston	99.
N. Car.	80.
Miss. Cen.	21.3
Miss. S. E.	59.8

The Rev. Dr. Worley is development officer for the Candler School of Theology, Emory University.

N. Miss.	76.
Upper Miss.	31.
Red Bird Mis.	13.
Kentucky	36.3
Louisville	41.3
Memphis	86.7
Tennessee	75.9
Virginia	81.8

I explained how Ministerial Educational Fund apportionments for 1973 were increased nearly 18% to offset the loss of World Service support for seminaries which is being phased out during the quadriennial. Candler's Dean, Dr. James T. Laney, has pointed out that even if Ministerial Education Fund payments reach 90% of the apportionment, Candler will not have any more support that she received in 1970 from Ministerial Education Fund and World Service combined.

The seminarians know that one-fourth of Ministerial Education Fund giving is retained by Annual Conference Boards of Ministry to aid their own candidates for ministry and to provide continuing education.

On an average, these candidates for ministry pay about one-third of what costs Emory University to provide seminary training. Beyond their tuition payments, all have housing, food, clothing, transportation, medical and book expenses. Most work part-time, many serve student pastorates commuting daily or on weekends. It is a real struggle for them to secure three years of professional training for ministry. They deserve our help.

I was not surprised that they wanted to know the extent of their church's concern. I tried to assure them that there is a growing concern and support in the Church for persons committed to ministry and seeking excellence and competency in their service through the Church.

➡

Here & There

⬇

ABOUT COCU'S PLAN OF UNION

A United Methodist Information news release from the New York office last week gives a report on United Methodist response to *A Plan of Union*, the proposal for church union set forth by the Consultation on Church Union (COCU). Those local churches or church groups which studied the plan were asked to send in their reactions to it. The responses which came in — about 2,000 pages of reports — were analyzed by a task force.

The task force reports that about two-thirds of the responses approved the plan in general. But no detailed statistical analysis was made and the task force emphasized that the responses are not to be regarded as a “straw vote” on union.


This point is probably well taken, and nothing is to be gained by spreading abroad a distorted picture. Study groups seemed to give wide assent to the idea that the Body of Christ (the Church) is one and that ways should be found to affirm this oneness. However, many expressed a desire to maintain flexibility and freedom for pluralism (in styles and orders of ministry, doctrinal positions, forms of worship, sacramental understandings, local autonomy, lay life and work, etc.) They wanted to avoid “bureaucratic rigidity” and to maintain “respect for both the individual and for local diversity”.

There is a widespread impression that COCU's plan, on which eight denominations are working, including the United Methodist, would eventually create a “super-church” with increased bureaucracy and decreased local church autonomy. Until this impression is dispelled — provided it is a false impression — COCU's plan is going to have rough going.

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Architects Chosen For Junaluska Complex

LAKE JUNALUSKA, — Dr. Edgar H. Nease, Jr., executive director of Lake Junaluska Assembly, Inc., has announced the selection of Six Associates of Asheville, North Carolina, as the architects for the new Terrace Hotel - Conference Center Complex to be built at Lake Junaluska.

Preliminary studies and drawings are now being made and should be ready by early summer. The target date to begin construction of this new facility is fall 1974.

In addition to announcing the selection of Six Associates as architects, Dr. Nease also reported that the J. A. Jones Construction Company of Charlotte, North Carolina, had presented the Assembly with a gift of \$10,000 to be used for architectural services.

The Assembly is currently conducting a \$3,000,000 capital fund drive throughout the nine states of the Southeastern Jurisdiction. The construction of the Terrace Hotel - Conference Center Complex is one of four projects to be funded by this capital funds drive. The other projects are cleaning and dredging of the Lake, improvements to the sewage system, and renovation and improvements to Lambuth Inn.

Robert T. Young Will Become Chaplain To Duke University

DURHAM — The Rev. Robert T. Young, assistant dean for admissions and student affairs at Duke University Divinity School, has been appointed Chaplain to the



Robert T. Young

University, effective July 1.

He will succeed the Rev. Howard C. Wilkinson, long-time university chaplain who resigned last summer to take the presidency of Greensboro College. Announcement of the appointment was made by Duke President Terry Sanford.

Young, a 37-year-old native of Asheville, N. C. will continue his membership in the Western North Carolina Annual Conference. He has served variously as a parish minister from 1967-70 in the university community of Boone, N. C., as a delegate to the Southeastern Jurisdictional and to the General Conference of the United Methodist Church, and as admissions officer, recruiter, and director of student life in the divinity school at Duke. He will report directly to Sanford in the new position.

Young earned an AB degree in religion at the University of North Carolina at Chapel Hill where he was president of the student body his senior year — 1957. In 1960, after three years' graduate study at Duke Divinity School, Young was awarded the bachelor of divinity degree. He was elected president of the student body of the seminary at Duke, also, during his senior year.

In 1960-61, Young did postgraduate work in New Testament Studies at the University of Glasgow, serving during his stay abroad as associate minister of the Wardlawhill Church at Scotland in Rutherglen. He returned to North Carolina and a pastorate of the Skyland Methodist Church, near Asheville, from 1961-67.

Missionary Leader Dies

NEW YORK (UMI)—Miss Sallie Lou MacKinnon, 83, a missionary and Methodist mission executive for 38 years, died March 16 at the Brooks Howell Home, Asheville.

Before her retirement in 1955, Miss MacKinnon was at one time head of women's overseas work in the Board of Missions of the former Methodist Episcopal Church, South. During her 23 years as a mission board secretary, she at one time or another had administrative responsibility for countries on four continents, though

her most permanent assignment was Africa.

Born in Maxton, N.C., Miss MacKinnon was educated at Randolph Macon Woman's College, Lynchburg, Va.; Duke University, where she received the master's degree, and Columbia University, New York, and Scarritt College, Nashville, Tenn., where she did post-graduate study.

Miss MacKinnon served as a missionary to China from 1917-1932, teaching in Huchow and then serving as principal of McTyeire School in Shanghai. In 1932 she became administrative secretary of Foreign Work, Woman's Section, of the mission board of the Southern church. After union of three branches of Methodism in 1939, she was secretary of Woman's Division of Christian Service mission work in Africa, China and Europe during 16 years.

Surviving are a sister, Mrs. W.A. Thorne, Roanoke Rapids, N.C. The funeral service was March 19 at the St. Paul's United Methodist Church in Maxton.



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METHODIST NEWS ROUNDUP

LANDER COLLEGE GETS NEW PRESIDENT

Dr. Larry A. Jackson, vice president for financial affairs at the University of Evansville in Indiana has been elected president of Lander College, Greenwood, S.C. He will assume his new position on July 1, 1973. A South Carolina native, Jackson graduated from Wofford College and subsequently received the B.D. degree at Union Theological Seminary, New York and the D. Th. degree from the University of the Pacific at Stockton, Calif.

FRANCISCAN PRIEST RECEIVES RALPH STOODY FELLOWSHIP

The Rev. Mark R. Day, assistant pastor of the Roman Catholic St. Joseph's Church in Los Angeles has been awarded the \$3,000 Ralph Stooddy Fellowship for graduate study in religious journalism. The award was made by United Methodism's Joint Committee on Communication. The fellowship was set up in 1964 to honor Dr. Ralph Stooddy who for 24 years headed the public relations office of the United Methodist Church.

Father Day is currently working on a master's degree in journalism at the University of California at Los Angeles. He has been editor of the Farm Worker's newspaper, *El Malcriado* and has been serving as chaplain of the farm workers' union in California.

FILM PORTRAYS BLACK CHURCH

A feature-length color film, "Let the Church Say Amen," is now available through Cokesbury Regional Service Centers and conference film libraries. It gives a portrayal of the black church as it follows a young black minister through seminary training in Atlanta to a pastorate in a rural church in Mississippi, and then to service in an inner city situation in Chicago.

United Methodist black leaders were consultants for this film which purports to

show the role of the black church in "the liberation of black people." Such a church is portrayed as activist and at the same time "other worldly."

BISHOPS ANNOUNCE PLAN FOR OPEN COUNCIL SESSION

INDIANAPOLIS, Ind. (UMI)—In a precedent-shattering move, the United Methodist Council of Bishops will hold an open plenary session at its spring meeting in Washington, D.C., April 25. Previously, its sessions have been closed.

Bishop Ralph T. Alton of Indianapolis, secretary of the council, said that the afternoon session will be open to the press and to anyone desiring to attend as space in the Statler-Hilton Hotel allows. The agenda for the session will feature reports from each of the council's four major standing committees—Teaching Concerns, Pastoral Concerns, Relational Concerns and Administrative Concerns.

Another major item on the agenda of the semi-annual meeting which will run from April 24 through April 28 will be Consultation on Peace and Self-Development of Peoples. Bishop Charles F. Gold of Los Angeles, Calif., will be installed as president when the meeting concludes, succeeding Bishop O. Eugene Slater, Houston, Texas.

'WORK ETHIC' INADEQUATE ANSWER TO POVERTY, BISHOP SAYS

ATLANTA, Ga. (UMI)—The "Puritan work ethic is not an adequate answer to poverty and (our nation's) chief executive does not seem to understand this," said the president of the United Methodist Board of Global Ministries told the 33rd annual convention of the denomination's National Association of Health and Welfare Ministries here March 13.

Bishop Paul A. Washburn, Chicago, Ill., said that "it is not a disgrace to be poor... nor is it wrong, sinful, undemocratic

or unChristian . . . (but) it is painful to be poor . . . and a more rigorous application of the Puritan work ethic is not the answer to the pain." He quoted one study which found that only about 2 per cent of the 25,500,000 poor people in the nation are available for the labor force because of age or condition of mental or physical health.

The church, the bishop asserted, must have a "compassion quotient large enough to keep us in servant roles while facing mounting calls of needy persons all around us."

BLACK CAUCUS MEETS

ATLANTA, Ga. (UMI)—Though black leadership in the United Methodist Church has increased in the past few years, many blacks in the predominantly-white denomination still see this increase as "tokenism" and not as a sign of significant progress.

This was the consensus of nearly 400 members of Black Methodists for Church Renewal (BMCR) who gathered here March 8-10 for the sixth annual meeting of the caucus. The Rev. Gilbert H. Caldwell, dean of black studies at New York Theological Seminary, was re-elected chairman of the BMCR board.

INDIAN GROUP DISENCHANTED WITH U.S. BUREAU, BISHOP SAYS

PROVIDENCE, R.I. (UMI)—The Oglala Sioux are "totally disenchanted" with the U.S. Bureau of Indian Affairs and have "strong sympathy" for the issues of Indian rights raised by the siege of Wounded Knee, according to United Methodist Bishop James Armstrong of the Dakotas Area.

Interviewed by Religious News Service while attending a meeting here, Bishop Armstrong added that the Oglala have mixed feelings on the tribal council, whose ouster has been demanded by the militant American Indian Movement (AIM) leading the confrontation, and there are divided opinions on the AIM tactics. Bishop Armstrong was among church leaders who helped arrange a cease fire between Indians and the government earlier this month.

'NEW EXCITEMENT' FOR PEACE SOUGHT

ATLANTA, Ga. (UMI)—Aiming to "show that the peace of God is inseparable from the peace of the world," a United Methodist thrust for peace and development laid plans here for efforts to support a "new excitement" in the church for peace.

The Coordinating Committee for the Bishops' Call for Peace and Self-Development of Peoples heard reports March 17-18 of educational projects for peace and development occurring at all levels of the church. Rather than arranging its own program, the committee stressed its linkage with the staffs of all program agencies and episcopal area task forces to provide the resources and information needed for local or regional efforts.

EMPHASIS ON CORPORATE SOCIAL RESPONSIBILITY DISCUSSED

EVANSTON, Ill. (UMI)—Corporate social responsibility has been the focus of a "great revolution" in the nation during the past few years and will be a major missionary thrust of the church in the 1970s, two top financial executives of the United Methodist Church said here March 19.

"I have not seen any concern of the church emerge with greater vitality than this one," R. Bryan Brawner, general treasurer of the denomination and staff head of its chief fiscal agency, told a meeting of national United Methodist agency staff executives based here and in near-by Park Ridge, Ill. "I certainly think it is consistent with the Gospel," he added.

The stress upon the revolution in corporate social responsibility was made by the Rev. Claire C. Hoyt, general secretary of the church's General Board of Pensions. "There was a time when you aimed at a 'clean' portfolio and immediately disposed of any questionable stock," he said. "Now you study and evaluate, inform companies of your concern, take proxy actions and,

(Continued on page 28)

Mission To Ministers: An Evaluation



Flanking the Rev. Dr. Edgar H. Nease, Jr., who moderated a sharing period, are Dr. George H. Outen (left) and Dr. R. Leonard Small. Dr. Nease is chairman of the conference Board of Evangelism.



The Rev. R. H. Eanes, Jr. stands up to ask a question during one of the sharing sessions. Directly in front, seated, is the Rev. G. W. Bumgarner.

After seven years of its operation the two-in-one Mission to Ministers and Finch Lectures on Preaching in the Western North Carolina Conference has established itself as a continuing institution and as an effective retooling instrument for education and fellowship. The most recent session took place at Wesley Memorial Church, High Point on March 19 to 21. Sponsored jointly by the Board of Evangelism and the Institute for Homiletical Studies, it made available a welcomed two days of study and inspiration to pastors and others who attended.

The Finch Lectures on Preaching were presented this year by Dr. R. Leonard Small of Edinburg, Scotland. For the Mission to Ministers, the Board of Evangelism secured the services of Dr. George H. Outen of Nashville, Tenn. who is on the staff of the Division of Evangelism. Each brought four presentations.

Both did a good job in his particular area and in his particular style. Dr. Small, being the Scotch Presbyterian that he is delivered himself of an impressive array of thoughts and ideas about the preacher-pastor and his work. Thought obviously lay behind every carefully weighed word and his lines of reasoning lay like well-laid

bricks stoutly mortised together by sound logic. Yet there was little of the dogmatic or the prudish or the overbearing either in his demeanor or in his words. He, like others of his clan, managed to convey an impression of force and authority restrained and subdued by humility and grace.

Dr. Outen, by contrast, ran the gamut of the emotions, moving with equal grace through humor (perhaps even hilarity) to pathos to carefully reasoned logic. His four addresses (really sermons) on Evangelism showed careful research, a stimulating set of ideas and perspectives, and a robust support of Evangelism — not just any Evangelism, but a type suited to the style of these times. His rather pragmatic approach and somewhat sociological orientation balanced well with the more philosophical and theological grounding of Dr. Small. What Dr. Outen may have lacked in profundity he more than made up for by his obvious gifts as a speaker and as a keen observer of the contemporary scene.

For some, it must be acknowledged, the highlight of the two days was the panel program at the luncheon on Tuesday in which four ministers of the Western N. C.

Conference each spoke on "The Most Fulfiling Aspect of My Ministry". The four were Julian N. Aldridge, Jr. of Greensboro; James H. Coleman of Newton; Donald D. Davis of Lexington and David R. Dunlap of Forest City. Each represented a different decade in terms of years of service. Seldom can four speakers appear on the same program and all four do a really superb job; but these four did! They did themselves proud, as the saying goes; and they made us proud of them.

One of the most interesting features of the program format were the question and answer sessions. Some of the questions directed by Dr. Outen and Dr. Small dealt with the race problem in America, the youth movement in religion (the Jesus movement, etc.), evaluation of Billy Graham's crusade in Scotland, the relative importance of making pastoral calls, the relative significance of speaking in tongues, the proper time for children to join the church.

There was much discussion on many of these questions. Some of the definitive answers, however, were along these lines. The race problem is still serious in this country. The youth movement is helpful, hopeful, but shallow in some forms and needs to be better related to the church. About the Billy Graham Crusade: it hurt no one and helped many; the Presbyterians did not follow it up very well. On pastoral calling, Small affirmed that he could not preach to a people on whom he did not make pastoral calls. On speaking in tongues: this is a valid gift of the Holy Spirit; it should not be made a divisive factor in the church; it should not be made the test of whether one has the Holy Spirit. On children joining the church: this takes place in Scotland at ages 17 or 18; Small thinks this may even be too early.

A further comment about the discussion on black-white relations is in order. At this meeting, in the sharing sessions there began to surface a genuine dialogue on the subject. The past decade or two has seen a rising tide of open comment upon the wrongs visited upon the black man in this country. This line of comment began

with white liberals and then was taken up by black activists. The usual response among the rank and file white audiences has been to nod assent and perhaps even to smile approval, but to avoid studiously any real dialogue upon the subject.

The question was raised "what about an obviously dedicated white Christian who nonetheless carried with him to his grave a racial bias?" The answer given was that every man is subject to blind spots; all of us probably have them. Then came a question about how to cope with arrogance among black students in school in the face of patient efforts on the part of white parents and pastors to create good race relations. Out of this grew a series of comments that included these. All of the bad behaviour and wrong-doing today is not on the part of whites. Black children need to be taught not to hate as well as white.

Unfortunately the children are learning hate from their elders. It may take a whole new generation to rid ourselves of attitudes of hate toward people of another race. In the midst of the discussion a black lady present pointed up the fact that some of her white friends assured her that they did not blame blacks for hating whites; she went on to reject such counsel, and affirmed that all Christians, black or white, should vigorously support the idea that hating anybody for any reason was not Christian.

We had the feeling that this sort of dialogue — in which there is free and open give and take on both sides — was wholesome, if but very rare, and that we need to have more of it going on among all races and classes.

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Reidsville Church Sponsors Housing Project



There are three types of apartments in the project — Garden, Town House and conventional.



Apartments for the project are under construction, with initial occupancy date seen as April.

Here are some of the members of the St. Paul U.M. Church Apartment organization: (seated, from left), the Rev. Cecil Marcellus, pastor



of the church; Frank Wright and (standing from left), the Rev. Hart, chairman of the organization; J. E.

Dill and the Rev. John Carper, superintendent for the Winston-Salem Northeast District, in which the project is taking place.

REIDSVILLE — St. Paul United Methodist Church hopes to open a million dollar 80-unit moderate-to-medium income housing complex on W. Harrison here by April.

The project, begun four years ago and enduring reverses, is one Christian congregation's answer to a housing shortage for families in the moderate-to-medium income range.

The Rev. Cecil H. Marcellus, Jr., pastor for the St. Paul Church, said the 11½ acre site also will contain the congregation's relocated new church and also a new parsonage for the pastor.

There will be ten four bedroom apartments, 30 three bedroom apartments, 32 two bedroom units and ten single bedroom units.

Cisne and Associates of Charlotte, general contractors, is handling the construction. Clinton Gravely and Associates of Greensboro is architect. Construction began May of 1972.

The St. Paul United Methodist Church

Apartments, a non-profit corporation, is handling the project, with Frank Hart as chairman, E. M. Townes, II, as vice chairman, and Mrs. L. H. McLaurin as secretary.

Other members include E. L. Price, T. Roosevelt Russell, Wiley Lowe, Sr., L. I. Strickland, Dr. K. W. Jones, J. E. Wright, Patrick H. Woodfork, Raymond Gannaway, R. A. Dill, Mrs. G. B. McRae, Floyd Galloway and Mrs. O. R. Broadnax.

David H. Wagner, Winston-Salem attorney, has served as consultant.

The Rev. Mr. Marcellus said, "We are going to be performing a ministry here. Housing is still a severe problem in this area. We are compiling a list of possible tenants and hope to have a part in the management of the apartments."

He said, "There is a waiting list of more than 200 families. I would like to emphasize that this is not public housing. In providing living space for those in the moderate-to-medium income ranges, we are freeing housing from which these families

will come as they move up from sub-standard lodging."

Besides the apartments, there will be a general administration building. It will include a coin-operated washerette.

The apartments will have central heating, refrigerators, stoves and cabinets, with outlets for 220 lines for air conditioning.

"We will have three types of apartments," the Rev. Mr. Marcellus said. "There will be Garden, Town House and conventional or barracks lodging. There will be no families overtop others in the Town House and conventional apartments. The Garden apartments will have a common entrance."

The apartment complex will include a paved recreation area — for basketball courts, etc., with the Reidsville recreation department coordinating activities here. There will be "Tot Lots"—planned open spaces for the families.

The St. Paul congregation hopes to be in its new church building by December of 1973. Bids were let December of 1972. The parsonage is to be completed by April of 1973.

St. Paul, a congregation founded in 1889, started into the apartment project while searching for a new site on which to locate the church. Reidsville building codes allowed the congregation to patch up their present church, but not improve it.

The congregation was shown a tract of land on W. Harrison. After negotiations with Winston-Salem Northeast District Building Committee (United Methodist), money was borrowed to purchase 9½ acres.

"This gave us surplus land," the Rev. Mr. Marcellus said. St. Paul was contacted by an attorney from Wachovia of Winston-Salem, hired by that firm to locate non-profit organizations which would sponsor multiple housing units.

On July 7, 1969, the Administrative Board of St. Paul Church approved a resolution to participate in this project. Preliminary drawings were begun and two more acres of land were purchased. The church went into the project with a 100 per cent mortgage under National Housing

Act 236.

However, limitations ran out on the church, and Wachovia relinquished rights to North Carolina National Bank, which asked the church to handle the project on a limited basis as partners. The St. Paul United Methodist Church congregation agreed and was given option to buy within 15-20 years.

St. Paul United Methodist Church then sold St. Paul United Methodist Church Apartments three acres of land, leaving space for the apartments, new church and new parsonage.



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NC Conference Council Sets Program, Approves Structure Changes

When the Council on Ministries of the North Carolina Conference met on March 24, it made decisions in two significant areas: it adopted a set of program recommendations and it approved proposed revisions in the conference staff structure.

The proposed program for the period from June 1, 1973 through December 31, 1974 was presented by the Rev. Dr. Nicholas W. Grant, director of the Council. The program recommendations from all boards and agencies had been gathered and compiled into one report. They had been carefully abridged and condensed, and mimeographed copies were in the hands of Council members.

The report was taken up paragraph by paragraph, and was generally well received. There were questions from time to time and discussion on some points. An occasional revision was recommended and approved.

Bishop Robert W. Blackburn, as president of the Council on Ministries, presided with perceptiveness and skill. The Rev. Dr. William C. Quick served as secretary.

Most of the program proposals were offered as suggestions rather than as mandatory provisions. In the main, they represent approval for continuation of activities and programs which have already been taking place.

The program recommendations as approved by the Council will now go to the annual conference at its session to begin on June 4.

The Council next turned to consideration of proposals concerning the conference staff and job descriptions for each. Mrs. Harold Mann was called upon to present the recommendations. These called for the following staff personnel: a director who would have over-all responsibility for the Council's program as its executive officer; and six coordinators. The work of the coordinators would be divided up along



Council members are shown listening. They also freely entered into discussion from time to time.



Dr. Grant (right) is shown presenting the proposed conference program, while Bishop Blackburn (center) carefully follows from his copy; seated at left is Dr. William Quick, secretary.

the following lines: 1) a coordinator in local church ministry responsible for Leadership Development and Adult Ministries; 2) a coordinator in local church ministry for Youth Ministry and Social Concerns; 3) a coordinator in local church ministry for Children's Ministry and Camping; 4) a coordinator for Outreach Ministries; 5) a coordinator in the area of Resources; and 6) a coordinator for Communications.

After considerable discussion the proposed revisions in staff structure and in allocation of responsibilities to coordi-

nators was approved. A motion that the report be received for study and that action on it be postponed for a year was narrowly defeated. Considerable discussion upon the proposed changes centered around the status of the coordinators: would they be on a uniform salary basis? and what would the salary of the coordinators be? Also there was some sentiment for making adjustments and changes in the work load of coordinators.

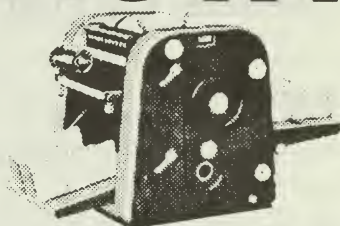
One member of the council voiced a strong wish that in filling vacancies on the staff serious consideration be given to appointment of a member of a minority race. It was moved and passed that this suggestion be conveyed to the Personnel Committee.

In the final motion to approve, which received strong support, it was provided that the selection of personnel and the setting of salaries would be left up to the Personnel Committee and the Budget Committee in consultation with the Council on Finance and Administration. These recommendations would then go to the Bishop and his Cabinet for proper action.



LAKELAND, Fla.—Florida Southern College's "Distinguished Alumnus of the Year Award" to United Methodist Bishop Robert M. Blackburn of Raleigh is presented by the Rev. Victor Rankin, a classmate, to Bob Blackburn Jr., a senior, who accepted for his father at the annual homecoming awards dinner. Bishop Blackburn, a 1941 Florida Southern graduate and a member of the Board of Trustees, was cited for his longtime service to church, community and college.

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FOR APRIL 15



Jesus Christ Is King

Background Scripture: John 18:33-37;
Revelation 19:11-16; 1 Samuel 8

Lesson Scripture: Zechariah 9:9-10; Philip-
pians 2:5-11

Israel began her experience with kings in the days of Samuel, when he anointed Saul. That Samuel was reluctant to do this is seen in 1 Samuel 8:11-19. In the years and centuries following it turned out that Samuel was right. Israel's experience with the monarchy was, for the most part, a bitter one. However, the hope of a king that would be at the same time powerful and good still lived in the hearts of the people. One of the expressions of this hope is found in the first of our Scripture lessons for this lesson (see Zechariah 9:9-10).

The dream of a ruler that could combine the twin attributes of power and of goodness was not peculiar to Israel. The Greek philosopher saw the ideal state as one which would be ruled by one who was both king and wise man. Scanning world history we have to say that there have been few who have fulfilled this ancient hope.

Jesus, as he rode into Jerusalem on that first Palm Sunday, may have been thinking of the passage from Zechariah. In fact, it is quite possible that his choice of the humble beast of burden, rather than a war horse, was meant to emphasize the peaceful character of his reign. One of the modern paraphrases of the Bible very properly inserts exclamation points to indicate the excitement which characterized the crowd that gathered about the procession: "Rejoice greatly, O my people! Shout with joy! For look — your king is coming! He is the Righteous One, the Victor! Yet he is lowly, riding on a donkey's colt!" The next

verse voices the hope of disarmament. But unfortunately the intervening centuries have seen little progress made in that direction. Yet, even today, some gestures, however faint, are being made toward disarmament. The present interest in it may be due to the fear of nuclear war rather than the spread of good will among the nations. In any case, we should be grateful for it.

In our lesson from the Old Testament we see, then, a picture of the Messiah as the King of Peace. Does this seem unrealistic? One is compelled to admit that it does, that is, if we look only at present conditions. But when we take the longer look over the nearly two thousand years since Jesus lived, we may be able to agree with the one who said: "I am well within the mark when I say that all the armies that ever marched, and all the navies ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man on this earth as powerfully as that One Solitary Life."

It is to the apostle Paul that we now turn for what is one of the most inspiring utterances ever made about the Christ. These words, which may have been a Christian hymn, are found in Philippians 2:5b-11 and begin this way: "Christ Jesus, who though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men." The phrase "emptied himself" seems to mean that Christ voluntarily laid aside the signs and the powers of the deity and subjected himself to the consequences of his humanity, "humbling himself and becoming obedient unto death."

Other New Testament passages emphasize the humanity of Jesus, for example Mark 10:18: "Why do you call me good? No one is good but God alone," or Mark 15:34: "My God, my God, why hast thou forsaken me?"

What, then, are we to conclude? Must we say that Jesus is a king without a kingdom? No, we cannot say that. For one reason, the story is not yet finished. Easter Day and Ascension Day are yet to come.

But, in another sense, Christ is king in every place and time where people are sharing in his suffering, and where they are laboring to establish his rule in the hearts and lives of others. When Pontius Pilate asked Jesus if he were a king, Jesus replied: "Did you think of that yourself, or did someone else say that to you about me?" Perhaps there is a suggestion here for us, and it is this: Do we, in our own hearts acknowledge his kingship, or have we merely heard others speak about him?

SUNDAY SCHOOL LESSON

FOR APRIL 22

Christ Conquered Sin and Death

Background Scripture: John 11:17-44; I Corinthians 15; Romans 6:8-11

Lesson Scripture: I Corinthians 15:20-28; 51-57

Once again, in the round of the Christian Year, we come to its most notable festival, that of the Resurrection. There are many people who go to church only once a year, and that is at Easter time. That is why one minister began his sermon on Easter Sunday with this statement: "Since I won't see many of you again for a year, I should like to take this opportunity to wish you a Merry Christmas!"

The words of our lesson Scripture are taken from perhaps the best known of all the defenses of the Christian doctrine of immortality. However, the doctrine is not confined to St. Paul's marvelous chapter. Some read the entire New Testament as a book in which this is the central theme, though not all scholars would agree with this. But a British theologian long ago wrote that he was convinced that the theme of the Resurrection dominates these instinctively Christian writings. Said he: "The central theme of the New Testament, as it emerged before me in the course of this reading, is Immortality — not the immortality of anybody and everybody, but of the believer in Christ risen from the dead. This theme I found everywhere

present, both in Epistles and Gospels, either on the surface or beneath it; sometimes in the foreground with full light on it, as in I Corinthians 15. In the Pauline epistles the gift of immortality is bestowed on the believer by Christ, declared to be the Son of God, not (as many have said) by the beauty of his life, nor the grandeur of his teachings, nor, even, by his death on the Cross, but by the resurrection of the dead" (Romans 1:3). The preceding is originally from a book by an Oxford professor named L.P. Jacks, entitled "Confessions of a Octogenarian." It is interesting that this man was known to be one of the "advanced thinkers" of his time in his early years. But things look different to him from where he sits at his eightieth birthday!

In I Corinthians 15:21-22 it will be seen that the apostle cites the book of Genesis, where death appears as one of the penalties of sin (Genesis 3:17-19). Paul writes: "For as by a man came death (referring to Adam) by a man has also come the resurrection of the dead (referring to Christ). The word "Adam" literally means an "earthling," or child of earth. The passage in Genesis (3:17-19) may not be meant to be taken literally, as if *all* descendants of the first man would have lived on earth forever had it not been for Adam's sin. It could, and probably does,

mean that death is the common lot of the creature, man; and that "The idea of the solidarity of the human race (that what one does affects all, and what is common to all affects each one) is a valid idea" (see Int. Lesson Annual, P. 289). The important point is that "the chain of events was broken" in the coming of Christ. But, it should be added that the New Testament is not saying that this good fortune is automatically effective in every person born into the world. Rather, it is limited to the Community of Believers (see quotation in second paragraph). Also, in this connection, Romans 6:8-11 may prove helpful. There it says: "If we have died with Christ, we believe we shall also live with him, for we know that Christ, once raised from the dead will never die again; death has no more hold on him. For when he died he became once for all dead to sin; the life he

now lives is a life in relation to God. So you must think of yourselves as dead to sin but alive to God, through union with Christ."

In the above quotation we see that the doctrine of the Resurrection involves not simply the survival of the Christian after death; it also involves a new way of life here and now. There are many "deaths" and many "resurrections" all through our lives. Growing up is death to childish ways, and awakening to the responsibilities of adulthood. Marriage is death to selfish "bachelorhood" (where one thinks only of himself) to a shared life with another. As Prof. C. H. Dodd has written: "To be dead with Christ means to stop living from a center within ourselves; to rise with him means to begin living from a new center outside ourselves and in him."



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"Miss Laura" was a courageous but tactful lady, known and loved widely for her generosity, dignity, wit, respect for the church and love for tradition. She attended Columbia University before the turn of the century, when crossing the Mason-Dixon Line was like going to a foreign country. She established a girls' camp in her beloved Macon County, formulating her program for rounded Christian development of her campers from her love of the outdoors, her training as a teacher and her unshakable faith in God's guidance.

Miss Laura taught at Hugh Morton High School in Raleigh until she retired to her beloved mountains to serve by leadership and example, her church, her community and her family.

She remained active to her last weeks, weaving, writing, doing needle work and reading as much as her failing eyesight permitted — at age 94 she completed a needlepoint bell-pull for her church vestibule.

Miss Laura left a path of good-will, fine example and faithful devotion to God and man. Her memory, her smile and her love for all of us remain in our hearts.

Respectfully submitted by:
United Methodist Women of
First United Methodist Church

Mrs. R.S. Jones, Jr., President
Mrs. Arthur Meinhold, Secretary

MRS. LINA BELLE LAMAR

The members of the United Methodist Women of First United Methodist Church of Denton wish to pay tribute to the memory of a dear friend, Mrs. Lina Belle Lamar.

Mrs. Lamar, a native of Alabama became an

active and dedicated member of First Church in 1950 when she and her husband moved to Denton from Albemarle. She continued to serve her church in a faithful, loyal manner as long as her health permitted.

For her dedicated service and life, and as a token of respect and appreciation we offer this tribute to her memory.

Respectfully,
United Methodist Women
Denton First Church
Mrs. Roy Kearns, President

Editorial

(Continued from page 7)

over 30 per cent listed the newspapers as "most believable".

In the recent hassle over release for publication of the Pentagon papers on Vietnam, the communications media lifted an anguished and noble cry. They championed the right of the people to know what was going on, and stood courageously against censorship. We say "amen" to all of that! But we add another word: let the news media itself live up to the high idealism which it has demanded from others. Let not government dominate the dissemination of news and truth. But also, let not vested interests, whether political or economic, social or religious, dominate the dissemination of news and truth. We believe that in the main the communications people in America are doing a good job. They are not perfect, but good.

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TEN CLERGYMEN

Ten muzzled clergymen preached the proper line.
One mentioned politics, and then there were nine.

Nine sheltered clergymen, preaching versus hate;
One joined a peace march, and then there were eight.

Eight weary clergymen worked from nine 'til eleven;
One had a break-down, and then there were seven.

Seven sober clergymen said frivolity was nix,
One raced a sports car, and then there were six.

Six chanting clergymen said the church must come alive;
One said modernize the prayer book, and then there were five.

Five passive clergymen, seemed middle to the core,
One forgot and crossed himself, and then there were four.

Four captive clergymen, just sipping cups of tea;
One decided to revolt, and then there were three.

Three conforming clergymen, with wives of truest blue;
One let his wife go out to work, and then there were two.

Two upright clergymen, spoke of demon rum.
One had a glass of beer, and then there was one.

One gifted clergyman, offended not a one;
He was made a Bishop, and then there were none.

Editorial Note: The above was quoted by the Rev. James H. Coleman in his talk at the recently held Mission to Ministers, and is printed here at the request of a number who heard it on March 20 at High Point. Mr. Coleman is pastor of First United Methodist Church, Newton.

ROUNDUP

(Continued from page 17)

sometimes, divest yourself of holdings . . .
The focus is on involvement."

COUNCIL ON MINISTRIES COMPLETES ORGANIZATION

ATLANTA, Ga. (UMI)—Just getting acquainted with its personnel and potential, the new United Methodist General Council on Ministries (GCOM) established here March 15-17 the committees and staff

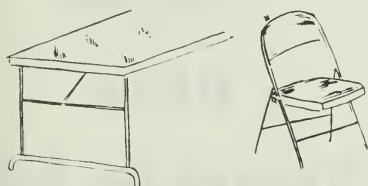
to get on with its job.

Internal organization was completed and a five-person professional staff was provided for after two attempts to reduce the staff below that of the former Program Council had been rebuffed. Named assistant general secretaries in the areas of research, planning and programming were, respectively, the Revs. Alan K. Waltz, Virgil W. Sexton and Gerald L. Clapsaddle who had held similar posts with the former Program Council. The Rev. Paul V. Churchman earlier had been named GCOM general secretary.

retary, and a vacancy in coordination is yet to be filled.

NEWS IN BRIEF

J. Scott Houston, Atlanta, Ga., is the new president of the United Methodist National Association of Health and Welfare Ministries. Other officers installed at the group's annual convention in Atlanta March 12-14 were Donald R. Osborne, Dubuque, Iowa, president-elect; Jack A.L. Hahn, Indianapolis, Ind., vice-president; the Rev. W. Ray Bailey, Kansas City, Kans., secretary; and Richard Helmstadter, McKeesport, Pa., treasurer.



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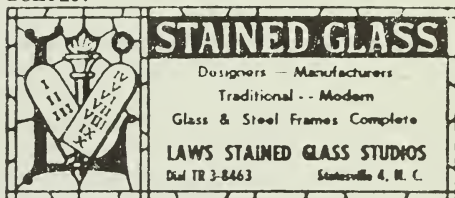
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Harrison Memorial Scholarship Established

Mrs. Nathaniel M. Harrison, Sr., and Nathaniel M. Harrison, Jr., both of High Point, have established a scholarship fund at Wesley Theological Seminary, Washington, D. C., in excess of \$50,000. The income is "to be used annually for scholarship aid to deserving students on the basis of need and promise for the Christian ministry."

The gift is in memory of Dr. Nathaniel Mason Harrison, a 1919 graduate of Wesley, and a member of its Board of Governors until his death in 1967.

Dr. Harrison, a member of the Western North Carolina Conference, directed building craftsmen from the Conference in building Methodist churches in Puerto Rico and started a movement to provide medical supplies for clinical use there. He served churches in North Carolina and Chicago and filled various posts at High Point College.



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30 North Carolina Christian Advocate

Calendar of Coming Events

NORTH CAROLINA CONFERENCE

- Apr. 5-7 Council on Ministries/Administrative Board training Enterprise,
First Church, Pembroke
- pr. 6-7 Conference Handbell Festival, First Church, Wilson
- pr. 7 Bishop's Meeting with Young Methodists
- pr. 7 Raleigh District Council on Youth Ministries, Zebulon, 9:30 a.m.
- pr. 9 Vacation Church School Workshop, Fairmont, Raleigh, 9:30 a.m.
- pr. 9 Vacation Church School Workshop, First Church, Hamlet, 7 p.m.
- pr. 9 Living Bible Workshop, Warsaw, 3-9 p.m.
- pr. 9-10 Living Bible Workshop, Spring Hope, 7-9:15 p.m.
- pr. 10 Vacation Church School Workshop, Grace, Wilmington, 9 a.m.
- pr. 10 Board of Trustees Mtg., Methodist Retirement Home, Executive Comm,
11 a.m.; lunch, 1 p.m.; full board mtg., 2 p.m.
- pr. 10 Trustees of The Methodist Home for Children, Raleigh
- pr. 10 Vacation Church School Workshop, Chestnut Street, Lumberton, 7 p.m.
- pr. 11 Vacation Church School Workshop, Grifton
- pr. 11-12 Living Bible Workshop, Jackson, 7-9:15 p.m.
- pr. 12 Vacation Church School Workshop, Whiteville, 7 p.m.
- pr. 14 Bishop's Meeting with Young Methodists, Jarvis Memorial, Greenville
- pr. 23 Living Bible Workshops, Wanchese, 5 p.m.
- pr. 23 Living Bible Workshops, Kinston, Queen St., 7 p.m.
- pr. 24 Living Bible Workshop, Gatesville, 7 p.m.
- pr. 24 Living Bible Workshop, Wilmington, First, 7 p.m.
- pr. 25 Raleigh District Council on Ministries, Meth. Bldg., 9:30 a.m.
- pr. 26 Living Bible Workshop, Hertford, 7 p.m.
- pr. 27 Louisburg College Board of Trustees, 11 a.m.
- pr. 29 Living Bible Workshop, Carthage, 2:30 p.m.
- pr. 29 Living Bible Workshop, Whiteville, 2:30 p.m.
- pr. 29 Living Bible Workshop, Durham, Asbury, 3 p.m.
- pr. 29 Vacation Church School Workshop, Carthage, 2:30 p.m.

WESTERN NORTH CAROLINA CONFERENCE

- Ar. 7-8 -Retreat for Lay Speakers of Asheville District, Hinton Rural Life Center
- Ar. 8 -Vacation Church School Workshop, Broad St., Church, Mooresville, 2:30
- Ar. 8-11 -Board of Ministry, Royal Villa Inn, Charlotte
- Ar. 9 -Executive Comm., Davie Co. Board of Missions, First Church, Mocksville 7:30 p.m.
- Ar. 9 -High Point District Council Meeting, 7:30 p.m.
- Ar. 10 -Charlotte District Council on Ministries
- Ar. 12 Davidson County Board of Missions, 6:45 p.m.
- Ar. 12 Salisbury District Council on Ministries, Epworth Church, Concord, 7:30 p.m.
- Ar. 16 N. Wilkesboro District Council on Ministries, Wilkesboro Church, 10:30 a.m.
- Ar. 23 Charlotte District Adult Our Living Bible Workshop, 2:30 p.m.
- Ar. 27 Board of Health and Welfare Ministries, Children's Home, Winston-Salem, 10:30 a.m.
- Ar. 29 Statesville Dist. VCS Workshop, Race St. Church, Statesville, 2:30 p.m.
- Ar. 29 Winston-Salem/NE Dist. VCS Workshop, Leaksville Church, Eden, 3 p.m.
- Ar. 30-May 1 Annual Mtg., N.C. Council of Churches, First Presbyterian Church, High Point
- Ar. 5 Asheville District VCS Workshop, Trinity Church, Asheville, 9:30 a.m.



A LESSON FROM BACH

by G. Howard Allred

When I studied piano as a child my parents wanted me to learn from the masters. I tried, but I never made it. The extent of my ability reached the plateau of playing a hymn written in flats! Perhaps I was trying to please the wrong person with my music.

Johann Sebastian Bach was for twenty-seven years director in a church in Leipzig, Germany. Had he worked only to please the parish, he might have lived in obscurity. But Bach loved God, and his greatest goal in life was to bring people closer to Christ through his music. Therefore, on every one of his compositions he placed the same dedication: "To the Glory of God Alone." It was this singleness of purpose that led him as he created his glorious music.

There's a lesson from Bach. He must have known the truth contained in I Corinthians 10:31: "Whether therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

As we contemplate the suffering of our Lord during these days of Lent, it is clear that the dedication written over His life was "To the Glory of God Alone."

What a difference it could make if we learned that lesson from Bach! "To the Glory of God Alone" written on the doors of our business, on the entrance to our home, on our paycheck as we cash it, over the altar of our church, could so transform our work and worship, our love and leisure, that a new reality would come to the words in the Lord's Prayer: "thy kingdom come, thy will be done, on earth as it is in heaven."

The Rev. Mr. Allred is pastor of Central Church, Asheboro.

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NORTH CAROLINA

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CONFERENCE PROGRAM
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Church Statistics Show Decline

The 1973 YEARBOOK OF AMERICAN AND CANADIAN CHURCHES has just been compiled and edited by the National Council of Churches. Its statistics reveal that recent losses in church membership in proportion to population is continuing in most denominations. Also, financial support is failing to keep pace with the estimated 5% per year advance in inflation.

The United Methodist Church had in 1970, 10,671,774 members. The total for 1971 (the latest figures in the Yearbook) was 10,509,198. This represents a net loss of 162,546 or 1.5% in the face of a population gain of about 1%. The largest gain among the top 15 denominations was the Church of Jesus Christ of Latter-day Saints, which registered an increase of 2.9%. The Southern Baptist Convention was next with an increase from 11,628,032 to 11,824,676, or 1.7%. The Roman Catholic Church, with a total membership of 48,390,990 is the only other one among the larger churches which showed any gain at all. Its increase was 4%. Among other losses in membership were these: The Episcopal Church, 2.1%; Lutheran Church in America, 1.2%; The United Presbyterian Church in the U. S. A. (Northern), 2.4%; and the United Church of Christ, 1.6%.

Contributions registered a rise, but the rise becomes a decrease when an estimated 5% inflation is taken into account. Comparative figures for nine major Protestant denominations show a total membership in 1971 of 25,583,882, a decrease of 266,750 from the year before. But their giving grew to \$2,282,628,529, an increase of \$63,433,445 over 1970. However, when inflation is allowed for, the figure is changed from a gain of over \$63 million to a decrease of about \$47 million. The average giving per member was \$103.94. The figure for the previous year was \$96.84.

An observation of trends will show that from 1950 to 1960 church membership increased by 32 percent while the population

increased roughly by 20 per cent. From 1960 to 1970 percentage gains in church membership and in population growth were about even. The current situation would seem to be that population growth is at about 1 percent per year, while church membership is registering an annual loss of about 1 percent.

New Life Missioners To Meet In Nashville

NASHVILLE, Tenn. (UMI) — Canon Bryan Green, London, England, an Anglican priest and world evangelist; Bishop A. James Armstrong, episcopal leader of the Dakotas Area and president of the United Methodist Board of Church and Society; and Dr. James Buskirk, professor of evangelism at Candler School of Theology, Emory University, will be among the leaders at a national conference of New Life Missioners here May 7-10.

"The Key Event" will be the theme for the meeting which is being sponsored by the Department of Preaching Ministries of the Board of Discipleship's Division of Evangelism, Worship and Stewardship. Dr. George Morris is head of the Department.

New Life Mission in a local church is preceded by a six to ten week period of preparation including study and prayer, followed by a proclamation phase involving one or more missioners, and a penetration phase which attempts to channel individual commitment into church and community involvement.

More than 700 persons are being invited to the Nashville conference, including 70 missioners who work throughout the nation, 600 missioners who work only within the bounds of their own annual conference, and a select group of persons who will be taking their first training for the program.

It was early Easter Sunday morning 1971 that I listened to the captain of an Eastern Airline flight, of which I was a passenger, say, "Ladies and gentlemen, we are cruising at an approximate speed of 550 miles per hour, at an altitude of 29,000 feet. Off to the right below is Mobile, Alabama. We should be on the ground in Atlanta about 1:45 A.M., Easter Sunday morning." The Captain's words called attention to the fact that it was Easter Sunday. Sitting to my right was a young insurance executive. He and I got to know each other as we commented about the fact that

They give accounts of the risen Christ and his appearances in several mysterious bodily forms. I have wondered, like many persons, as to what really happened at the tomb where He was buried. Did this happen just like it is recorded, or is there something spiritual about this that we should understand? How authentic is the visit of the ladies to the tomb that is recorded in the fragment of the early Mark narrative? In this account, Mary Magdalene, Mary the Mother of James, and Salome came to the tomb on the first day of the week, after sunrise. They found the

'Scant, But Sufficient Evidence Of

it was Easter. I explained to him that I was hopeful that I would make good flight connections in Atlanta because I was scheduled to preach at an eleven o'clock Easter Sunday worship service in High Point, N. C. In learning that I was a minister, the young executive talked to me a little bit about the origin of Easter. He was familiar with much of the biblical narratives about the resurrection of Christ. But it was at this point he seemed a little confused. He asked the rather rhetorical question, "Isn't the evidence of the resurrection a little scanty?" I had heard this one many times in my ministry. I was not surprised that he wanted to know or have more factual evidence about the resurrection. I said in response to his question, "The evidence is scant, but sufficient."

Let me share with you my thoughts on the thesis, "Scant, but sufficient evidence of the risen Christ." I find this position easier articulated than explained or proven in a discussion. The query of the young insurance executive has perennial dimensions. This was not the first time that this question has been asked concerning the resurrection and I am sure it is not the last time. It goes on and on in the human mind. Let me confess that I have given much thought to the resurrection and the scriptural accounts in the Gospels (Matthew 28; Mark 16; Luke 24; John 20).

stone rolled away and a young man clad in a white robe sitting within. This young man told them that Jesus was risen and he used as evidence of this fact, *the empty tomb*. In the Gospel of John, the grave clothes gave evidence of the risen Christ (John 20: 6-9). Nowhere do the gospel narratives present wider variations than in their accounts of the resurrection. However, it should be kept in mind that the two elements which the Gospel stories share in common is the account of the *empty tomb* and the certainty that Jesus, in some form or other, *appeared repeatedly to His disciples*.

The modern minds wonder about these ancient writings. We even ask the question, was this a hoax? There are other similar questions: Did some of the disciples, Peter for example, have emotional tendencies, under the influence of hallucination, believe that they had seen Jesus? Did they so forcefully dramatize their ecstasy that others who heard it had similar hallucinations? Did Jesus really die on the cross, or did He simply faint? In hasty preparation for the Passover, was He mistakenly placed in the tomb before death had overtaken Him? While in the tomb, did Jesus call upon the same sources of power that had enabled Him to perform miracles to help Him now to overcome the incarceration in the tomb? The basic question is, do we

have enough evidence to support the concept of a physical resurrection? Christians have no real difficulty in believing the concept of a spiritual resurrection.

In order that we may understand better the nature and extent of the problem of the resurrection, let us first understand some of the background difficulty of our query. It is difficult for us in this day and time to understand fully the happenings of two thousand years ago. It could be that we are more physically and scientifically oriented, in our thinking than the people of the first century. Could it be that we are

for the spirit searcheth things, yea, the deep things of God." (I Corinthians 2: 9-10). There must be a reality that is far beyond the grasp of the human mind.

Coming to the young insurance executive's question, maybe the evidence contained in the Gospels and the Epistles of Paul is too scant. Maybe more should have been written concerning the risen Christ. Maybe our way of life will not permit us to accept the resurrection with as little information as we find in the Bible. Could it be that we have watched too many Perry Mason programs on T.V.? Could it be that

The Risen Christ'

(Luke 24: 10-12)

by James C. Peters, Sr.

civilization that tries to understand earlier civilizations by own norms and standards? We are a people who are quick to *write off* any hypothesis that cannot be substantiated by our frame of reference. Aside from the obvious problem of trying to harmonize the modern and ancient end of thought, you have an age old problem of that which is *worldly* and that which is *spiritual*; the latter phrase may well be the real crux of the dilemma. The accurate delineation of that which is of the flesh and that which is of the *spirit* is always problematic.

Let me critically describe what I term the secular encroachment upon spirituality. This civilization naive in thinking that reality that eludes the human mind may not be reality, but fantasy? This could well be the contemptible audacity of our generation. The fact that we are unable to comprehend something is no reason to conclude that it does not exist or is not real. The Psalmist (Psalms 139:6) in response to the acknowledged greatness of God said, "Such knowledge is too wonderful for me; I am high, I cannot attain unto it". Paul describes the power of God to bless us intimately as, "... Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His spirit:

we are looking for an abundance of evidence given by our own peers? Could it be that we are having difficulty believing the testimonies of a small group of peasant followers of Jesus? We might have accepted the evidence given by the Disciples and others if they had been some of our relatives, or some of our associates.

Theologically, there are three basic interpretations of the resurrection: naturalistic, supernatural, and spiritual. I find absolutely no problem in believing any one of these, or all three. I believe in the resurrection of the body as stated in our affirmation of faith. I believe the evidence available in the Scriptures is sufficient. It may not be as much as our modern minds require, but it is sufficient for my belief in the resurrection.

The resurrection drama is unique and unprecedented. There has never been any other happening like it. It was unique in the sense that it was the scene and the occasion of the consummation of God's love for us. It was the last piece of the puzzle of the redemption process that became visibly evident at the birth of Jesus. It was difficult to understand and accept the Virgin Birth.

I am disturbed over the fact that some of us are inconsistent about the life of Jesus. Some find it easy to believe in the

(Continued on page 9)

Catholic Sisters Open New Vistas

A quartet of Roman Catholic nuns who belong to the Medical Missions Order have been making quite an impact in the Greensboro area and all the way to Asheville. They are Sisters Miriam Terese Winter, Mary Elizabeth Johnson, Jane Pellowski and Lucy Whalen. Their message both in song (with guitar accompaniment) and in words has been like fresh air blowing into an unventilated room.

Greensboro College, through Dr. James Hull who heads the Department of Religion, was a key sponsor of the group's appearance in this area. On Thursday morning at Greensboro College on April 5, a hundred or more specialists in religious education and church music were inspired and delighted by what they heard from these four spirited and gifted ladies. They left in shambles the traditional Protestant concept of what a nun is like as they smilingly but seriously found fault with joyless liturgy and music calculated to put people in sleep rather than to arouse them to fresh faith and action.

To United Methodists present at the workshop they must have sounded very much like daughters of Susannah Wesley — if not Charles himself. To Roman Catholics — priests, nuns and lay persons — they were surely a realistic reminder of how far the Church has come since Pope John. Among the hundred, we saw name-plates from all over the state and from a variety of denominations. This and other appearances of the Sisters was strictly ecumenical, with Greensboro Roman Catholics (quite naturally) joining in the sponsorship, along with Methodists and Presbyterians.

"It's A Long Road to Freedom," "God Give His People Strength," "Thank You For Today," "How High the Sky," "Let There Be Peace" — these are a sample of the titles which the Medical Mission Sisters have put together in music albums and on records. They laid down these criteria for Church music: (1) it should be "singable;" (2) it should have liturgical validity (related



Dr. James Hull joins with Medical Missions Sisters in an impromptu rendition of one of their "singable" worship songs.

to the setting and circumstance); (3) and should have pastoral validity (what appropriate for one group may not at all right for another).

They sought to rescue the guitar from the sole possession of the folk singers and the renderers of mountain music, as they pointed out its merits as accompaniment for spiritual songs. The emphasis in worship, they said, should be upon joy and freedom. The true purpose of liturgy is not to bind or to limit or to engender a sense of foreboding. They expressed these ideas best by the songs they sang—to the accompaniment of guitars.

They pointed out that all of the senses may be utilized in the worship of God. Thus, they illustrated how patterns of color skillfully used in audio-visuals could be effective. A group of Greensboro College girls demonstrated how the dance as an art form can be used to intensify the sense of God's reality and to express the finer, deeper emotions involved in the worship of God.

Forms of worship, they said, are for all people: they are born, grow up, become old and die—unless they are constantly renewed and revised. Someone asked: "Do we not need to have one place, one area where there is no change?" The answer: "There is no way."

We came away with a couple of thoughts which may be worth repeating here. First, we ought to give our Christian education people, our workers with youth, our young and innovative ministers a chance to develop new forms of worship, to experiment with new ways to make the religious experience more meaningful to people. They may make some mistakes; but they may come up with some fresh and invigorating discoveries which could have a great and beneficial effect upon the church.

Then, we were impressed with the congeniality which exists among Christian disciples of varied denominations. The commonality of true believers and genuine seekers after God was amply demonstrated by this diverse group whose oneness of spirit and purpose was beautifully apparent.

A last comment is in order. This concerns the caliber of service being rendered by Dr. James Hull. He stands in the forefront of those within the United Methodist Church who are using with great skill and perception the fine arts for the ends of worship. If one of the revivals we need today is a revival in effective forms of worship, then he is leading an impressive revival.

J.C.S.

Rev. W.C. Belcher Taken By Death

The Rev. William Clay Belcher, pastor of the Tabernacle Charge in the Thomasville District, died at Community General Hospital, Thomasville on April 10. He was 64 years of age and had served as a United Methodist minister since 1964.

A native of Clay County, W. Va., he graduated from Mountain State Business College in Parkersburg, W. Va. He was in his second year on the Tabernacle Charge and had served previously on the Sandy Ridge Charge and at Southpoint in Belmont.

Funeral services were conducted on April 12 at Pleasant Grove Church in Randolph County with Rev. Roy C. Putnam, Rev. Luther Harris and Rev. Steve Joyce officiating. Burial was at Mount Zion Church Cemetery, also in Randolph County.

Surviving relatives include his widow, Mrs. Dorothy Loury Turpin Belcher; a daughter, Rose Mary of the home; and sons, John and William C. Jr., also of the home.

Charlotte Home, Nursing Center Accredited

The Methodist Home and Wesley Nursing Center, Charlotte, have been accredited by the Joint Commission on Accreditation of Hospitals according to word recently received by Willard S. Farrow, administrator. This recognition is the result of a field survey made by a representative of the Joint Commission's Accreditation Council for Long Term Care Facilities.

The Council is comprised of representatives of the American Association of Homes for the Aging, American Hospital Association, American Medical Association and American Nursing Home Association.

The Council seeks to recognize, and to identify for the public, facilities providing a high quality of long term care. The program covers extended care, nursing care and resident care facilities. Accreditation of The Methodist Home and Wesley Nursing Center means that these facilities have voluntarily chosen to operate according to standards set by a professional, knowledgeable and nationally recognized group of health professionals. The Methodist Home and Wesley Nursing Center are two of approximately 1,800 long term care facilities throughout the nation that have earned this recognition.

Florida Educator Elected Methodist College President



Dr. Richard W. Pearce

FAYETTEVILLE — Dr. Richard W. Pearce, vice-president and dean of Florida Southern College, Lakeland, Fla., has been elected the new president of Methodist College in a unanimous decision by the MC Board of Trustees April 3.

A native of Illinois, Dr. Pearce, 49, will become the second president of Methodist College upon the retirement of Dr. L. Stacy Weaver, president since the College's founding in 1957, at the close of this school year in June. Having received his J.D. degree from Stetson University School of Law, Dr. Pearce also obtained his B.A. degree and M.A. degree from Stetson in history and American studies. After several years of private law practice, he was pro-

fessor and chairman of the department of business at Stetson University before assuming his current post at Florida Southern, also a Methodist school.

A former Methodist Church lay leader and delegate to Annual Conference and Jurisdictional Conference, Dr. Pearce believes higher education is "a mission field of the church." Dr. Pearce does not like the phrase "church-related college." "I had rather call it a church-involved college," he said.

"I have faith in the church-involved college," he continued. "I believe the church has a commitment, both moral and ethical" to higher education.

A 15-member presidential search committee headed by J. Nelson Gibson of Gibson chose Dr. Pearce and recommended his election. After the election Dr. Pearce was presented to the full board. He told them he had studied the college and found "the reputation Methodist College has is a good reputation. It has a good faculty, and a strong and active alumni."

He acknowledged it a great honor to be chosen for the post. Recognizing the challenge that lies ahead, Dr. Pearce later said in an interview, "I feel all the normal fears anyone has when he moves up." "I have a genuine and deep appreciation of the monumental task (outgoing president) Stacy Weaver has done here," he said.

Having graduated from Hendersonville High School, Dr. Pearce feels North Carolina is the state he'd most like to return to "if I had to pick a state other than Florida (where he now lives.)" His mother, Mrs. Alice Pearce lives in Hendersonville. A brother, Dr. William H. Pearce, is a Fayetteville optometrist.

Dr. Pearce and his wife, the former Neva Mae Brock of Hendersonville, have two children, Richard Jr. and Karen Gail, both students at Florida Southern College.

Together, Advocate To Merge

RICHMOND, Va. (UMI)—*Together*, general monthly magazine for United Methodists, and *Christian Advocate*, bi-weekly magazine for United Methodist pastors, will be merged into one new magazine with a new name and a new format beginning January 1, 1974.

The 45-member Board of Publication, governing body of the United Methodist Publishing House which publishes the two magazines, approved the action during its March 27-28 meeting here.

The new general magazine will have approximately 64 pages each month in a 5½ by 8½ format similar to the *Reader's Digest* or *TV Guide*. A special 32-page insert which can easily be moved from the general magazine will be prepared for United Methodist pastors who will receive the new periodical free of charge. Subscription cost for the general magazine will be \$3.96 a year.

Together circulation rose from 215,000 in 1956, when it was first published, to 975,000 in 1959 and more than a million copies of its 175th anniversary issue were distributed in November of 1959.

Since that time however, *Together* and *Christian Advocate* have had a steadily declining circulation and the Publishing House has subsidized the two magazines between \$400,00 and \$250,000 each year. During the first six months of this fiscal year beginning August 1, 1972, the two magazines have lost \$112,231, a lower rate than usual.

Evidence

(Continued from page 5)

Virgin Birth, but difficult to believe in the resurrection. The redemptive process does not offer a smorgasbord of concepts, only

two, *take it or leave it*. You believe it or you do not believe it.

My simple conclusive analysis of all that has been said is that I believe that Christ rose from the dead. I believe the physical body came up out of the grave. I believe that Jesus ascended into heaven. I believe the disciples saw Jesus as the records indicate. The uniqueness of the resurrection is consistent with the entire earthly existence of our Blessed Lord. His birth, life, teachings, death, burial, and resurrection were *all* unique and unprecedented.

I have indicated above that I can believe *all* three interpretations of the resurrection, naturalistic, supernatural, and spiritual. I believe in the *naturalistic* interpretation because I think his body came out of the grave. I believe in the *supernatural* interpretation because it had not happened before that the dead would rise again. I believe in the *spiritual* interpretation because no other life has ever been so widely acclaimed and emulated. The resurrection has made Christ available to me in all three interpretations.

The spiritual availability of Christ to me is sufficient evidence of the resurrection. I do not need any more evidence of the risen Christ; the available evidence is sufficient. The awareness of Christ in my personal life is all the proof I need to support my thesis.

Paul's reference to the appearance of Christ to him is spiritual (I Corinthians 15:8). The appearance of Christ to me was spiritual. I, like Paul, can attest to the fact that since the appearance of Christ, my life has been changed. This appearance is evidenced by the fact that my whole outlook on life is different. I have a change of attitude. I love people who hate me. I never thought this was possible until the risen Christ appeared to me thirty-two years ago. This one bit of personal *evidence* may seem scant to many people, but sufficient for me. The risen Christ has brought a remarkable change in my life. The personal evidence is sufficient.

The Rev. Dr. Peters is superintendent of the Winston-Salem Forsyth District.

METHODIST NEWS ROUNDUP

PEACE AND SELF-DEVELOPMENT MEETING COMING

The first of several consultations on Peace and the Self-development of Peoples is scheduled for Scarritt College, Nashville, May 11-13. Sponsored jointly by the SE Jurisdictional Council on Ministries, the Bishops' Call for Peace and the Self-Development of Peoples, and by the Scarritt Center for Continuing Education, it is expected to bring together representatives from every district throughout the jurisdiction.

Among the speakers are Dr. Frederick Herzog of the Duke Divinity School. Bishop James Armstrong will bring a keynote address. Among the concerns expected to be considered are these: 1) the things that make for peace and self-development at the local and international levels; 2) specific courses of action and available resources; 3) launching an ongoing process in local churches and communities for a more just and compassionate world.

NEW BOOK OF DISCIPLINE IS OUT

The 1972 Book of Discipline has been printed and is available. It may be ordered from regional service centers and from Cokesbury Bookstores. Containing 653 pages, it offers for the first time a glossary of commonly used terms. There are 84 pages of index including cross-referenced listings. Male oriented language has been deleted. Advance sales exceed 50,000 copies. The volume is available in a maroon edition for \$3.00 with a black, imitation leather edition priced at \$6.00.

GLOBAL MINISTRIES ACTS ON WIDE RANGE OF CONCERNS

ST. LOUIS, Mo. (UMI)—A wide array of concerns ranging from activities of multi-national corporations, to proposed cutbacks in U.S. federal social assistance, to mounting efforts in many parts of the

world by governments to influence and control news media, to Wounded Knee were discussed and acted upon by the United Methodist Board of Global Ministries here March 24-28.

In discussing the multi-national corporations, the board voted to give major attention to policies and practices of the giant conglomerates at its meeting this autumn. The concern over federal social program cutbacks and local uses of revenue-sharing funds came in a variety of statements before the board and its divisions.

Taking up the issue of information, the agency said that "freedom of religion is in jeopardy wherever freedom of information is denied." Considering the Wounded Knee, S.D., situation, the board asked President Nixon to give "serious consideration and response" to the issues behind the events.

INTERNATIONAL MISSION CONSULTATION PLANNED

NEW YORK (UMI)—Speakers known in international ecumenical and denominational circles will discuss the Christian mission from varied perspectives at a consultation to be sponsored by the World Methodist Council July 29-August 3 in Mexico City.

About 150 persons are expected to attend the session which will have as its theme "Mission Today." The consultation is being held in connection with the 1972 meeting of the World Methodist Council Executive Committee.

James Thomas Jones, a 28-year-old black man who died February 5 after a 20-year battle with polio, has been awarded an honorary bachelor of arts degree posthumously by United Methodist-related Centenary College, Shreveport, La. Confined to an iron lung since age 8, Mr. Jones was just a few courses short of earning his degree at his death.

Hinton Center Director Named

HAYESVILLE, N.C. (UMI—The Rev. Doyce Walton Gunter, since 1969 director of the Upper Sand Mountain United Methodist Parish in Rainsville, Ala., was elected April 2 as executive director of the Hinton Rural Life Center here.

Gunter will succeed Dr. Harold W. McSwain, who has directed the center since 1964 and who will move to Columbus, Ohio, in June to be professor at United Theological Seminary and Methodist Theological School in Ohio.

The new director was chosen by the Hinton board of directors from among 19 persons proposed to the search committee and from among six who had been interviewed.

At the same time, Miss Gladys L. Campbell, who has been related to Hinton Center since 1967, was elected to continue as associate director with added responsibilities. Miss Campbell came as a church and community worker through the National Division of what was then the General Board of Missions, but will now receive support also from the center.

Mr. Gunter is a candidate for the degree of doctor of sacred theology at Candler School of Theology in Atlanta.

Dr. G. Ross Freeman, Macon, Ga., chairman of the Hinton board of directors, presided at a dinner honoring Dr. and Mrs. McSwain. A scrapbook of letters was presented to the McSwains for their years of service at the center and in the community life of Hayesville and Clay County.

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NORTH CAROLINA CONFERENCE

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Setting Objectives For Christian Education

by Paul B. Maves

Would you take a trip without deciding where you wanted to go and what road you should take to get there? Would you plow a field and plant seeds without deciding what you wanted to harvest or knowing what you were planting? Would you trust a physician who gave you a prescription without examining you and making a judgment about what you needed? Would you throw ingredients into a mixing bowl without knowing what you wanted to cook?

To set objectives for Christian education is to decide where you want to go and what you must do to get there; it is to

This article was submitted by Dr. C. P. Morris as being a significant interpretation of the rationale for Christian education today. He feels that it should be read by all pastors, teachers, and church school administrators. Reprinted from the Winter, 1972, issue of *SPECTRUM/International Journal of Religious Education*. Used with permission. The author, Dr. Maves, is a professor at St. Paul School of Theology, Kansas City, Missouri.

decide what you wanted to have happen and what you can do to make it happen. It's to decide rather than to drift.

Without objectives you have no way of knowing whether what you are doing is accomplishing anything. Without some sense of achievement it's hard to have any feeling of satisfaction in your work.

Setting objectives in Christian education is one aspect of the planning process. This process involves a number of steps. Basically these steps are phases in the process of clear thinking and decision making.

1. Clarify the Mission of Christian Education.

Start the process of planning by being sure you are clear on the overall purpose of the teaching ministry of the church, and that as a group you are in general agreement about this purpose. Who do you engage in the activity of teaching or learning? What do you hope will be different when you have done it? What difference do you expect to make in the lives of those you teach? What are you trying to produce as the end of the process? Why does the church exist?

In stating the general purpose, do not confuse means with ends. "To enable persons to know the Bible" is an

instrumental rather than a terminal objective. What difference will it make if persons "know the Bible"?

The sixteen denominations which participated in the Cooperative Curriculum Project through the National Council of Churches of Christ stated the general purpose this way:

*"The objective for Christian education is that all persons be aware of God through his self-disclosure, especially his redeeming love as revealed in Jesus Christ, and that they respond in faith and love - to the end that they may know who they are and what their human situation means, grow as sons of God rooted in the Christian community, live in the Spirit of God in every relationship, fulfill their common discipleship in the world, and abide in the Christian hope."*¹

This is a good statement on the final goal - what we are aiming at, the general direction in which we move. You might like to rewrite it in order to make it more meaningful to you. But this statement or one like it means very little unless it is broken down into the steps that lead toward it. It must be made concrete for specific persons in a particular time and place. It needs to be supported by a list of specific objectives, each of which is a mile-stone on the way to this always receding goal.

2. Study and Analyze Your Immediate Situation

After clarifying your general purpose, the next step is to generate objectives by looking at your situation and getting the facts about it, whether for a class, a department, the entire church school, or the community as a whole. Make a list of the problems you see there: for example, the students are bored; attendance is poor; teachers come late and unprepared; persons are confused about what it means to be a Christian; parents are worried about what is happening to the young people in the community.

Make a list of the needs you see that are not being met: for example, the young people need a place to gather for

fellowship; teachers are asking for training; more adequate space and equipment are needed.

List the areas in which the program might be improved: for example, teachers need to learn how to relate to their students better; they need to learn how to tell stories; more time should be given to the class sessions; a group of young people may be interested in organizing a religious drama group.

Note any ways in which the church or the community might be changing in the next few years. If changes are coming, what needs to be done to enable you to cope with them?

Now you come to the point at which the planning process gets hard, maybe tedious, and perhaps frustrating. It's easy to get a long list of problems and unmet needs. These may seem to be overwhelming. You may be tempted to throw up your hands and accept them as unsolvable. But stick to it.

Pick a few of the things you want to work out on the list, perhaps the ones that look as if you could do something about them. In other words, set some priorities for what you are going to tackle.

3. Convert your needs and problems into objectives

Take the problems you have chosen to work on or the needs you want to meet, and write statements which describe concretely what it would be like if the problems were solved and the needs were met. Problems are the other side of the coin from objectives. Problems imply that you have an image of an ideal state which does not now exist. Try to describe that state. For example, during the coming year average attendance will increase by 10 percent; by the end of the year each class will be led by a team of at least two persons; by the beginning of the next quarter a committee will be developed to work on the organization of a drama club.

Try to be very specific. Set a time limit. You will work on reaching some objectives by the end of a year. Others may be reached during a season of the church year.

Useful statements of objectives have these characteristics:

a. Each objective will be stated so clearly and concretely that most persons who read it will understand what it means.

¹*The Church's Educational Ministry: A Curriculum Plan* (St. Louis: The Bethany Press, 1965).

b. Each objective will be achievable within a specified period of time. It is realistic. (Start small and don't bite off more than you can chew. It takes practice to get the swing of stating objectives and planning ahead.)

c. Each objective will be measurable in the sense that you will have identified the things which indicate whether the objective has or has not been reached. What is an acceptable and realistic level of average attendance at church school? What are the signs of teacher satisfaction and enjoyment of teaching? What will show whether or not persons are responding in faith and love or that they are fulfilling their discipleship and abiding in hope?

You might want to start at the easiest level of stating objectives by describing some of the *structure of the teaching-learning situation* which you would like to see improved. For example, a student's book will be provided for each person to use and to keep; bulletin boards and chalkboards will be put up in each classroom; a budget of so many dollars per year will be provided to build up a good working library in the church; by the end of the year a visitor will have called in each child's home for an interview with the parents about the program of the church school.

Then you might try your hand at stating objectives having to do with the *process of teaching*. For example, teachers will be in the classrooms at least ten minutes before the start of class time; a parents' visiting day will be held in each of the classes before the end of the spring quarter; each new teacher, before assuming responsibility for the class, will have been given the opportunity to participate in a teacher-training program with expenses paid. Each class will have a teacher-in-training serving as a co-teacher.

The most difficult kinds of objectives to write are those having to do with the *final product of our teaching* and those which describe *the kinds of persons the members of the church school are becoming*. These might be stated in terms of (a) what students need to know more about (cognitive objectives), (b) how they need to feel differently (affective objectives), and (c) how they might act differently (behavioral objectives or skill objectives). For example: (a) After completing the course, students

will *know* (i) that the book of Romans was written by Paul, (ii) that the central message of the book is . . . etc. (b) As a result of studying the history, culture, and present situation of other religious groups in the community, students will less frequently make slighting and inaccurate remarks about them, and more often *express appreciation* for them. (c) After attending this workshop, teachers will begin to develop written session plans of their own geared to their particular group by adapting the teaching helps given them; they will be able to state the objectives, list materials needed, plan possible activities, and know what to do to prepare the setting. They will know how to open the session, how to proceed, how to close, and how to evaluate.

4. Be prepared to modify or adapt your objectives

Objectives once adopted should not be taken as absolute law which cannot be changed or reexamined. As new information comes in or as unforeseen needs arise, you ought to be free to take a new look at your objectives to modify them, delay them, or abandon them, you may even speed them up at times. They are guides, not immutable covenants. However, they are contracts with yourself and between members of the planning body. When changes are necessary, they should be negotiated with all involved.

As you gain skill in planning, you will find that your objectives are more realistic and probably less subject to surprising interruptions.

Can you plan and still remain open to the leading of the Holy Spirit? It is my assumption that in your planning you will be guided by the Holy Spirit, that your terminal objectives will be ways of describing the fruits of the Spirit, and that your program will be the way you express the love of God and neighbor in your particular situation.

Proverbs 29:18 in the King James Version of the Bible is translated to read, "Where there is no vision, the people perish." James Moffatt translated it this way: "People break loose without a guiding hand." Joel prophesied that the Spirit would be poured out on all:

"your sons and daughters shall be inspired,

your old men shall dream dreams,
your young men shall see visions."
Prophecy and planning may be allies.
Place yourself under the guidance of the
Spirit which is love. Take time to dream
your dream and plan your pilgrimage until
that day when God's will is done on earth
as it is in heaven.

(*SPECTRUM/IJRE*, printed quarterly,
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Station, New York, New York 10027)

Youth Ministry

(F. Belton Joyner, Jr.)

DELEGATES TO A.C.S.

Registration forms for the 1973 Annual Conference Session of the U.M.Y.F. will be mailed to local church coordinators of youth ministry next month. A.C.S. will be at Methodist College, July 16-20. Each local church can send a delegate. Each sub-district and each district can send a delegate. Conference Youth Committee members are also delegates. (A local church can send as many delegates as it has ministers under episcopal appointment.) Delegates should have completed at least the ninth grade. You might get your delegate chosen now so you will be ready when the registration forms arrive. (Many local churches send the person elected President of the U.M.Y.F. for the following year.)

SERVE IN YOUTH MINISTRIES

You get the feeling that this is going to be a helpful leaflet when you find twenty specific suggestions within the first four paragraphs! "Service in Youth Ministries" is designed to give persons in youth ministry a handle for getting into service projects. Here are some guidelines for choosing and getting started in service. Want a copy? It's a dime. Write Youth Ministry, P. O. Box 10955, Raleigh, North Carolina 27605.

SUMMER

SUMMERTIME. . .AND THE OPTIONS ARE MANY!

It's time to be working on plans for youth ministry for the summer. You might get some help from the Cokesbury resource catalog for summertime ministry. (Write Youth Ministry, P. O. Box 10955, Raleigh, North Carolina 27605.) Summer is a good time for retreats, day camp, youth weeks, hiking trips, extended sessions, week-night meetings, intergenerational opportunities, special music, and lots of those ideas that you didn't try during the school year!



THEN THERE WERE TWELVE

Two series of youth ministry resources have recently been completed: the week-end pacs and the School of Religion materials. There are now twelve choices in each of these series.

The newest week-end pac (designed for retreats and week-ends) is "Shadows in Sunlight." This examines some concerns related to suffering and how to deal creatively with suffering. There are materials enough for eight hours of study.

In the School of Religion series, the most recent publication is "Sexually Speaking - Who Am I?" This course aids the early teen in his knowledge and understanding of the facts of sex and will help him see human sexuality in the light of the Gospel. Resources in the School of Religion Series provide thirty hours of study materials.

These items are available from Cokesbury and are listed on the regular curriculum order blank.

OPPORTUNITIES . . . OPPORTUNITIES . . .

Applications are coming in for the conference summer youth opportunities. Don't let your youth get left out because they don't know about these experiences! Brochures are available in quantity. Write Youth Ministry, P. O. Box 10955, Raleigh. Included in the summer program is: Senior High Workshop, Junior High Workshop, Youth Music Workshop and Concert Tour, Appalachian Trail Hike, Canoeology, Counselor-in-Training at the Camp for the Mentally Retarded, the regular camping program, and A. C. S.

Adult Ministry

MINISTRY WITH YOUNG ADULTS

A Young Adult Workshop has been planned for June 8 - 10, at Camp Don-Lee, Arapahoe, N. C. The workshop is designed to assist local churches young adults in the development of meaningful study opportunities and ministries in the local church. Rev. Lander L. Beal, Minister of Education, First United Methodist Church, Huntington, West Virginia, and former Staff member of the Division of Education, Nashville, Tennessee, will be the resource person for this workshop.

A new manual *Ministry With Young Adults in the Local Church*, by Lander L. Beal, has recently been released. The sixty-four page manual is designed as an aid to the local church in setting up a new young adult ministry and also as an aid and evaluative instrument for the existing young adult ministry. It presents the philosophy behind such a ministry as well as concrete and practical guidelines toward implementations.

Sample chapters in the manual include "Successful Programs in Young Adult Ministry," "Developing a Young Adult Ministry," and "Your Role in Young Adult

Ministry." One of the most helpful aspects of the new manual is the section entitled "Source of Additional Information" in which Mr. Beal presents a comprehensive and detailed list of resources concerning young adult ministry and the attitudes and beliefs germane to young adult culture itself.

This manual is available for \$1 from the Service Department, P. O. Box 840, Nashville, Tenn. 27202

Music Ministry

(F. Belton Joyner, Jr.)



CERTIFICATION AS DIRECTOR OF MUSIC

The United Methodist Church has a program of certification of persons in the church's music ministry. Effective January 1, the standards for certification were changed so that now a Master's Degree in Music is no longer required to be a certified Director of Music. The new standards are as follows:

(1) Recognized Christian character, leadership ability, personal competence and commitment to the church's ministry through music.

(2) Physical capacity, emotional maturity, sound judgment, and ability to work

with people.

(3) Membership in The United Methodist Church.

(4) Basic understanding of liturgy, ritual, and the educational ministry of the United Methodist Church.

(5) A growing ability to integrate theory and practice, and to guide volunteer leaders.

(6) A continuing program of study and enrichment, including (a) reading, (b) participation in professional groups – community, denominational, and ecumenical, (c) graduate study at intervals, (d) personal renewal of spiritual life.

(7) A bachelor's degree from an approved college or university with a major in music, the program containing adequate representation of such requisite courses as Church Music in Theory and Practice, Choral Conducting, Worship, Choral Vocal Methods, Hymnology, Bible, Theology, and Christian Education.

(8) General experience for at least twelve months in a full-time appointed or employed relationship as the leader of music in a United Methodist Church.

If you are interested in more information about certification procedures, write Music Ministry, P. O. Box 10955, Raleigh, North Carolina 27605.

AN IDEA FOR CHOIRS OF SMALL MEMBERSHIP

Choirs with small membership frequently feel frustrated because they do not have the personnel to undertake special works and challenging programs. Here is an idea that has worked! North Raleigh Church in Raleigh has joined with St. Giles Presbyterian Church to prepare special programs at Christmas and at Easter. This gives an adequate number for the use of music that neither group could do alone. The service is presented at one church on one Sunday morning and at the other on the next Sunday, or perhaps on a Sunday evening. Look around your neighborhood . . . there might be another small choir looking for you!

Camping Ministry



R. Keith Glover, Coordinator

SUMMER CAMPS ARE BEGINNING TO FILL UP

Now is the time to register for persons interested in attending one of our North Carolina Conference United Methodist Camps: Camp Don-Lee and Camp Chestnut Ridge. The two-week camps are already closed to girls. Only a few places are open in the four-week Sunfish Sailing Camp, and in Family Camp. Most of the six-day camps are still open for boys and girls now in grades 3 through 10. For application blanks and further information, contact your church office or R. Keith Glover, P. O. Box 10955, Raleigh, N. C. 27605.

FAMILY CAMPING—FIVE DESIGNS FOR YOUR CHURCH (3072-BC), by John D. Rozeboom. Section on Local Church Education, Board of Discipleship. \$1.

This manual is a resource for church leaders who plan for church-sponsored, family camping. It describes five different types of camping—cluster, colony, camporama, caravan, family life conference.

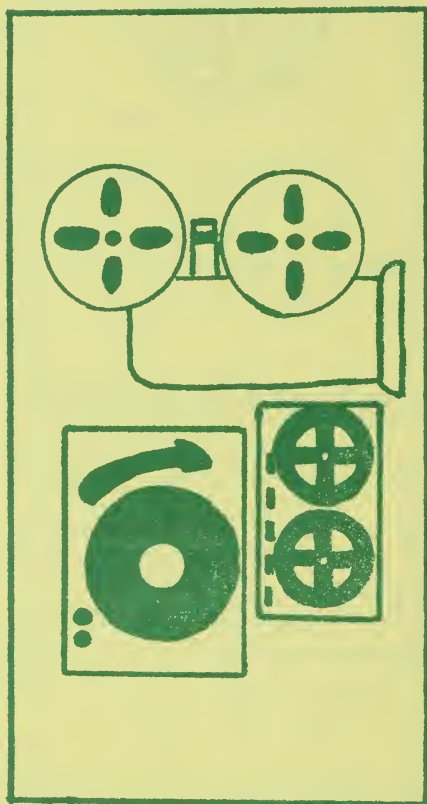
Family Camping—Five Designs for Your Church deals with kinds of camping, where to go, how many families to include, how to involve these families in the camping experience and how to choose and train leaders.

Order from: Service Department, Section on Local Church Education, P. O. Box 871, Nashville, Tenn. 37202

For information concerning Family Camping facilities in our North Carolina Conference camps, contact R. Keith Glover, Box 10955, Raleigh, N. C. 27605 Telephone 828-0568.

Children's Ministry

(F. Belton Joyner, Jr.)



OFFERING AT VACATION CHURCH SCHOOL

Many Vacation Church Schools take up a special offering to be used in some project beyond the local community. The Conference Council on Children's Ministry has recommended that these offerings be designated for the Campership Fund. The Campership Funds are used to give a camping experienced to disadvantaged boys and girls. Used in our own Conference camps, these funds are administered by the Conference Committee on Camping Ministry. These offerings can be sent to Charles K. McAdams, Conference Treasurer, P. O. Box 10955, Raleigh, North Carolina 27605. In-

dicating that your check is for Campership Fund. (If you have questions about how the Campership Fund is spent, write Camping Ministry, P. O. Box 10955, Raleigh.)

WHAT'S NEW FOR THIS SUMMER?

Planning your Vacation Church School? Remember that requests for audio-visuals to be used in June Vacation Church Schools should be in to TRAFICO (P. O. Box 10955, Raleigh, N. C. 27605) no later than May 15.

There are several items for Vacation Church School use that have been added since last summer. These include:

Kindergarten: "Down the Street" (film strip)

"Picnic in the Country" (film strip)

"You Can't Swim There No More at All" (film strip)

"A Happy Day" (film strip)

Elementary III-IV: "Bible Scrolls" (film strip)

Elementary V-VI: "Banner Making Game" (game)

"Clown" (16 mm movie)

"Rabbit" (16 mm movie)

"Mary McLeod Bethune" (film strip)

SOMETHING TO SHARE WITH TEACHERS

Here is an item you can share with the teachers of children in your Church School. It is taken from a public school assignment turned in by a fifth grader. This might be the starting point for your next Workers' Conference for the teachers.

"The best part of being a son is being part of the family. I get nice compliments from my parents. My parents say that I am creative in my work. I try to be creative because they think I am." What does this say about a style of teaching? What does this say about some discipline problem? What does this say about the task of the Church?

SUMMERTIME CATALOG

If you missed getting the Cokesbury catalog for resources for summertime min-

istry, write Children's Ministry, P. O. Box 10955, Raleigh, North Carolina 27605. You'll get ideas for Vacation Church School, study groups, camping experiences, day camping, art supplies, and administration.

Audio-Visual Library

Mrs. Allan Brock, Librarian

THE YOU MINISTRY

The newly revised THE YOU MINISTRY has been turned over to TRAFCCO to be booked. This 8 mm film with sound on cassette captures scenes from Trail Hikes, U. N. - Washington Study Tour, Rally Day, Youth Music Workshop, Aquatics Camps, Junior High Workshop,

Senior High Workshop, and A.C.S. Rental is only \$1.00.

WITH BANNERS FLYING

The people in every church like to see how their contributions are used. WITH BANNERS FLYING is an excellent film that pictures the many uses of the \$62,575,000 contributed annually by United Methodists. The film draws upon the whole world for examples. TRAFCCO has 3 copies of this 16 mm 14 1/2 minute film for which there is no charge.

When in the Nation's Capitol recently as part of the North Carolina Conference Senior High United Nations Washington Study Tour, the group paused long enough to have this picture taken with Congressman L. H. Fountain on the steps in the Sam Rayburn House Office Building. The 41 youth and six adults spent a week in New York and Washington exploring current national and international issues, seeking to find a perspective of Christian concern.



Rev. George Tyson Taken By Death



Rev. George Hart Tyson, Sr., 48, of Selma died March 30 at Duke Hospital, Durham, following several months of critical illness. At the time of his death, he was pastor of the Edgerton Memorial Brietz Charge in the Goldsboro District.

The son of the late Rev. and Mrs. Jack Tyson, he was a graduate of Duke University and of the Duke University Divinity School. During World War II he served in the United States Armed Forces.

The Rev. Mr. Tyson was admitted as a probationary member of the N. C. Annual Conference in 1952, was ordained deacon in 1953 and elder in 1955. His first appointment was as assistant pastor of the Yanceyville Charge. Thereafter he served as pastor of Clinton Circuit; Glenwood-Trinity, Rockingham; Pine Forest; Bailey, Lake Waccamaw and Edgerton Memorial.

Funeral services were conducted from Edgerton Memorial United Methodist Church by Goldsboro District superintendent, Rev. Albert F. Fisher, and by Rev. C.

Wade Goldston, pastor of St. Paul UMC Church, Rocky Mount, Interment was at Westwood Cemetery, Carrboro.

Surviving are his wife, Mrs. Julia Kimball Tyson; three sons, George Hart, Marvin Earl, and John Horton; one daughter Katherine Kimball; one sister, Mrs. Joel Hackney, Carrboro; and five brothers, all of whom are United Methodist ministers: Dewey Tyson, Roanoke Rapids; Tommy Tyson, Goldsboro; Earl Tyson, Scottsville, Va.; Vernon Tyson, Wilmington, and Bobby Tyson, Elizabeth City.

Mrs. J. E. McSwain Succumbs

Mrs. Margaret Combs McSwain, 91, died March 30 in Presbyterian Hospital, Charlotte. She was the widow of Rev. J.E. McSwain, a Methodist minister in the Western N.C. Conference who died in 1958. Before entering the Wesley Nursing Home in Charlotte, Mrs. McSwain had made her home with her daughters, Mrs. W.R. Woolfolk of Greensboro and Mrs. Hal Shinn of Gaffney, S.C.

Mrs. McSwain was a member of Grace United Methodist Church in Greensboro, where the funeral was conducted on April 1 by her pastor, Dr. Robert H. Stamey. Interment was at Lakeview Memorial Park, Greensboro.

A native of Watauga County, Mrs. McSwain was a life member of the Woman's Society of Christian Service and a former school teacher. She and her husband served many churches across the WNC Conference.

Other survivors include son, D.T. McSwain of Thomasville; daughter, Mrs. Jack Matlock of Pompano Beach, Fla.; brother, Harve Combs of Zionville; sisters, Mrs. J.L. Seagraves of West Jefferson, Mrs. Will Campbell of Volney, Va., and Mrs. Spencer Miller of Boone.

Clothing, Furniture Needed In Flooded Area

Due to severe flooding in the Lumberton area, there is a desperate need for clothing (especially large sizes for women), furniture of all kinds, household goods, mattresses, couches, linens, stoves and other electrical appliances. Send or bring to the Robeson County Church and Community Center, 705 S. Willow St., Lumberton, 28358. Rev. Robert L. Mangum, director of the Center, has issued this appeal for help for the flood victims.

Candler Associate Dean Named

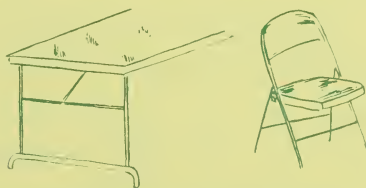
The Rev. Jim L. Waits has been promoted to associate dean of Emory University's Candler School of Theology, Dean James T. Laney has announced.

Waits went to Emory in 1969 as assist-

ant dean and associate professor of church ministry. Before joining the Emory faculty, he served as associate minister of West End Methodist Church, Nashville, Tenn., and as minister at Epworth Methodist Church, Biloxi, Miss.

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WOMEN'S NEWS

North Carolina Conference

Mrs. Bruce Hargrove

ROUGH BUT READY

In Grifton, North Carolina, the United Methodist Women made the transition and did it right. Working for three months by the guidelines, they cast away old patterns, frazzled, soiled and shapeless (circles, mostly.)

A woman about 80, Mrs. Maggie Hart, was among the first to put her name on the new roll.

The group has had programs: "We Need New Bread," "Our Life: A Pilgrimage," and the celebration, "Rejoice."

The entire membership belongs to a monthly task force group. It definitely works: They declare to all Methodist

women there is far more strength in purposeful unity than in numbers and fragments.

What is bugging the women is that they see and hear of neighbors or groups who say they can't or they will not be doing it right. Our charter says, what happens to one part will hurt the whole, and they know it.

New life come:

New color show,

New blossoms grow,

Fruit of the spirit multiply.

SCHOLARSHIP

The United Methodist Women also give a \$800.00 scholarship to a foreign student.

Burning the note on the Franklinton Educational building is George L. Cooke. Looking on, from left to right, are the Rev. Lawrence Bridges, pastor of the Wallace UM Church; Dr. Wilson Nesbitt of the Duke Endowment; Bishop Robert M. Blackburn; Rev. Earl Richardson, pastor of Franklinton; Eddie Harris and Mrs. Roger Mills. On the occasion of ground breaking in 1964, Mr. Harris represented the Children's Division, and Mrs. Mills, then Miss Harriet Hight, represented the Youth Division. Also present was Dr. Jack Page, Raleigh District superintendent.

Preceding the note burning on March 25, Bishop Robert M. Blackburn preached and led in dedication ceremonies. Dr. R. C. Whitfield, church lay leader, presented the building for dedication.

With help from the Duke Endowment, Franklinton Church was able to complete

Franklinton Building Dedicated

payment on its educational building two years earlier than anticipated.



Rev. W.G. Lowe Dies

Rev. William Graham Lowe, a retired United Methodist minister, died March 23 in the Methodist Retirement Home, Durham. He was 85 years old.

Funeral services were held at the Aurora United Methodist Church, March 26, by the Rev. E.C. McCall, pastor, and the Rev. Dr. Joseph Coble, administrator of the Retirement Home. Burial was in the church cemetery.

The Rev. Mr. Lowe joined the North Carolina Conference in 1914, was ordained a deacon in 1916 and an elder in 1918. He was a graduate of Duke University (Trinity). He retired from the ministry in 1953 after 39 years of service. A native of Bertie County, he was a chaplain during World War I.

He is survived by daughters, Mrs. Jane

Blair Hollowell of Holly Ridge, N.C., and Mrs. Elizabeth Ann Faulkner of Annandale, Fla.; son, Thomas Edward Lowe of Aurora.

Weaver Honored By Trustees

FAYETTEVILLE—The title "President Emeritus" will be bestowed on Dr. L. Stacy Weaver upon his retirement from Methodist College in June.

The title was granted during the April 3 Methodist College Board of Trustees meeting at the college.

In another ceremony during the April 4 Student Awards Day Assembly in Reeves Auditorium, Dr. Weaver was presented a large plaque engraved with words of appreciation for his untiring service and devotion to Methodist College by the Student Government Association.



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Sunday School Lesson

By DR. RAYMOND A. SMITH
(International Lesson Series)

FOR APRIL 29



Man Responds Through Faith

Background Scripture: Matthew 16: 13-16;
John 20:24-31; Acts 16:25-24; Romans
10:5-13

Lesson Scripture: John 20: 26-29; Romans
10: 6-11

Once a reporter was interviewing an actress in Hollywood. After she had told him a good deal about her life the reporter asked about her religious faith. "Oh," she said, "Well, I believe every thing just a little bit."

It can be said that believing is inevitable; the question is *what*? It appears that one of the things that seems peculiarly characteristic of human beings, as opposed to all other animals, is this ability to believe. One might go further and assert that believing is one of the greatest, if not *the* greatest of man's capacities. In fact religion has been defined as "The act of faith that endows life with meaning."

It used to be said that the main trait of the man from Missouri was that "he had to be shown." Our age of science has produced a great many men like that. Many millions have discarded religion because, they say, "You can't prove it." They don't realize that different methods of proof have to be used in different areas of human experience. Samuel Miller has reminded us that believing is not even related to matters that can be proved or predicted. He says further that believing is "fundamentally the giving of ourselves to something in order to discover the truth in it." Among those great Realities that we must give ourselves to, if we are to know them, are: God, Christ, prayer, worship and love.

In our first lesson Scripture (John 20:26-29) there is reported an incident

that occurred following the Resurrection. It has to do with that disciple that has given us the phrase "doubting Thomas." It has been suggested that this could be put more charitably by referring to Thomas as "the apostle of an inquiring faith." He wasn't the sort of person who was content to live in uncertainty about things which mattered a great deal to him. He wanted to find what the truth was, and was willing to risk being misunderstood by his fellow men in trying to find it. St. Augustine gave us the well-known definition of theology as "Faith seeking understanding." When Thomas saw there was no further reason to doubt he exclaimed: "My Lord and my God!" In saying that he affirmed a faith that was more inclusive than any that had been expressed by any others of the band of disciples. But Jesus had a word for Thomas; it was: "Have you believed because you have *seen* me? Blessed are those who have *not* seen and yet believe." No one who has lived since the time of Christ has seen Jesus in the flesh; but uncounted multitudes have seen him with "the eyes of faith." In the thought of Hebrews 1:1 faith has given them the assurance of realities they cannot see.

In Romans 10:6-11, our second Scripture lesson, the apostle Paul is possibly referring to a passage in Deuteronomy (see ch. 11, verses 11-14) which reads: "The commandment which I lay on you this day is not too difficult for you, it is not too remote. It is not in heaven that you should say 'who will go up to heaven and fetch it and tell us so we can keep it?' Nor is it beyond the sea, that you should say 'Who will cross the sea for us and fetch it and tell it to us so we can keep it?' It is a thing very

near to you, upon your lips and in your heart ready to be kept." Paul is substituting Christ for the Law in this case. He is also substituting the word "the abyss" for "beyond the sea." The abyss means the realm of the dead. Read in this connection 1 Peter 3:19 which is the Scriptural basis for some versions of the Apostles' Creed which state that "he descended into hell." What Paul is stressing is the last part of the quotation from Deuteronomy applied to the Christian situation: "God's message is close to you, on your lips and in your mind (heart), that is, the message about faith that we preach." (Amer. Transl)

Hardly a day passes that we don't hear somebody say "You'd better believe it!" The phrase is used in many different situations. But, within the context of religious faith, we have to say there appear to be many who are losing no sleep over their unbelief. Some there are who frankly say they would like to believe, but can't. But there is another large group who are humble enough to hope they may yet, by the grace of God, come to be believers. These are the ones who, within their hearts, if not by their lips are saying: "Lord, I believe; help thou mine unbelief."

SUNDAY SCHOOL LESSON

FOR MAY 6

Christ Makes Men New

Background Scripture: Colossians 3:1-17;
Ephesians 1 and 2

Lesson Scripture: John 1:9-13; Ephesians
2:1-10

This lesson is the first of four on the general theme: "The Christian Life," and is based on our studies so far this year on "Affirmations of Faith." The main question to consider in this lesson is how persons can deal with the natural human condition of alienation from God, and, by their relationships with Christ can become "new persons." We should raise such questions as, "What manner of life does the Christian lead? How can he relate to the many people around him who appear to be unconcerned and indifferent to the values of the Christian tradition that mean so much to him?"

We must, of course, realize that people are not born Christians. They have to be made over. True there are many who say they can't remember when they were not Christians. We recall also that Jesus said something about the need for becoming "as a little child" if we are to enter the Kingdom. Your class may wish to discuss these different types of Christians.

Pick up any daily paper and read it

through with the idea of noting how many kinds of organizations there are for improving people, even making them over. There are organizations for the relief of the poor; others, like the A.A. for helping them quit the drinking habit; associations for the improvement of teachers and students; groups dedicated to fighting diseases like cancer; people working to reform prisoners (and the prison system); organization for Character building of youth—on and on, the list would fill a good-sized book! All the list we have given does not include all the guidance counselors, psychiatrists, marriage counselors, physical therapists, and others. We have to conclude that there are literally armies of people who are dedicated to making people (and the world) over!

What follows is not intended to bring down the reformers, whether they work from a personal or social point of view. The world needs more, not less, of such persons and organizations. Some of these may be like the people mentioned in Matthew 25:44 who were surprised to find their works of mercy and love to others had qualified them for membership in the Kingdom.

The point of our two Scripture select-

ions is that our great need is "to begin from within." This is the way to a new life. One of the most astounding things about it is the assertion that the power to become new persons is a gift—the gift of God. Think how people have gone to the ends of the earth, sometimes spending fortunes, in their search of peace of mind. But our lesson Scripture says: "To all who received him . . . he gave power to become children of God." Why has this amazing offer been rejected for so long by so many? May it not possibly be due to our idea that "You get what you pay for?" In other words to many people through the centuries this promise of power seems too good to be true!

The book of Ephesians has come into great prominence in these later years because its message is one of reconciliation, not only between men and God, but between groups that have been estranged from one another even in the area of faith. Ephesians can be said to be the text-book, if not the actual charter, of the movement

to unite the Christian church. Probably one of the best-known verses in this book is Ephesians 2:14: "For by grace you have been saved through faith; this is not your own doing, it is the gift of God:" This word suggests that new life in Christ is indeed a gift, but it is not a gift until it has been accepted. So faith becomes the hand we reach out to accept the gift of salvation provided by the grace of God. Note also the last phrase of the verse which reminds us that the Gospel of Christ is not a religion of attainment, based on how many good works we have to our credit: "Not because of works, lest any man should boast." This statement calls to mind the parable of the Pharisee and the Publican (see Luke 18:9-15) where the Pharisee, in his prayer, was "bringing God up to date" on his various moral and religious achievements, while the poor tax-collector was bowed in the humility of repentance. But Jesus said the publican "went down to his house acquitted of his sins." In doing so, he joined the great company of forgiven sinners who have been "surprised by joy."

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(Continued on page 30)

N.C. Council of Churches to Convene in High Point

The Annual Meeting of the North Carolina Council of Churches is to be held in High Point on April 30 and May 1, hosted by First Presbyterian Church and First United Methodist Church. The Pastors' Conference will occupy the first day and that evening the 36th Assembly of the Council will begin.

The Fellowship Dinner at 6:00 p.m. at First United Methodist will be the opening event of the Assembly. Following this at 7:30 p.m. a public service of worship will be held at First Presbyterian at which time the address will be given by Dr. R. H. Edwin Espy of New York, General Secretary of the National Council of Churches. His subject will be "Looking Ahead in the Ecumenical Movement." Business sessions of the Assembly will follow on May 1 at First Presbyterian. Visitors are welcome to attend all sessions of the Assembly, although preregistration is necessary for the meals.

The Pastors' Conference will have as its theme, "The Pastor and Himself." Opening worship at 9:30 a.m. on April 30 will be led by the Rev. Eugene Owens, Pastor of Myers Park Baptist Church in Charlotte. Chaplain L. L. McGee, Director of Clinical Pastoral Education at North Carolina Baptist Hospital in Winston-Salem, will deliver two addresses, in the morning and in the afternoon, his subjects being, "A Profile of Thy Self" and "Ways to Love Thy Self." The luncheon address on "The Personhood of the Parson" is to be given by the Rev. Cecil Bishop, Pastor of Trinity AME Zion Church in Greensboro. Dr. George Buttrick, Visiting Lecturer at Louisville Presbyterian Theological Seminary and Southern Baptist Theological Seminary, was scheduled for two addresses but found it necessary to enter the hospital for an operation early this month. His place will be taken by his son, Dr. David Buttrick, a member of the faculty at Pittsburgh Theo-

logical Seminary.

The membership of the North Carolina Council of Churches is composed of thirty-nine church groups drawn from sixteen Protestant and Anglican denominations. The member bodies have appointed 276 official representatives to the 1973 Assembly. In addition to hearing reports, adopting a new budget, and electing officers, the Assembly will give consideration to resolutions which have been proposed for adoption. These are expected to elicit considerable discussion.

At the luncheon on May 1 the Council's Distinguished Service Award will be conferred on a recipient chosen by the Executive Board for outstanding contributions to the cause of ecumenism. The Richard Shelton Communications Awards will also be given to newspapers, a radio station, and a television station which are to be recognized for noteworthy service to church and community.

The President of the Council is Dr. Charles E. Dietze, Executive Minister of the Christian Church (Disciples of Christ) in North Carolina, who is completing his term of office. He will be succeeded by a new President to be chosen by this Assembly.

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CAROWINDS

Charlotte Church Has Celebration

Simpson-Gillespie Church in Charlotte is having a birthday celebration this week. The former Simpson congregation is celebrating its 107th year; Gillespie, its 23rd, and the merged church, Simpson-Gillespie, its fourth.

Preachers during the week have included Rev. Norman Kerry of Greater Mount Sinai Baptist Church, Rev. Erza Moore of First Memorial Presbyterian Church, Rev. C. E. Strickland of Brooks Memorial UM Church in High Point, and Rev. G. M. Phelps of Greensboro. Rev. Mr. Strickland is a former pastor of Simpson Church, and the Rev. Mr. Phelps is a former pastor of Gillespie Church.

Dr. C. C. Herbert, assistant to Bishop Earl Hunt, will be the celebrant for Holy Communion on Thursday evening.

A centennial banquet is planned for Friday night, with the Soul-to-Soul Gospel Notes singing. An Easter Concert will be presented by the Adult Choir on Sunday at 5 p.m.

Rev. J. E. McCallum is pastor of Simpson-Gillespie.

GC Museum Named for Brock Sisters

GREENSBORO—Alumni Day at Greensboro College on Saturday had a definite hometown flavor as two Greensboro women received Distinguished Alumni Awards and two Greensboro sisters were honored in the naming of the College

Historical Museum,

Recipients of the Distinguished Alumni Awards were Mrs. Lynn R. Hunt (Rutledge Hadley, '24) and Mrs. Harold L. Bettis (Margaret Toms Ford, '38). The latter is the Alumni Representative on and Secretary of the College Board of Trustees.

The College Museum was officially named for Miss Sarah Lee Brock, '17, and Miss Mary Brock, '24, in recognition of their volunteer service in the development of the museum. The former was for many years a public school teacher, and the latter was for 44 years on the college staff, including 40 years as Assistant and Secretary of the Alumni Association.

Folk Opera Slated For Charlotte

Lutheran pastor Richard Koehneke of Kannapolis has written the score for a religious folk-opera entitled "Meet Good Man!" for words written by another Lutheran pastor, John E. Schroeder of St. Louis, Missouri. They have organized the G and K Production which will present the opera "in the round" at the Charlotte College on Friday, May 4, at 8:00 P.M.

The purpose of the opera is to show that the Jesus crucified on Good Friday is the risen Lord of history, alive in the hearts of his believers today. Professional directors from area colleges and from Broadway are guiding the cast, recruited from universities in the Charlotte area. Protestant and Roman Catholic clergymen of Kannapolis, Concord, and Charlotte have endorsed the presentation.

Carolina Briefs

(Continued from page 27)

\$1,000 to Oak Grove Church on the Perquimans Charge. She also set a \$50,000 Memorial Fund at Virginia Wesleyan College in Norfolk. Other survivors include her mother, Mrs. Maude W. Lewis of Hertford; brothers, W. T. Lewis and Carl W. Lewis of Hertford; sisters, Mrs. Ruth L. Robbins and Mrs. Doris L. Kemp of Hertford.

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by John Cline

A gleam from high lights up the sky,
Bright angels flashing down;
The world is stirred with waking cry;
In Heaven trumpets sound.

To Joseph's tomb through lifting gloom
The faithful women haste;
But see! The grave has met its doom,
And angels fill the place!

He is not dead, but, as He said,
The Lord is risen indeed;
Grim shadows from the tomb have fled;
To endless life He'll lead!

Earth's skies are bright with clearer light;
The world's more fair today;
The songs of birds bring more delight;
The flowers seem more gay.

Our Saviour reigns above earth's pains,
And life to all would give;
Those who believe in Him sin's chains
Shall break, and ever live.

Have we been raised from sin's dark days?
Let us seek things above!
The joys we find will last always,
In realms of perfect love.

The Rev. Dr. Cline, Carthage, is a retired member of the North Carolina Conference.

NORTH CAROLINA

christian advocate

Vol. 118 Greensboro, North Carolina, April 19, 1973



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SUPPLEMENT

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Church Statistics Show Decline

The 1973 YEARBOOK OF AMERICAN AND CANADIAN CHURCHES has just been compiled and edited by the National Council of Churches. Its statistics reveal that recent losses in church membership in proportion to population is continuing in most denominations. Also, financial support is failing to keep pace with the estimated 5% per year advance in inflation.

The United Methodist Church had in 1970, 10,671,774 members. The total for 1971 (the latest figures in the Yearbook) was 10,509,198. This represents a net loss of 162,546 or 1.5% in the face of a population gain of about 1%. The largest gain among the top 15 denominations was the Church of Jesus Christ of Latter-day Saints, which registered an increase of 2.9%. The Southern Baptist Convention was next with an increase from 11,628,032 to 11,824,676, or 1.7%. The Roman Catholic Church, with a total membership of 48,390,990 is the only other one among the larger churches which showed any gain at all. Its increase was 4%. Among other losses in membership were these: The Episcopal Church, 2.1%; Lutheran Church in America, 1.2%; The United Presbyterian Church in the U. S. A. (Northern), 2.4%; and the United Church of Christ, 1.6%.

Contributions registered a rise, but the rise becomes a decrease when an estimated 5% inflation is taken into account. Comparative figures for nine major Protestant denominations show a total membership in 1971 of 25,583,882, a decrease of 266,750 from the year before. But their giving grew to \$2,282,628,529, an increase of \$63,433,445 over 1970. However, when inflation is allowed for, the figure is changed from a gain of over \$63 million to a decrease of about \$47 million. The average giving per member was \$103.94. The figure for the previous year was \$96.84.

An observation of trends will show that from 1950 to 1960 church membership increased by 32 percent while the population

increased roughly by 20 per cent. From 1960 to 1970 percentage gains in church membership and in population growth were about even. The current situation would seem to be that population growth is at about 1 percent per year, while church membership is registering an annual loss of about 1 percent.

New Life Missioners To Meet In Nashville

NASHVILLE, Tenn. (UMI) — Canon Bryan Green, London, England, an Anglican priest and world evangelist; Bishop A. James Armstrong, episcopal leader of the Dakotas Area and president of the United Methodist Board of Church and Society; and Dr. James Buskirk, professor of evangelism at Candler School of Theology, Emory University, will be among the leaders at a national conference of New Life Missioners here May 7-10.

"The Key Event" will be the theme for the meeting which is being sponsored by the Department of Preaching Ministries of the Board of Discipleship's Division of Evangelism, Worship and Stewardship. Dr. George Morris is head of the Department.

New Life Mission in a local church is preceded by a six to ten week period of preparation including study and prayer, followed by a proclamation phase involving one or more missioners, and a penetration phase which attempts to channel individual commitment into church and community involvement.

More than 700 persons are being invited to the Nashville conference, including 70 missioners who work throughout the nation, 600 missioners who work only within the bounds of their own annual conference, and a select group of persons who will be taking their first training for the program.

It was early Easter Sunday morning 1971 that I listened to the captain of an Eastern Airline flight, of which I was a passenger, say, "Ladies and gentlemen, we are cruising at an approximate speed of 550 miles per hour, at an altitude of 29,000 feet. Off to the right below is Mobile, Alabama. We should be on the ground in Atlanta about 1:45 A.M., Easter Sunday morning." The Captain's words called attention to the fact that it was Easter Sunday. Sitting to my right was a young insurance executive. He and I got to know each other as we commented about the fact that

They give accounts of the risen Christ at his appearances in several mysterious bodily forms. I have wondered, like many persons, as to what really happened at the tomb where He was buried. Did it happen just like it is recorded, or is there something spiritual about this that we should understand? How authentic is the visit of the ladies to the tomb that is recorded in the fragment of the early Mark narrative? In this account, Mary Magdalene, Mary the Mother of James, and Salome came to the tomb on the first day of the week, after sunrise. They found the

'Scant, But Sufficient Evidence Of

it was Easter. I explained to him that I was hopeful that I would make good flight connections in Atlanta because I was scheduled to preach at an eleven o'clock Easter Sunday worship service in High Point, N. C. In learning that I was a minister, the young executive talked to me a little bit about the origin of Easter. He was familiar with much of the biblical narratives about the resurrection of Christ. But it was at this point he seemed a little confused. He asked the rather rhetorical question, "Isn't the evidence of the resurrection a little scanty?" I had heard this one many times in my ministry. I was not surprised that he wanted to know or have more factual evidence about the resurrection. I said in response to his question, "The evidence is scant, but sufficient."

Let me share with you my thoughts on the thesis, "Scant, but sufficient evidence of the risen Christ." I find this position easier articulated than explained or proven in a discussion. The query of the young insurance executive has perennial dimensions. This was not the first time that this question has been asked concerning the resurrection and I am sure it is not the last time. It goes on and on in the human mind. Let me confess that I have given much thought to the resurrection and the scriptural accounts in the Gospels (Matthew 28; Mark 16; Luke 24; John 20).

stone rolled away and a young man clad in a white robe sitting within. This young man told them that Jesus was risen and he used as evidence of this fact, *the empty tomb*. In the Gospel of John, the grave clothes gave evidence of the risen Christ (John 20: 6-9). Nowhere do the gospel narratives present wider variations than in their accounts of the resurrection. However, it should be kept in mind that the two elements which the Gospel stories all share in common is the account of the *empty tomb* and the certainty that Jesus, in some form or other, *appeared repeatedly to His disciples*.

The modern minds wonder about these ancient writings. We even ask the question, was this a hoax? There are other similar questions: Did some of the disciples, Peter for example, have emotional tendencies under the influence of hallucination, believe that they had seen Jesus? Did they so forcefully dramatize their ecstasy that others who heard it had similar hallucinations? Did Jesus really die on the cross, or did He simply faint? In hasty preparation for the Passover, was He mistakenly placed in the tomb before death had overtaken Him? While in the tomb, did Jesus call upon the same sources of power that had enabled Him to perform miracles to help Him now to overcome the incarceration in the tomb? The basic question is, do we

have enough evidence to support the concept of a physical resurrection? Christians have no real difficulty in believing the concept of a spiritual resurrection.

In order that we may understand better the nature and extent of the problem of the resurrection, let us first understand some of the background difficulty of our query. It is difficult for us in this day and time to understand fully the happenings of two thousand years ago. It could be that we are more physically and scientifically oriented, in our thinking than the people of the first century. Could it be that we are

for the spirit searcheth things, yea, the deep things of God.” (I Corinthians 2: 9-10). There must be a reality that is far beyond the grasp of the human mind.

Coming to the young insurance executive's question, maybe the evidence contained in the Gospels and the Epistles of Paul is too scant. Maybe more should have been written concerning the risen Christ. Maybe our way of life will not permit us to accept the resurrection with as little information as we find in the Bible. Could it be that we have watched too many Perry Mason programs on T.V.? Could it be that

The Risen Christ'

our civilization that tries to understand earlier civilizations by own norms and standards? We are a people who are quick to write off any hypothesis that cannot be substantiated by our frame of reference. Aside from the obvious problem of trying to harmonize the modern and ancient trend of thought, you have an age old problem of that which is *worldly* and that which is *spiritual*; the latter phrase may well be the real crux of the dilemma. The accurate delineation of that which is of the flesh and that which is of the *spirit* is always problematic.

Let me critically describe what I term the secular encroachment upon spirituality. Is this civilization naive in thinking that reality that eludes the human mind may not be reality, but fantasy? This could well be the contemptible audacity of our generation. The fact that we are unable to comprehend something is no reason to conclude that it does not exist or is not real. The Psalmist (Psalms 139:6) in response to the acknowledged greatness of God said, "Such knowledge is too wonderful for me; I am high, I cannot attain unto it". Paul describes the power of God to bless us ultimately as, "... Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His spirit:

(Luke 24: 10-12)

by James C. Peters, Sr.

we are looking for an abundance of evidence given by our own peers? Could it be that we are having difficulty believing the testimonies of a small group of peasant followers of Jesus? We might have accepted the evidence given by the Disciples and others if they had been some of our relatives, or some of our associates.

Theologically, there are three basic interpretations of the resurrection: naturalistic, supernatural, and spiritual. I find absolutely no problem in believing any one of these, or all three. I believe in the resurrection of the body as stated in our affirmation of faith. I believe the evidence available in the Scriptures is sufficient. It may not be as much as our modern minds require, but it is sufficient for my belief in the resurrection.

The resurrection drama is unique and unprecedented. There has never been any other happening like it. It was unique in the sense that it was the scene and the occasion of the consummation of God's love for us. It was the last piece of the puzzle of the redemption process that became visibly evident at the birth of Jesus. It was difficult to understand and accept the Virgin Birth.

I am disturbed over the fact that some of us are inconsistent about the life of Jesus. Some find it easy to believe in the

(Continued on page 9)

Catholic Sisters Open New Vistas

A quartet of Roman Catholic nuns who belong to the Medical Missions Order have been making quite an impact in the Greensboro area and all the way to Asheville. They are Sisters Miriam Terese Winter, Mary Elizabeth Johnson, Jane Pellowski and Lucy Whalen. Their message both in song (with guitar accompaniment) and in words has been like fresh air blowing into an unventilated room.

Greensboro College, through Dr. James Hull who heads the Department of Religion, was a key sponsor of the group's appearance in this area. On Thursday morning at Greensboro College on April 5, a hundred or more specialists in religious education and church music were inspired and delighted by what they heard from these four spirited and gifted ladies. They left in shambles the traditional Protestant concept of what a nun is like as they smilingly but seriously found fault with joyless liturgy and music calculated to put people in sleep rather than to arouse them to fresh faith and action.

To United Methodists present at the workshop they must have sounded very much like daughters of Susannah Wesley — if not Charles himself. To Roman Catholics — priests, nuns and lay persons — they were surely a realistic reminder of how far the Church has come since Pope John. Among the hundred, we saw name-plates from all over the state and from a variety of denominations. This and other appearances of the Sisters was strictly ecumenical, with Greensboro Roman Catholics (quite naturally) joining in the sponsorship, along with Methodists and Presbyterians.

"It's A Long Road to Freedom," "God Give His People Strength," "Thank You For Today," "How High the Sky," "Let There Be Peace" — these are a sample of the titles which the Medical Mission Sisters have put together in music albums and on records. They laid down these criteria for Church music: (1) it should be "singable;" (2) it should have liturgical validity (related



Dr. James Hull joins with Medical Missions Sisters in an impromptu rendition of one of their "singable" worship songs.

to the setting and circumstance); (3) and should have pastoral validity (what is appropriate for one group may not at all be right for another).

They sought to rescue the guitar from the sole possession of the folk singers and the renderers of mountain music, as they pointed out its merits as accompaniment for spiritual songs. The emphasis in worship, they said, should be upon joy and freedom. The true purpose of liturgy is not to bind or to limit or to engender a spirit of foreboding. They expressed these ideas best by the songs they sang—to the accompaniment of guitars.

They pointed out that all of the senses may be utilized in the worship of God. Thus, they illustrated how patterns of color skillfully used in audio-visuals could be effective. A group of Greensboro College girls demonstrated how the dance as an art form can be used to intensify the sense of God's reality and to express the finer, deeper emotions involved in the true worship of God.

Forms of worship, they said, are like people: they are born, grow up, become old and die—unless they are constantly renewed and revised. Someone asked: "Do we not need to have one place, one area, where there is no change?" The answer: "There is no way."

We came away with a couple of thoughts which may be worth repeating here. First, we ought to give our Christian education people, our workers with youth, our young and innovative ministers a chance to develop new forms of worship, to experiment with new ways to make the religious experience more meaningful to people. They may make some mistakes; but they may come up with some fresh and invigorating discoveries which could have a great and beneficial effect upon the church.

Then, we were impressed with the congeniality which exists among Christian disciples of varied denominations. The commonality of true believers and genuine seekers after God was amply demonstrated by this diverse group whose oneness of spirit and purpose was beautifully apparent.

A last comment is in order. This concerns the caliber of service being rendered by Dr. James Hull. He stands in the forefront of those within the United Methodist Church who are using with great skill and perception the fine arts for the ends of worship. If one of the revivals we need today is a revival in effective forms of worship, then he is leading an impressive revival.

J.C.S.

Rev. W.C. Belcher Taken By Death

The Rev. William Clay Belcher, pastor of the Tabernacle Charge in the Thomasville District, died at Community General Hospital, Thomasville on April 10. He was 54 years of age and had served as a United Methodist minister since 1964.

A native of Clay County, W. Va., he graduated from Mountain State Business College in Parkersburg, W. Va. He was in his second year on the Tabernacle Charge and had served previously on the Sandy Ridge Charge and at Southpoint in Belmont.

Funeral services were conducted on April 12 at Pleasant Grove Church in Randolph County with Rev. Roy C. Putnam, Rev. Luther Harris and Rev. Steve Joyce officiating. Burial was at Mount Zion Church Cemetery, also in Randolph County.

Surviving relatives include his widow, Mrs. Dorothy Loury Turpin Belcher; a daughter, Rose Mary of the home; and sons, John and William C. Jr., also of the home.

Charlotte Home, Nursing Center Accredited

The Methodist Home and Wesley Nursing Center, Charlotte, have been accredited by the Joint Commission on Accreditation of Hospitals according to word recently received by Willard S. Farrow, administrator. This recognition is the result of a field survey made by a representative of the Joint Commission's Accreditation Council for Long Term Care Facilities.

The Council is comprised of representatives of the American Association of Homes for the Aging, American Hospital Association, American Medical Association and American Nursing Home Association.

The Council seeks to recognize, and to identify for the public, facilities providing a high quality of long term care. The program covers extended care, nursing care and resident care facilities. Accreditation of The Methodist Home and Wesley Nursing Center means that these facilities have voluntarily chosen to operate according to standards set by a professional, knowledgeable and nationally recognized group of health professionals. The Methodist Home and Wesley Nursing Center are two of approximately 1,800 long term care facilities throughout the nation that have earned this recognition.

Florida Educator Elected Methodist College President



Dr. Richard W. Pearce

FAYETTEVILLE — Dr. Richard W. Pearce, vice-president and dean of Florida Southern College, Lakeland, Fla., has been elected the new president of Methodist College in a unanimous decision by the MC Board of Trustees April 3.

A native of Illinois, Dr. Pearce, 49, will become the second president of Methodist College upon the retirement of Dr. L. Stacy Weaver, president since the College's founding in 1957, at the close of this school year in June. Having received his J.D. degree from Stetson University School of Law, Dr. Pearce also obtained his B.A. degree and M.A. degree from Stetson in history and American studies. After several years of private law practice, he was pro-

fessor and chairman of the department of business at Stetson University before assuming his current post at Florida Southern, also a Methodist school.

A former Methodist Church lay leader and delegate to Annual Conference and Jurisdictional Conference, Dr. Pearce believes higher education is "a mission field of the church." Dr. Pearce does not like the phrase "church-related college." "I had rather call it a church-involved college," he said.

"I have faith in the church-involved college," he continued. "I believe the church has a commitment, both moral and ethical" to higher education.

A 15-member presidential search committee headed by J. Nelson Gibson of Gibson chose Dr. Pearce and recommended his election. After the election Dr. Pearce was presented to the full board. He told them he had studied the college and found "the reputation Methodist College has is a good reputation. It has a good faculty, and a strong and active alumni."

He acknowledged it a great honor to be chosen for the post. Recognizing the challenge that lies ahead, Dr. Pearce later said in an interview, "I feel all the normal fears anyone has when he moves up." "I have a genuine and deep appreciation of the monumental task (outgoing president) Stacy Weaver has done here," he said.

Having graduated from Hendersonville High School, Dr. Pearce feels North Carolina is the state he'd most like to return to "if I had to pick a state other than Florida (where he now lives.)" His mother, Mrs. Alice Pearce lives in Hendersonville. A brother, Dr. William H. Pearce, is a Fayetteville optometrist.

Dr. Pearce and his wife, the former Neva Mae Brock of Hendersonville, have two children, Richard Jr. and Karen Gail, both students at Florida Southern College.

Together, Advocate To Merge

RICHMOND, Va. (UMI)—*Together*, general monthly magazine for United Methodists, and *Christian Advocate*, bi-weekly magazine for United Methodist pastors, will be merged into one new magazine with a new name and a new format beginning January 1, 1974.

The 45-member Board of Publication, governing body of the United Methodist Publishing House which publishes the two magazines, approved the action during its March 27-28 meeting here.

The new general magazine will have approximately 64 pages each month in a 7½ by 8½ format similar to the *Reader's Digest* or *TV Guide*. A special 32-page insert which can easily be moved from the general magazine will be prepared for United Methodist pastors who will receive the new periodical free of charge. Subscription cost for the general magazine will be \$3.96 a year.

Together circulation rose from 215,000 in 1956, when it was first published, to 550,000 in 1959 and more than a million copies of its 175th anniversary issue were distributed in November of 1959.

Since that time however, *Together* and *Christian Advocate* have had a steadily declining circulation and the Publishing House has subsidized the two magazines between \$400,00 and \$250,000 each year. During the first six months of this fiscal year beginning August 1, 1972, the two magazines have lost \$112,231, a lower rate than usual.

Evidence

(Continued from page 5)

Virgin Birth, but difficult to believe in the resurrection. The redemptive process does not offer a smorgasbord of concepts, only

two, *take it or leave it*. You believe it or you do not believe it.

My simple conclusive analysis of all that has been said is that I believe that Christ rose from the dead. I believe the physical body came up out of the grave. I believe that Jesus ascended into heaven. I believe the disciples saw Jesus as the records indicate. The uniqueness of the resurrection is consistent with the entire earthly existence of our Blessed Lord. His birth, life, teachings, death, burial, and resurrection were *all* unique and unprecedented.

I have indicated above that I can believe *all* three interpretations of the resurrection, naturalistic, supernatural, and spiritual. I believe in the *naturalistic* interpretation because I think his body came out of the grave. I believe in the *supernatural* interpretation because it had not happened before that the dead would rise again. I believe in the *spiritual* interpretation because no other life has ever been so widely acclaimed and emulated. The resurrection has made Christ available to me in all three interpretations.

The spiritual availability of Christ to me is sufficient evidence of the resurrection. I do not need any more evidence of the risen Christ; the available evidence is sufficient. The awareness of Christ in my personal life is all the proof I need to support my thesis.

Paul's reference to the appearance of Christ to him is spiritual (I Corinthians 15:8). The appearance of Christ to me was spiritual. I, like Paul, can attest to the fact that since the appearance of Christ, my life has been changed. This appearance is evidenced by the fact that my whole outlook on life is different. I have a change of attitude. I love people who hate me. I never thought this was possible until the risen Christ appeared to me thirty-two years ago. This one bit of personal *evidence* may seem scant to many people, but sufficient for me. The risen Christ has brought a remarkable change in my life. The personal *evidence* is sufficient.

The Rev. Dr. Peters is superintendent of the Winston-Salem Forsyth District.

METHODIST NEWS ROUNDUP

PEACE AND SELF-DEVELOPMENT MEETING COMING

The first of several consultations on Peace and the Self-development of Peoples is scheduled for Scarritt College, Nashville, May 11-13. Sponsored jointly by the SE Jurisdictional Council on Ministries, the Bishops' Call for Peace and the Self-Development of Peoples, and by the Scarritt Center for Continuing Education, it is expected to bring together representatives from every district throughout the jurisdiction.

Among the speakers are Dr. Frederick Herzog of the Duke Divinity School. Bishop James Armstrong will bring a keynote address. Among the concerns expected to be considered are these: 1) the things that make for peace and self-development at the local and international levels; 2) specific courses of action and available resources; 3) launching an ongoing process in local churches and communities for a more just and compassionate world.

NEW BOOK OF DISCIPLINE IS OUT

The 1972 Book of Discipline has been printed and is available. It may be ordered from regional service centers and from Cokesbury Bookstores. Containing 653 pages, it offers for the first time a glossary of commonly used terms. There are 84 pages of index including cross-referenced listings. Male oriented language has been deleted. Advance sales exceed 50,000 copies. The volume is available in a maroon edition for \$3.00 with a black, imitation leather edition priced at \$6.00.

GLOBAL MINISTRIES ACTS ON WIDE RANGE OF CONCERNS

ST. LOUIS, Mo. (UMI)—A wide array of concerns ranging from activities of multi-national corporations, to proposed cutbacks in U.S. federal social assistance, to mounting efforts in many parts of the

world by governments to influence and control news media, to Wounded Knee were discussed and acted upon by the United Methodist Board of Global Ministries here March 24-28.

In discussing the multi-national corporations, the board voted to give major attention to policies and practices of the giant conglomerates at its meeting this autumn. The concern over federal social program cutbacks and local uses of revenue-sharing funds came in a variety of statements to the board and its divisions.

Taking up the issue of information, the agency said that "freedom of religion is in jeopardy wherever freedom of information is denied." Considering the Wounded Knee S.D., situation, the board asked President Nixon to give "serious consideration and response" to the issues behind the event.

INTERNATIONAL MISSION CONSULTATION PLANNED

NEW YORK (UMI)—Speakers known in international ecumenical and denominational circles will discuss the Christian mission from varied perspectives at a consultation to be sponsored by the World Methodist Council July 29-August 3 in Mexico City.

About 150 persons are expected to attend the session which will have as theme "Mission Today." The consultation is being held in connection with the 1972 meeting of the World Methodist Council Executive Committee.

James Thomas Jones, a 28-year-old black man who died February 5 after a 20-year battle with polio, has been awarded an honorary bachelor of arts degree posthumously by United Methodist-related Centenary College, Shreveport, La. Confined to an iron lung since age 8, Mr. Jones was just a few courses short of earning a degree at his death.

Hinton Center Director Named

HAYESVILLE, N.C. (UMI)—The Rev. Joyce Walton Gunter, since 1969 director of the Upper Sand Mountain United Methodist Parish in Rainsville, Ala., was elected April 2 as executive director of the Hinton Rural Life Center here.

Gunter will succeed Dr. Harold W. McSwain, who has directed the center since 1964 and who will move to Columbus, Ohio, in June to be professor at United Theological Seminary and Methodist Theological School in Ohio.

The new director was chosen by the Hinton board of directors from among 19 persons proposed to the search committee and from among six who had been interviewed.

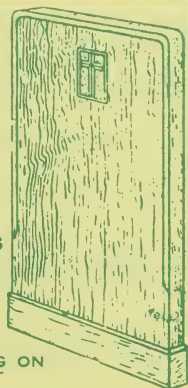
At the same time, Miss Gladys L. Campbell, who has been related to Hinton Center since 1967, was elected to continue as associate director with added responsibilities. Miss Campbell came as a church and community worker through the National Division of what was then the General Board of Missions, but will now receive support also from the center.

Mr. Gunter is a candidate for the degree of doctor of sacred theology at Candler School of Theology in Atlanta.

Dr. G. Ross Freeman, Macon, Ga., chairman of the Hinton board of directors, presided at a dinner honoring Dr. and Mrs. McSwain. A scrapbook of letters was presented to the McSwains for their years of service at the center and in the community life of Hayesville and Clay County.

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Program Supplement

Compiled by John Borchert
Coordinator of Communications

WESTERN NORTH CAROLINA CONFERENCE

Vol. 5

April 19, 1973

No

Learning Center Set May 20 – 26 For Local Church, District Leaders

by REV. WILLIAM BRANTLEY
Director of Training
Western N. C. Conference

Each year the Western North Carolina United Methodist Conference through its Council on Ministries sponsors one major training event. This training event is focused upon needs that have grown out of District Councils on Ministries and its purpose is to enable persons on the District and the Cluster-of Churches levels to understand and respond to these expressed needs.

This year the Council on Ministries has planned the training event for the District and Cluster-of-Churches level persons, but has also opened the Learning Center to any persons from local congregations who may like to participate.

This year – 1973 – will find us in a new setting and a completely new style for the training experience. Pfeiffer College, Misenheimer, North Carolina will be the

setting. The dates are May 20 (a Sunday) through May 26 (a Saturday). The style is THE LEARNING CENTER.

The purpose of The Learning Center is “To offer an opportunity for District and local congregation leaders to experience a comprehensive approach to learning-teaching through understanding, interpretation, selection and usage of creative resources.”

The Learning Center is designed in a style that will enable persons and teams of persons from the District and local congregations to set their own goals and become involved in the experiences that will enable them to reach those goals.

A person may be able to select those events that speak to that individual and participate in those events. In addition to the structured events that are pre-planned there will be experiences set up as a result of emerging needs that are expressed in the events or as a result of the events.

(Continued on page 13)

Many Opportunities For Leaders Of Children During Learning Center

Plans are being completed for the work-ers with children sections of the Conference Learning Center, scheduled May 20-26 at Pfeiffer College.

Miss Louise Robinson of Statesville, Conference coordinator of children's mini-stries, has announced the following leaders for groups particularly designed for work-ers with children:

"Multi-Age Grouping of Children" (found in brochure, Page 5)—Miss Gloria Simmons of Charlotte, leader.

"Creative Dramatic Movement with Children" (found in brochure, Page 9)—Mrs. Betty Smith of Cordova, Md., leader.

And found on Page 10 of the brochure, these courses and leaders:

"Creative Use of United Methodist Curriculum Resources with Younger Children"—Mrs. Janet Mears of Boone, leader.

"Creative Use of United Methodist Curriculum Resources with Elementary I-II Children"—Rev. Wesley G. Brogan of Greensboro, leader.

"Creative Use of United Methodist Curriculum Resources with Elementary III-IV

Children"—Jose P. Bove of Miami, Fla., leader.

"Creative Use of United Methodist Curriculum Resources with Elementary V-VI Children"—Mrs. Betty Richardson of Charlotte, leader.

Members of the Conference Council on Children's Ministries have helped with the planning for the groups for children's workers and for the learning stations to be a part of the event. They will also assist with the groups and stations when the Learning Center is in progress.

Since this enterprise is the *major Conference enrichment event for 1973*, churches should start now planning for the attendance of children's workers and other interested persons from the churches. There will be groups for all age-level workers, as well as for persons interested in a variety of subjects, described in a brochure which is available from the Conference office, P.O. Box 749, Statesville, North Carolina 28677. Application forms are included in the brochures.

The complete cost for a person attend-

(Continued on page 19)

Learning Center

(Continued from page 12)

These emerging groups will be posted each day and any participant may sign up and become part of the emerging experience. In other words, a person may select one event . . . or tie-together a series of events . . . and select any of the emerging groups that are of interest, and in this manner build an agenda for the entire week, or any portion of the week.

A resourcing-center will support the events. In the resourcing center will be found film, audio-aids, film strips, a library, equipment, video-tapes, cassette-taped systems, and human resources.

The section of human resources will offer a bank of persons who can enter into

dialogue with one person or small groups of persons concerning concerns, issues, and programatic matters. This combination of events, resourcing-center, and emerging groups should provide adequate arenas for meaningful and effective learnings.

Thirty-six separate events are planned. You may register for any one of the 36 or any combination of the 36 events, and thus build your own agenda for the entire week, or any part of the week.

The word is: "Come to Pfeiffer . . . Stay as Long as You can . . . and Let's Learn Together".

The 36 events are:

1. Educational Undergirdings for the

(Continued on page 16)

More Taped Previews Underway

For Children's Curriculum Leaders

By LOUISE ROBINSON
Coordinator, Children's Ministries

The following leaders from the Western North Carolina United Methodist Conference will prepare "tape previews" of children's curriculum materials for the summer quarter:

Miss Kate Crowell, Charlotte, Nursery II resources; Miss Huldah Whiteley, High Point, Nursery I resources; Mrs. Wilfred G. Mears, Boone, Kindergarten resources; Mrs. Steven L. Talbert, Shelby, Elementary I-II resources.

Also, Miss Barbara Cox, Charlotte, Elementary III-IV resources; Mrs. Betty Richardson, Charlotte, Elementary V-VI resources; Miss Mattie Lou Summey, Mooresboro, Elementary I-III resources; and Mrs. John V. Sagar, Elkin, Elementary IV-VI resources.

We appreciate the services of these leaders who will prepare on a volunteer basis the cassette tape previews.

The tapes are designed to help teachers and administrators to become better acquainted with available curriculum resources for each age group in the children's division and to offer creative and helpful suggestions on ways to use the resources during the quarter.

The tapes *are not designed* to develop a session by session detailed plan for the quarter, because each situation is different and each session depends on what has gone before with *that particular age group in that setting*. For this reason it is necessary for all groups of teachers to develop their own plans, but the tapes should prove useful in doing so.

The "Tape Previews" are sponsored by the Board of Education Western North Carolina Conference, and are in charge of the following persons on the Conference Council on Ministries staff:

The Rev. William R. Brantley, Conference director of education and asso-

(Continued on page 19)

Camps For Retarded Set June, July

If you're a family with one or more retarded members, take a look at that calendar. In just two months the first of two Weekend Camps for you is scheduled, and we don't want you to miss out on the fun.

The first Weekend Camp will be held June 15-17 at Camp Tekoa, located five miles southwest of Hendersonville. That's our Western North Carolina Conference camp.

The second Weekend Camp is scheduled July 6-8 at Camp Carolwood, near Lenoir. This is a Camp owned by the Statesville District of our Conference.

If you don't have an application form, see your pastor or write to Weekend Camps, P.O. Box 749, Statesville, N.C. 28677.

The cost will be \$6.00 per person, and this helps to cover costs of food, room in one of the cabins, and insurance during the trip and while traveling. An advance registration fee of \$10.00 per family should be sent with your application.

The weekend programs may include rambles in the woods, cookouts, swimming and boating, crafts, storytelling and "Parents Group or/and Conferences."

More V.C.S. Dates Announced

For Spring District Workshops

More of the Districts of the Western North Carolina United Methodist Conference are announcing dates, times and locations for Vacation Church School Workshops. Here are those announced for the period April 29 through May 17.

April 29, Statesville District, 2:30-5 p.m., Race Street United Methodist Church, Statesville.

April 29, Winston-Salem Northeast District, 3-6 p.m., Leaksville United Methodist Church, Eden.

May 5, Asheville District, 9:30 a.m.-12 Noon, Trinity United Methodist Church, Asheville.

May 6, Thomasville District, 2:30-5 p.m. First United Methodist Church, Lex-

ington.

May 6, North Wilkesboro District, 3-5 p.m., First United Methodist Church, North Wilkesboro.

May 6, Greensboro District, 2:30-5 p.m., Centenary United Methodist Church, Greensboro.

May 10, Marion District, 10 a.m.-12 Noon, First United Methodist Church, Marion.

May 10, Marion District, 7-9 p.m., First United Methodist Church, Morganton.

May 10, Albemarle District, 7:30-9:30 p.m., Central United Methodist Church, Monroe.

May 17, Marion District, 7-9 p.m., First United Methodist Church, Forest City.

Lab Day Camp Set June 23 — 29

For Leaders Of Mentally Retarded

A Laboratory Day Camp for camp leaders of children who are mentally retarded is being planned for June 23-29, sponsored by four organizations. Location will be Camp Loy White.

The camp is for adults and older youth interested in learning more about camping with retarded children. Children from the local Upper Cleveland Area who are mentally retarded, and children from the County who are at Western Carolina Center will participate during June 25-29.

This is being sponsored by: the Board of Education, Western North Carolina United Methodist Conference; Upper Cleveland Group Ministry, United Methodist Church; Cleveland County Mental Health Center; and Western Carolina Center.

The Seminar will include an introduction to an overview of "mental retarda-

tion," philosophy of an theological basis of day camping, preparation for and use of camping skills, consideration of ways of working with mentally retarded children in a camping situation.

The Rev. Ben Davis, staff, Cleveland County Mental Health Center and a United Methodist clergyman, will be director. Seminar leaders will include:

Miss Louise Robinson of Statesville, coordinator of children's ministries, Western North Carolina Conference; Mrs. Jean Stager, staff, Cleveland County Mental Health Center; Rev. Ralph Miller, chaplain, Western Carolina Center; Rev. Hubert Clinard, Polkville, United Methodist minister; Max Hemphill, recreation leader, Western Carolina Center; Mrs. Max Hemphill, area consultant, State Council of Development Disabilities; Bill Schmidt,

(Continued on page 19)

Student Summer Service Assists Local Churches, Dedicated Students

A brochure has gone out to all clergymen of the Western North Carolina Conference concerning the annual Student Summer Service Program.

If you need one, or didn't get one, please write to: Student Summer Service Program, Post Office Box 749, Statesville, North Carolina 28677.

The Rev. Paul Duckwall of Statesville, who is in charge of the program, said, "The Student Summer Service Program may be tailor-made for some student from your church or charge, or it may be the answer to a need within your church for additional leadership during your summer ministries with children, youth or adults."

He said the Student Summer Service Program seeks to relate dedicated student to alert churches involved in special summer ministries with the age level grouping and adults.

"The students applying for this program are often Christian education majors seeking growing experiences in local church ministries," he said. "Churches applying for the program are usually those who have a vision of some needed summer ministry."

Student Summer Service Program is sponsored by the Town and Country Commission, United Methodist Women, and the Conference Council on Ministries.

Learning Center

(Continued on page 13)

Church's Ministry of Worship, Witness and Work

2. and 3. Multi-Age Grouping of children.

4. Consultation on Churches with Small Membership

5. Seminar for Educational Assistants.

6. and 7. Why Christian Mission Today?

8. and 9. Audio-Visual Workshop.

10. and 11. Creative Use of Curriculum Resources with Youth.

12. and 13. Creative Use of Curriculum Resources with Adults.

14. and 15. Curriculum Selection.

16. Printing — Mimeographing Processes.

17. The Pastor as Educator.

18. Seminar on Effective Verbal Communication.

19. Multi-Staff Management.

20. and 21. Creative Dramatic Movement with Children.

22. and 23. Creative Use of United Methodist Curriculum Resources for Children.

24. and 30. Exploring Models in Christian Education.

25. Workshop on Communicating Through Music.

26. The Abusive Use of Drugs.

27. Prison Ministries.

28. Theology and Christian Social Action.

29. Intergenerational Teaching.

31. Consultation on Youth Ministry.

32. Introduction to a Model for Youth Ministry Workshop.

33. How to Use Teacher Guides and Student Books in Planning a Unit of Study in Youth Ministry.

34. and 35. Key 73.

36. Stewardship Seminar.

Registration forms are available from Post Office Box 749 Statesville, North Carolina 28677.

The cost, including room board and registration fee is \$7.00 per day (\$6.00 for those who do not stay overnight).

Enclose total cost: (\$7.00 x (times) attendance days) with the registration form and mail before May 13. (Make checks payable to: Rev. John Sills, Treasurer).

School Busing Is A Way To Build Christian Community In Our Nation

by REV. JAMES FERREE
Director, Special Ministries

The Division of Human Relations of the Board of Church and Society, Western North Carolina Conference of The United Methodist Church, has asked me to reflect and share with the readers of the *North Carolina Christian Advocate* the opinions and concerns about the busing issue.

The General Conference of The United Methodist Church, meeting in Atlanta, Georgia, April 16-27, 1972, adopted the following resolution as its stance in support of school busing:

"WHEREAS, The Supreme Court in 1954 ruled that segregated public schools are inherently unequal and that de jure segregation in such schools is unconstitutional; and

WHEREAS, Integrated schools provide the best means for reducing racial bias and may be useful in providing beneficial learning experiences; and

WHEREAS, The busing of pupils is often the only method available to achieve racial integration and quality education in the public schools;

RESOLVED, That we call upon The United Methodist Church to support the use of busing where appropriate for school integration and to oppose legislative action or constitutional amendments prohibiting such busing."

There are many concerns and opinions about busing and desegregation: "Will the quality of education suffer?" "Will the children be safe?" "Will their health be jeopardized?" "Will problems of school discipline increase?" "Will the bus rides be unreasonably long?" "Are the courts going beyond Constitutional requirements?"

These and other questions demand answers that fact, not rhetoric, can provide.

The United States Commission on Civil Rights makes the following statement in regard to the issue of busing:

1. "We believe that the great importance the American people have placed on education is justified and that every child deserves as a matter of right a high-quality education."

2. "We believe that the Supreme Court of the United States has been right in the several decisions it has handed down on the busing since 1954."

3. "We believe that school desegregation is the most urgent moral imperative facing the American people; that racial justice and racial unity are essential to the nation's future well-being and that they cannot be achieved so long as our children are educated in racial isolation."

4. "We are convinced that acceptance of the continuation of school segregation at this crucial point in our history will leave the future generations a heritage of distrust, cynicism and alienation which may prove irreversible."

For almost as long as there has been an automobile, American children have been going to school by bus. Thousands of men and women, who today hold important positions in our American life, went to school by bus and would not have been able to complete school otherwise. Sometimes they spent several hours on the bus each day, leaving home before daybreak and not returning until dark.

Today busing is a national issue but for decades busing has been a matter of concern for Southern blacks. One concern was that buses were used to carry children to racially separate schools and that almost always meant a better school for white than for black children. Another concern was that black children were not even provided buses until well after buses were provided for whites and in some instances

many years afterwards busing was looked upon as advantage, a symbol of desire of parents and the community to provide children with the best possible schooling. Black parents were short-changed in terms of buildings, teachers, books and supplies, in short, in public education itself and they were similarly deprived of public transportation.

Before 1954, public school segregation was lawful in the United States. In 1896 the Supreme Court ruled that states could provide separate facilities for blacks and whites so long as the facilities were equal. At the time of the famous 1954 Brown Case, segregated schools were required by law in seventeen states and were permitted by law in four states.

Southern schools were strictly segregated but they were seldom if ever equal. Much more money was spent for white education than for black education and in some states expenditures for white pupils were several times those for black pupils.

In 1954, the Court unanimously overturned the 1896 decision declaring the separate but equal educational facilities were inherently unequal. A year later in the same case the Court ordered desegregation to proceed with all deliberate speed. However, the speed with which the decision was carried out was all too deliberate. The pace of desegregation was painfully slow, each year depriving more children of equal educational opportunities. In the mid-1960's courts took note of the inaction and began ordering segregated school districts to take firm steps to remove all traces of discrimination.

In the first dozen years after the Brown Decision, Courts concerned themselves with the right of black children to attend non-segregated schools. Southern districts answered with elaborate freedom of choice plans which put the burden of desegregation on the children seeking it. In 1966, however, the Fifth Circuit Court of Appeals focused on the school system as a whole and said that formerly dual systems had to convert to unitary or single systems

without racial division. The court also said that freedom of choice plans would be acceptable only if they resulted in desegregation and not merely in the possibility of desegregation. Two years later, the Supreme Court held that districts have a duty to set up a unitary system and eliminate segregation "root and branch." The Court called for system in which there would be not white or black schools but just schools.

"The burden on a school board today," the Court said, "is to come forward with a plan that promises realistically to work, and promises realistically to work now." These two decisions set the stage for the busing controversy. This was not because they ordered busing. The districts involved already had busing, but because they ordered elimination of separate white and Negro schools and in many communities this could be done only by busing white and black pupils because of segregated housing patterns.

Busing, as I view it, is simply one of the many tools with which school districts can carry out the Constitutional duty to desegregate. Busing is a last resort and only that. When all other tools are ineffective school districts have the duty to use the last remaining tool to meet their Constitutional obligations. Busing is a long-established and widely used means of getting American children to and from their classrooms. In tracing the legal history of desegregation one discovers that the Supreme Court followed the logical steps and arrived at busing as a proper means of accomplishing desegregation.

For fifty years the school bus has been a friendly figure and an accepted and vital part of the American educational picture. Without the bus, millions of Americans would have had to rely on the limited educational offerings of one-room schools. Some might never have completed school. The basic issue is not busing but integration. Either we continue moving toward the goal of integration or we reject it and hold onto the separate schooling outlawed

(Continued on page 19)

ciate director of training, and Miss Louise Robinson, Conference coordinator of children's ministries.

The Rev. George E. Lyndon, Jr., of High Point, director of District Television and Radio Ministries, is duplicating the tapes for use by our churches which subscribe for this service.

All churches which have not as yet subscribed, but which wish to do so may send checks for \$1.50 for the year's subscription and a request to: The Tapes, P.O. Box 749, Statesville, N.C. 28677.

(A complete package containing previews for curriculum resources of the three age-levels—children, youth and adult, is \$4.00).

Because of the inexpensive rate, there can be no reduction price if the first quarter's tapes were not ordered. *New orders should be sent before May 1.*

ing is \$7.00 per day (\$6.00 for commuters). May 13 is the deadline date for registrations. After this date there can be no guarantee of overnight housing or class space.

Persons may register for as many groups as possible or desired during the week. Some groups are scheduled for one session only.

president, Cleveland County ARC Association; and Mrs. Richard Mabin.

Costs will be: \$1.00 per day for overnight lodging, and \$3.00 per day for meals and insurance. It is necessary to pre-register to attend the camp. Further information can be obtained by writing: Laboratory Day Camp. P.O. Box 749, Statesville, N.C. 28677.

School Busing (Continued from page 18)

in the Brown Decision. In rejecting busing in the racially segregated situation in which most Americans live today, we also reject integration and we also reject the importance of building the Christian Community.

As I bring this article to a close, let me share with you reflections from three young people who attended desegregated schools for the past two years and who graduated from three Charlotte-Mecklenburg Senior High Schools in June 1972:

"We have learned to live together not as blacks and whites but as people. I believe that this is the greatest accomplishment that any teacher or school can hope to achieve."

"Two years ago we were all forced into a true to life situation where blacks and white, rich and poor, smart and non-smart, peaceful and warlike had to live together. It came as a shock to quite a few of us at first because we had been sheltered for so long, yet isn't this the very world we are

prepared for. We know the hate, the anger, the frustration, the unfairness of the world now because we have lived it all. I have seen many, including myself, learn a new compassion for people, a new determination to work for a better relationship between all people."

"These past two years have tested the strength and the willingness to succeed not only in the books but also in human relations of every high school senior. In retrospect, we have succeeded."

"In these years the seniors have completed their part in making the desegregation of Charlotte-Mecklenburg a potentially successful endeavor. They have shown through the formation of human relations councils, in workshops, the revision of club standards and requirements and by readjusting their personal prejudice that total and beneficial desegregation coupled with a thorough education can be not an impossibility, as some had thought, but a reality."

Rev. George Tyson Taken By Death



Rev. George Hart Tyson, Sr., 48, of Selma died March 30 at Duke Hospital, Durham, following several months of critical illness. At the time of his death, he was pastor of the Edgerton Memorial Brietz Charge in the Goldsboro District.

The son of the late Rev. and Mrs. Jack Tyson, he was a graduate of Duke University and of the Duke University Divinity School. During World War II he served in the United States Armed Forces.

The Rev. Mr. Tyson was admitted as a probationary member of the N. C. Annual Conference in 1952, was ordained deacon in 1953 and elder in 1955. His first appointment was as assistant pastor of the Yanceyville Charge. Thereafter he served as pastor of Clinton Circuit; Glenwood-Trinity, Rockingham; Pine Forest; Bailey, Lake Waccamaw and Edgerton Memorial.

Funeral services were conducted from Edgerton Memorial United Methodist Church by Goldsboro District superintendent, Rev. Albert F. Fisher, and by Rev. C.

Wade Goldston, pastor of St. Paul UM Church, Rocky Mount, Interment was at Westwood Cemetery, Carrboro.

Surviving are his wife, Mrs. Julia Kimball Tyson; three sons, George Hart, Marvin Earl, and John Horton; one daughter, Katherine Kimball; one sister, Mrs. Joel Hackney, Carrboro; and five brothers, all of whom are United Methodist ministers: Dewey Tyson, Roanoke Rapids; Tommy Tyson, Goldsboro; Earl Tyson, Scottsville, Va.; Vernon Tyson, Wilmington, and Bobby Tyson, Elizabeth City.

Mrs. J. E. McSwain Succumbs

Mrs. Margaret Combs McSwain, 91, died March 30 in Presbyterian Hospital, Charlotte. She was the widow of Rev. J.E. McSwain, a Methodist minister in the Western N.C. Conference who died in 1958. Before entering the Wesley Nursing Home in Charlotte, Mrs. McSwain had made her home with her daughters, Mrs. W.R. Woolfolk of Greensboro and Mrs. Hal Shinn of Gaffney, S.C.

Mrs. McSwain was a member of Grace United Methodist Church in Greensboro, where the funeral was conducted on April 1 by her pastor, Dr. Robert H. Stamey. Interment was at Lakeview Memorial Park, Greensboro.

A native of Watauga County, Mrs. McSwain was a life member of the Woman's Society of Christian Service and a former school teacher. She and her husband served many churches across the WNC Conference.

Other survivors include son, D.T. McSwain of Thomasville; daughter, Mrs. Jack Matlock of Pompano Beach, Fla.; brother, Harve Combs of Zionville; sisters, Mrs. J.L. Seagraves of West Jefferson, Mrs. Will Campbell of Volney, Va., and Mrs. Spencer Miller of Boone.

Clothing, Furniture Needed In Flooded Area

Due to severe flooding in the Lumberton area, there is a desperate need for clothing (especially large sizes for women), furniture of all kinds, household goods, mattresses, couches, linens, stoves and other electrical appliances. Send or bring to the Robeson County Church and Community Center, 705 S. Willow St., Lumberton, 28358. Rev. Robert L. Mangum, director of the Center, has issued this appeal for help for the flood victims.

Candler Associate Dean Named

The Rev. Jim L. Waits has been promoted to associate dean of Emory University's Candler School of Theology, Dean James T. Laney has announced.

Waits went to Emory in 1969 as assist-

ant dean and associate professor of church ministry. Before joining the Emory faculty, he served as associate minister of West End Methodist Church, Nashville, Tenn., and as minister at Epworth Methodist Church, Biloxi, Miss.

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WOMEN'S NEWS

Western North Carolina Conference

Fran Ruark Lindsey

"Birth of Baby" was the theme of the First Annual Meeting of United Methodist Women which met at First United Methodist Church in Marion, April 8, at 2:30, uniting the Women's Society and the Wesleyan Service Guild of the Marion District. One hundred seventy-five women attended.

Pete Hartman of Valdese, a student at the School of Arts in Winston-Salem, gave an organ concert from 2 until 2:30.

Mrs. Edmund Blanton, past president of the WSCS, and Mrs. Wade Craver, past president of the Wesleyan Service Guild, called the meeting to order together. Mrs. Blanton was in charge.

A women's chorus from Addie's Chapel sang "Sing, Make a Joyful Sound."

A mini-worship service was presented by Rutherford College United Methodist Women.

Rev. Ralph Miller, chaplain from Western Carolina Center, gave a challenge in Love for Each Other.

Miss Mattie Lou Summey was given a life membership pin for outstanding work in the District WSCS.

\$17,514.41 was reported paid to the conference from the Marion District last year.

A Celebration of Hope for the Future, Remembering the Past and Memorial Service, and Rejoicing in Present was given by groups of women.

New officers were installed by Mrs. Kimball Miller as follows: president, Mrs. Edmund Blanton; vice president, Miss Edrie Maie Smith; secretary, Mrs. Charles Rudisill; treasurer, Mrs. E. Wayne Suttle; chairman, committee on nominations, Mrs. Harold A. LaFevre;

Mission coordinators: Christian personhood, Mrs. James Laughlin; Supportive Community, Mrs. Connie L. Williams; Christian Social Involvement, Mrs. Robin

Hood; Christian Global Concerns, Mrs. Charles Baugh;

Secretary of Program Resources, Miss Dorothy Williams; chairman, Committee on Membership, Mrs. J.T. Harris; associate treasurer, Mrs. Gorman Pitts; delegate-at-large, Mrs. Zan Withrow; public relations, Mrs. Jack Morris.

Rev. Douglas Corriher, district superintendent, closed the Act of Celebration with a prayer.

Mrs. Jack Morris, Chmn.
Public Relations, UMW
Marion District

The First Annual Meeting of United Methodist Women of the Winston-Salem Forsyth District was held April 3 at the Mt. Tabor UM Church, Winston-Salem. The Theme was "Come Alive," expressing the thought that "We come from many pasts. We face one future together."

The memorial service was conducted by Mrs. Luther Stanley. Mrs. J.W. Braxton, WSCS district president, welcomed the women. Special music was given by Mrs. Eugene Perryman, and Mrs. June D. Key presented a "Celebration in Song." Mrs. Steve Moser, WSG chairman, spoke on "Our Heritage." A social time was held in the Fellowship Hall.

Special recognition and pins were given to Mrs. J.W. Braxton, WSCS president; Mrs. Joe A. Law, WSCS secretary, and Mrs. Steve Moser, Wesleyan Service Guild chairman.

New officers were installed by Dr. James C. Peters, district superintendent. They are:

President, Mrs. Steve Moser; vice president, Mrs. June D. Key; secretary, Mrs. Richard Harper; treasurer, Mrs. J.G. Hedrick.

Mission coordinators: Christian Personhood, Mrs. Luther Stanley; Supportive

Community, Mrs. Marian Faulkner; Christian Social Involvement, Mrs. Eugene Lamb; Christian Global Concerns, Mrs. L.M. Mayfield.

Secretary of Program Resources, Mrs. Carl Monson; chairpersons, Committee on Nominations, Mrs. Charles Seeber; Committee on Membership, Mrs. Charles Mecum; Public Relations, Miss Peggy Hartle.

Mrs. Virgil Penn,
Chairman, Public Relations
WS-Forsyth District

Albemarle District Meeting and Celebration will be May 6 at 6:30 P.M. in NEW HOPE CHURCH, Union County. For other District Meetings check the last issue of the Advocate or your new Conference-Gram for April.

Congratulations to the North Carolina Church Women United who chose Mrs. Ray Simpson, Jr., our current conference vice-president, for their new State Assemb-

ly Chairman. We're pleased and proud of Betty Simpson.

Glen Alpine United Methodist Women held their unification celebration in two sessions, with a dedication service at the morning worship including communion together and with a program in the afternoon to hear Mrs. Charles Baugh vice-president of former WSCS in Marion District speak on ways to produce vim, vigor and vitality in membership in the organization. Among the leaders who were recognized was a former Conference president, Mrs. Bessie Harbison of Shelby.

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Sunday School Lesson

By DR. RAYMOND A. SMITH
(International Lesson Series)

FOR APRIL 29



Man Responds Through Faith

Background Scripture: Matthew 16: 13-16;
John 20:24-31; Acts 16:25-24; Romans
10:5-13

Lesson Scripture: John 20: 26-29; Romans
10: 6-11

Once a reporter was interviewing an actress in Hollywood. After she had told him a good deal about her life the reporter asked about her religious faith. "Oh," she said, "Well, I believe every thing just a little bit."

It can be said that believing is inevitable; the question is *what*? It appears that one of the things that seems peculiarly characteristic of human beings, as opposed to all other animals, is this ability to believe. One might go further and assert that believing is one of the greatest, if not *the* greatest of man's capacities. In fact religion has been defined as "The act of faith that endows life with meaning."

It used to be said that the main trait of the man from Missouri was that "he had to be shown." Our age of science has produced a great many men like that. Many millions have discarded religion because, they say, "You can't prove it." They don't realize that different methods of proof have to be used in different areas of human experience. Samuel Miller has reminded us that believing is not even related to matters that can be proved or predicted. He says further that believing is "fundamentally the giving of ourselves to something in order to discover the truth in it." Among those great Realities that we must give ourselves to, if we are to know them, are: God, Christ, prayer, worship and love.

In our first lesson Scripture (John 20:26-29) there is reported an incident

that occurred following the Resurrection. It has to do with that disciple that has given us the phrase "doubting Thomas." It has been suggested that this could be put more charitably by referring to Thomas as "the apostle of an inquiring faith." He was n't the sort of person who was content to live in uncertainty about things which mattered a great deal to him. He wanted to find what the truth was, and was willing to risk being misunderstood by his fellow men in trying to find it. St. Augustine gave us the well-known definition of theology as "Faith seeking understanding." When Thomas saw there was no further reason to doubt he exclaimed: "My Lord and my God!" In saying that he affirmed a faith that was more inclusive than any that had been expressed by any others of the band of disciples. But Jesus had a word for Thomas; it was: "Have you believed because you have *seen* me? Blessed are those who have *not* seen and yet believe." No one who has lived since the time of Christ has seen Jesus in the flesh; but uncounted multitudes have seen him with "the eyes of faith." In the thought of Hebrews 1:1 faith has given them the assurance of realities they cannot see.

In Romans 10:6-11, our second Scripture lesson, the apostle Paul is possibly referring to a passage in Deuteronomy (see ch. 11, verses 11-14) which reads: "The commandment which I lay on you this day is not too difficult for you, it is not too remote. It is not in heaven that you should say 'who will go up to heaven and fetch it and tell us so we can keep it?' Nor is it beyond the sea, that you should say 'Who will cross the sea for us and fetch it and tell it to us so we can keep it?' It is a thing very

near to you, upon your lips and in your heart ready to be kept." Paul is substituting Christ for the Law in this case. He is also substituting the word "the abyss" for "beyond the sea." The abyss means the realm of the dead. Read in this connection 1 Peter 3:19 which is the Scriptural basis for some versions of the Apostles' Creed which state that "he descended into hell." What Paul is stressing is the last part of the quotation from Deuteronomy applied to the Christian situation: "God's message is close to you, on your lips and in your mind (heart), that is, the message about faith that we preach." (Amer. Transl)

Hardly a day passes that we don't hear somebody say "You'd better believe it!" The phrase is used in many different situations. But, within the context of religious faith, we have to say there appear to be many who are losing no sleep over their unbelief. Some there are who frankly say they would like to believe, but can't. But there is another large group who are humble enough to hope they may yet, by the grace of God, come to be believers. These are the ones who, within their hearts, if not by their lips are saying: "Lord, I believe; help thou mine unbelief."

SUNDAY SCHOOL LESSON

FOR MAY 6

Christ Makes Men New

Background Scripture: Colossians 3:1-17;
Ephesians 1 and 2

Lesson Scripture: John 1:9-13; Ephesians
2:1-10

This lesson is the first of four on the general theme: "The Christian Life," and is based on our studies so far this year on "Affirmations of Faith." The main question to consider in this lesson is how persons can deal with the natural human condition of alienation from God, and, by their relationships with Christ can become "new persons." We should raise such questions as, "What manner of life does the Christian lead? How can he relate to the many people around him who appear to be unconcerned and indifferent to the values of the Christian tradition that mean so much to him?"

We must, of course, realize that people are not born Christians. They have to be made over. True there are many who say they can't remember when they were not Christians. We recall also that Jesus said something about the need for becoming "as a little child" if we are to enter the Kingdom. Your class may wish to discuss these different types of Christians.

Pick up any daily paper and read it

through with the idea of noting how many kinds of organizations there are for improving people, even making them over. There are organizations for the relief of the poor; others, like the A.A. for helping them quit the drinking habit; associations for the improvement of teachers and students; groups dedicated to fighting diseases like cancer; people working to reform prisoners (and the prison system); organization for Character building of youth—on and on, the list would fill a good-sized book! All the list we have given does not include all the guidance counselors, psychiatrists, marriage counselors, physical therapists, and others. We have to conclude that there are literally armies of people who are dedicated to making people (and the world) over!

What follows is not intended to bring down the reformers, whether they work from a personal or social point of view. The world needs more, not less, of such persons and organizations. Some of these may be like the people mentioned in Matthew 25:44 who were surprised to find their works of mercy and love to others had qualified them for membership in the Kingdom.

The point of our two Scripture select-

ions is that our great need is "to begin from within." This is the way to a new life. One of the most astounding things about it is the assertion that the power to become new persons is a gift—the gift of God. Think how people have gone to the ends of the earth, sometimes spending fortunes, in their search of peace of mind. But our lesson Scripture says: "To all who received him . . . he gave power to become children of God." Why has this amazing offer been rejected for so long by so many? May it not possibly be due to our idea that "You get what you pay for?" In other words to many people through the centuries this promise of power seems too good to be true!

The book of Ephesians has come into great prominence in these later years because its message is one of reconciliation, not only between men and God, but between groups that have been estranged from one another even in the area of faith. Ephesians can be said to be the text-book, if not the actual charter, of the movement

to unite the Christian church. Probably one of the best-known verses in this book is Ephesians 2:14: "For by grace you have been saved through faith; this is not your own doing, it is the gift of God." This word suggests that new life in Christ is indeed a gift, but it is not a gift until it has been accepted. So faith becomes the hand we reach out to accept the gift of salvation provided by the grace of God. Note also the last phrase of the verse which reminds us that the Gospel of Christ is not a religion of attainment, based on how many good works we have to our credit: "Not because of works, lest any man should boast." This statement calls to mind the parable of the Pharisee and the Publican (see Luke 18:9-15) where the Pharisee, in his prayer, was "bringing God up to date" on his various moral and religious achievements, while the poor tax-collector was bowed in the humility of repentance. But Jesus said the publican "went down to his house acquitted of his sins." In doing so, he joined the great company of forgiven sinners who have been "surprised by joy."

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CAROLINA BRIEFS

Rev. J. Marion Fulk, pastor, is leading the pre-Easter revival service at Mt. Mitchell Church, Kannapolis, Tuesday through Friday of this week. Mr. and Mrs. Johnny Christy will conduct the Friday night service followed by communion. Rev. George Clay will preach at the Sunrise Service on Easter Sunday. A country ham breakfast will follow in the Fellowship Hall.

* * *

Revival services will be held at Hebron Church, Jarvisburg, April 29 through May 3. Rev. J. Kern Ormond, pastor of First Church, Elizabeth City, will be the guest preacher. Hebron Church on the Currituck Charge, has shown a significant growth in the last year. Average attendance at church school has increased from 10 last year to between 35 and 45 during this year. A building fund has been started. Rev. David M. Lewis is in his first year as pastor of the Currituck Charge.

* * *

Rev. George Smith, pastor of Glenwood Church in Greensboro, will be the preacher for revival services at Trinity Church, Charlotte, April 29 through May 3.

* * *

Revival services have been held recently on the Crowell Memorial-Palm Tree Charge in the Gastonia District. Rev. Ed Canton, pastor of the Bethlehem-Bess Chapel Charge, preached at Palm Tree Church March 25-28. Rev. G. G. Gregory, pastor of Pisgah Church, was the preacher at Crowell Memorial April 1-5.

* * *

Dr. Ernest Fitzgerald, senior minister of Winston-Salem's Centenary Church, was honored by the Pfeiffer College Student Government Association at its 1973 awards program held April 6. He was cited for his services as chairman of the Trustee Committee on Student Life and Affairs. Unable

to attend the program because of illness, a decorative Plaque was sent him via a student.

* * *

The Regional Commission on Christian Higher Education recently adopted a resolution of tribute to Rev. William Thomas Brown, who has served as director of the Wesley Foundation at A&T University since 1960. He has resigned from this position effective June 1. The resolution expressed appreciation "for the pioneering and persevering ministry of William Brown as he has sought to create an effective Christian witness to the college generation and to impart to them a sense of pride and purpose."

* * *

The third annual Easter Sunday Sunrise Service will be held in the churchyard and cemetery of Mount Carmel Church, Winston-Salem. A breakfast will be held in the church Fellowship Hall for those attending the Sunrise Service.

* * *

First Church, Lexington, will conclude five nights of services with a Maundy Thursday Communion Service conducted by the church's ministers, C. Harley Dickson and James T. Trollinger. Preachers on successive nights during the week have been Rev. D. Edwin Bailey of Salisbury, Rev. Thomas B. Stockton of Asheville, Rev. Jacob B. Golden of Charlotte, and Rev. Bernard R. Fitzgerald of High Point.

* * *

Mrs. Mildred Lewis Wood of Norfolk, Va., sister of Rev. David M. Lewis of Grandy, died recently. She had been secretary of supply work and of Christian Social Relations for the Norfolk District United Methodist Women. A native of Hertford, she left a bequest of \$1,000 to Mt. Hermon Church on the Pasquotank Charge and

(Continued on page 30)

N.C. Council of Churches to Convene in High Point

The Annual Meeting of the North Carolina Council of Churches is to be held in High Point on April 30 and May 1, hosted by First Presbyterian Church and First United Methodist Church. The Pastors' Conference will occupy the first day and that evening the 36th Assembly of the Council will begin.

The Fellowship Dinner at 6:00 p.m. at First United Methodist will be the opening event of the Assembly. Following this at 7:30 p.m. a public service of worship will be held at First Presbyterian at which time the address will be given by Dr. R. H. Edwin Espy of New York, General Secretary of the National Council of Churches. His subject will be "Looking Ahead in the Ecumenical Movement." Business sessions of the Assembly will follow on May 1 at First Presbyterian. Visitors are welcome to attend all sessions of the Assembly, although preregistration is necessary for the meals.

The Pastors' Conference will have as its theme, "The Pastor and Himself." Opening worship at 9:30 a.m. on April 30 will be led by the Rev. Eugene Owens, Pastor of Myers Park Baptist Church in Charlotte. Chaplain L. L. McGee, Director of Clinical Pastoral Education at North Carolina Baptist Hospital in Winston-Salem, will deliver two addresses, in the morning and in the afternoon, his subjects being, "A Profile of Thy Self" and "Ways to Love Thy Self." The luncheon address on "The Personhood of the Parson" is to be given by the Rev. Cecil Bishop, Pastor of Trinity AME Zion Church in Greensboro. Dr. George Buttrick, Visiting Lecturer at Louisville Presbyterian Theological Seminary and Southern Baptist Theological Seminary, was scheduled for two addresses but found it necessary to enter the hospital for an operation early this month. His place will be taken by his son, Dr. David Buttrick, a member of the faculty at Pittsburgh Theo-

logical Seminary.

The membership of the North Carolina Council of Churches is composed of thirty-nine church groups drawn from sixteen Protestant and Anglican denominations. The member bodies have appointed 276 official representatives to the 1973 Assembly. In addition to hearing reports, adopting a new budget, and electing officers, the Assembly will give consideration to resolutions which have been proposed for adoption. These are expected to elicit considerable discussion.

At the luncheon on May 1 the Council's Distinguished Service Award will be conferred on a recipient chosen by the Executive Board for outstanding contributions to the cause of ecumenism. The Richard Shelton Communications Awards will also be given to newspapers, a radio station, and a television station which are to be recognized for noteworthy service to church and community.

The President of the Council is Dr. Charles E. Dietze, Executive Minister of the Christian Church (Disciples of Christ) in North Carolina, who is completing his term of office. He will be succeeded by a new President to be chosen by this Assembly.

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CAROWINDS

Charlotte Church Has Celebration

Simpson-Gillespie Church in Charlotte is having a birthday celebration this week. The former Simpson congregation is celebrating its 107th year; Gillespie, its 23rd, and the merged church, Simpson-Gillespie, its fourth.

Preachers during the week have included Rev. Norman Kerry of Greater Mount Sinai Baptist Church, Rev. Erza Moore of First Memorial Presbyterian Church, Rev. C. E. Strickland of Brooks Memorial UM Church in High Point, and Rev. G. M. Phelps of Greensboro. Rev. Mr. Strickland is a former pastor of Simpson Church, and the Rev. Mr. Phelps is a former pastor of Gillespie Church.

Dr. C. C. Herbert, assistant to Bishop Earl Hunt, will be the celebrant for Holy Communion on Thursday evening.

A centennial banquet is planned for Friday night, with the Soul-to-Soul Gospel Notes singing. An Easter Concert will be presented by the Adult Choir on Sunday at 5 p.m.

Rev. J. E. McCallum is pastor of Simpson-Gillespie.

GC Museum Named for Brock Sisters

GREENSBORO—Alumni Day at Greensboro College on Saturday had a definite hometown flavor as two Greensboro women received Distinguished Alumni Awards and two Greensboro sisters were honored in the naming of the College

Carolina Briefs

(Continued from page 27)

\$1,000 to Oak Grove Church on the Perquimans Charge. She also set a \$50,000 Memorial Fund at Virginia Wesleyan College in Norfolk. Other survivors include her mother, Mrs. Maude W. Lewis of Hertford; brothers, W. T. Lewis and Carl W. Lewis of Hertford; sisters, Mrs. Ruth L. Robbins and Mrs. Doris L. Kemp of Hertford.

Historical Museum,

Recipients of the Distinguished Alumni Awards were Mrs. Lynn R. Hunt (Rutledge Hadley, '24) and Mrs. Harold L. Bettis (Margaret Toms Ford, '38). The latter is Alumni Representative on and Secretary of the College Board of Trustees.

The College Museum was officially named for Miss Sarah Lee Brock, '17, and Miss Mary Brock, '24, in recognition of their volunteer service in the development of the museum. The former was for many years a public school teacher, and the latter was for 44 years on the college staff, including 40 years as Assistant and Secretary of the Alumni Association.

Folk Opera Slated For Charlotte

Lutheran pastor Richard Koehneke of Kannapolis has written the score for a religious folk-opera entitled "Meet God Man!" for words written by another Lutheran pastor, John E. Schroeder of St. Louis, Missouri. They have organized the S and K Production which will present the opera "in the round" at the Charlotte Coliseum on Friday, May 4, at 8:00 P.M.

The purpose of the opera is to show that the Jesus crucified on Good Friday is the risen Lord of history, alive in the hearts of his believers today. Professional directors from area colleges and from Broadway are guiding the cast, recruited from universities in the Charlotte area. Protestant and Roman Catholic clergymen of Kannapolis, Concord, and Charlotte have endorsed the presentation.

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by John Cline

A gleam from high lights up the sky,
Bright angels flashing down;
The world is stirred with waking cry;
In Heaven trumpets sound.

To Joseph's tomb through lifting gloom
The faithful women haste;
But see! The grave has met its doom,
And angels fill the place!

He is not dead, but, as He said,
The Lord is risen indeed;
Grim shadows from the tomb have fled;
To endless life He'll lead!

Earth's skies are bright with clearer light;
The world's more fair today;
The songs of birds bring more delight;
The flowers seem more gay.

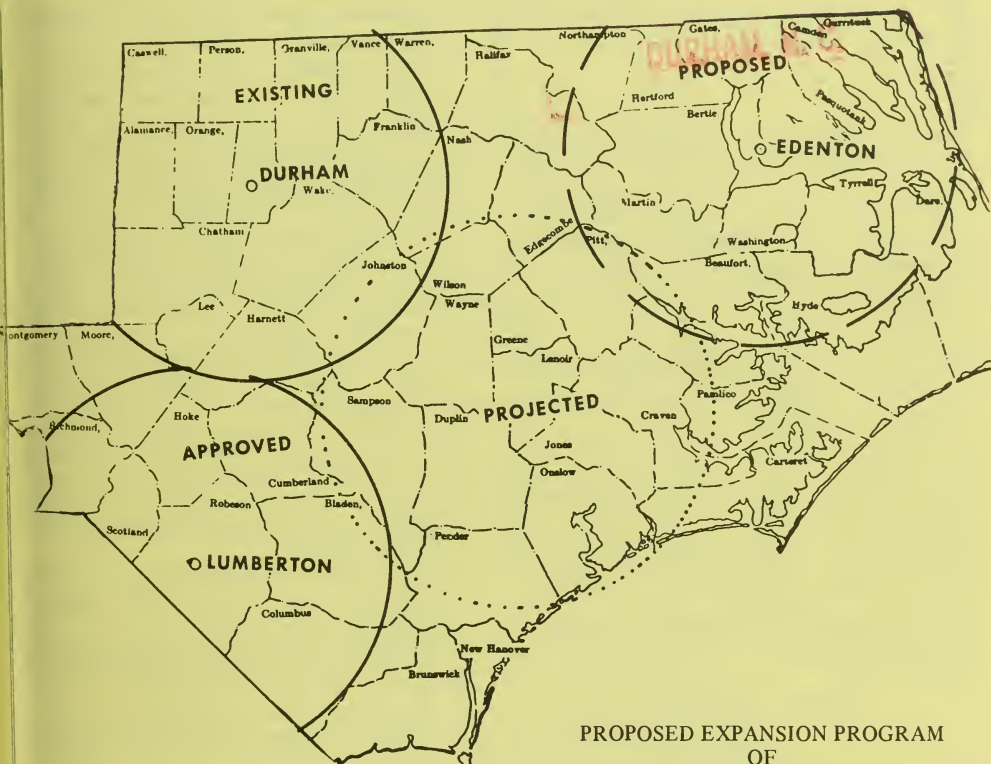
Our Saviour reigns above earth's pains,
And life to all would give;
Those who believe in Him sin's chains
Shall break, and ever live.

Have we been raised from sin's dark days?
Let us seek things above!
The joys we find will last always,
In realms of perfect love.

The Rev. Dr. Cline, Carthage, is a retired member of the North Carolina Conference.

NORTH CAROLINA christian advocate

Vol. 118 Greensboro, North Carolina, May 3, 1973 No. 9



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'Good News' Session Saturday

Rev. Charles Kerr, minister of First United Methodist Church in Lancaster, Pa., will be in Smithfield, N.C., at Holiday Inn, Saturday, May 5, from 10:30 a.m. to 2:30 p.m.

The Rev. Mr. Kerr will be speaking on "Good News in the Local Church" and leading a dialogue session afterwards.

Further information may be secured by calling Rev. Robert Bundy, Durham, 596-7210.

NORTH CAROLINA

christian advocate

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Calendar of Coming Events

NORTH CAROLINA CONFERENCE

- May 6 —Living Bible Workshop, Goldsboro, St. Luke, 3 p.m.
- May 6 —Living Bible Workshop, Wilmington, Grace, 2:30 p.m.
- May 8 —Living Bible Workshop, Clinton, First, 7:30 p.m.
- May 9 —Living Bible Workshop, Lillington, First, 7:30 p.m.
- May 10 —Living Bible Workshop, Fayetteville, Haymount, 7:30 p.m.
- May 11 —Raleigh District Council on Ministries Planning Retreat, 9:30 a.m.
- May 11-12 —Day Camping Workshop, Camp Rockfish
- May 12 —Raleigh District Checkup Mtg., Methodist Bldg., 9:30 a.m.
- May 14 —Methodist Ministers Credit Union Board of Directors Mtg., Credit Union Office 2:30 p.m.
- May 14 —Living Bible Workshop, Louisburg, First, 7:30 p.m.
- May 15 —Living Bible Workshop, Raleigh, Trinity, 7:30 p.m.
- May 15 —Living Bible Workshop, Laurinburg, First, 7 p.m.
- May 17 —Living Bible Workshop, Raleigh, Highland, 7:30 p.m.
- May 18-19 —Handbell Festival, Edenton Street Church, Raleigh
- May 20 —Living Bible Workshop, New Bern, Centenary, 3:30 p.m.
- May 21 —Durham District Checkup Mtg., Lakewood Church, Durham, 3 p.m.
- May 26 —Raleigh District Training Session for Lay Members of Annual Conference, Methodist Building, 9:30 a.m.
- June 4-7 —Annual Conference Session, Methodist College, Fayetteville

WESTERN NORTH CAROLINA CONFERENCE

- May 5 —Vacation Church School Workshop, Trinity, Asheville, 9:30 a.m.
- May 6 —Living Bible Workshop, Charlotte District, 2:30 p.m.
- May 6 —Asheville District United Methodist Women, Mtg., First Church Hendersonville, 2:30 p.m.
- May 6 —Living Bible Workshop, Pilot Mountain Church, 7:30 p.m.
- May 6 —Vacation Church School Workshop, First, North Wilkesboro, 3 p.m.
- May 6 —Vacation Church School Workshop, First, Lexington, 2:30 p.m.
- May 6 —Vacation Church School Workshop, Centenary, Greensboro, 2:30 p.m.
- May 8 —Davie County Board of Missions, Cornatzer, 6:45 p.m.
- May 8 —N. Wilkesboro District Check-up Mtg., Elks Shoals Camp, 6:30 p.m.
- May 8 —Greensboro District Council, Calvary Church, Greensboro
- May 10 —Vacation Church School Workshop, Central, Monroe, 7:30 p.m.
- May 10 —Vacation Church School Workshop, First Church, Marion 10 a.m.
- May 10 —Vacation Church School Workshop, First, Morganton, 7 p.m.
- May 10 —Vacation Church School Workshop, Trinity, Winston-Salem, 7:30 p.m.
- May 14 —High Point District Council Mtg., 7:30 p.m.
- May 16 —Vacation Church School Workshop, St. James, Charlotte, 7:30 p.m.
- May 17 —Vacation Church School Workshop, First, Forest City, 7 p.m.
- May 20 —Our Living Bible Workshop, Charlotte District, 2:30 p.m.
- May 20 —WS/NE District Council on Ministries, Woodmont Church, Reidsville, 7:30 p.m.
- May 21-26 —Learning Center, Pfeiffer College
- May 27 —Waynesville District Annual Conference Briefing Session, Bryson City Church, 3 p.m.
- May 27 —WS/NE District Checkup and Briefing for Annual Conference, 2:30 p.m.
- June 6-10 —WNC Conference, Lake Junaluska

The Bishop's Message



Graduation time at our Conference colleges is almost here. Within the next few weeks Methodist College at Fayetteville and North Carolina Wesleyan at Rocky Mount will be awarding degrees to their graduates. Dr. Stacy Weaver will become President Emeritus at Methodist College after fifteen years of outstanding leadership. He has been president since the college was founded. North Carolina Methodism is indebted to him for his many contributions to Christian Higher Education. Dr. Richard W. Pearce has been elected President of Methodist College and will assume his new duties on July 1. Dr. Pearce has been Vice President and Dean of Florida Southern College in Lakeland, Florida, for the past five years. We welcome him to North Carolina!

The time for Annual Conference is almost here! The Bishop and Cabinet will be preparing the appointments early in May. There will be *no* public announcements of the appointments until June 7 at Annual Conference. Ministers who will be receiving new appointments, and Pastor-Parish Committees of churches receiving new pastors will be consulted regarding the proposed changes on May 15. No appointments will be final until they are officially read on June 7. Please pray for us as we undertake this serious responsibility.

Pastors will be receiving materials for the observance of Pentecost. It is hoped that every church will have an effective, heart-warming observance on this significant day.

Have you made your plans for summer? When you do, let me suggest you include in them a visit to Lake Junaluska. Ask your pastor for a schedule of the events there, or write and secure one for yourself—Lake Junaluska Assembly, Lake Junaluska, N.C. 28745.

My preaching schedule for May is as follows: May 6 — Commencement Address at Florida Southern College, Lakeland, Florida; May 13 — Baccalaureate Sermon at Methodist College, Fayetteville; Durham: Wellon Village, 7:30 P.M.; May 20 — Raleigh: Hayes Barton; Gillburg Dedication 7:30 P.M.; May 27 — Raleigh: Trinity Church, Homecoming; June 3 — Fayetteville: Hay Street.

Robert M. Blackburn

Education Building Planned at Aberdeen Church



Groundbreaking Services for a new Education Building took place at Page Memorial United Methodist Church, Aberdeen, on Palm Sunday, April 15. The project, when completed, will contain five

Sunday School rooms, pastor's study and church office, library, fellowship hall and kitchen.

Pictured left to right, Norfleet Pleasants, vice-chairman of building committee; Willard Keller, chairman of Administrative Board and youth Sunday School teacher; Mrs. H. W. Doub, representing adults; Miss Barbara Simmons, representing youth; Phillip Hendricks, representing children; J. C. Robbins, building committee member and former church school superintendent; The Rev. Wilbur I. Jackson, present pastor; John Armstrong, chairman of the building committee; The Rev. Carlos Womack, interim pastor, Jan. to June 1972, and Mrs. R. L. Jerome, widow of the pastor from 1969 until his death in December, 1971.

Key 73 Preaching Mission Ends on High Note

The sanctuary of Weldon United Methodist Church was filled and over one hundred extra seats in the aisles were filled as Dr. Wilson O. Weldon brought the formal services of the Roanoke Valley Christian Mission to a conclusion with his closing message on "A Trust to Keep."

Rev. A. D. Bryd, Jr., Mission Director, said: "I have never heard so many favorable comments on the closing service and the response was very good. I have worked in planning missions and revivals all of my 23 years in the ministry but I have never experienced a service like the one on Wednesday night. If our follow-up in our Churches is properly done, the impact of these Key 73 services in our area will be felt for a long time."

Decision cards are being mailed to Churches this week indicating a total of 40 decisions on the special invitation cards as follows: (1) I believe in Christ and purpose with his help to live a Christian life — 83; (2) I would like to Re-dedicate my life to Christ — 48; (3) I would like to dedicate my life to Christ in full-time Christian Service — 9.

Months of planning went into the Key 73 observance, which culminated in the

preaching mission April 1 through April 4. There were 33 sponsoring churches and 3 participating churches, with laymen and ministers from these churches making up the "Committee of Fifty." This interracial, interdenominational committee steered the Mission to its successful conclusion.

Chairman of the Mission was Rev. M. Dewey Tyson, pastor of First United Methodist Church, Roanoke Rapids. The Mission director was Rev. Mr. Byrd, pastor of Weldon UM Church and the secretary was Mrs. Katherine Bradley, a member of St. Matthews A.M.E. Church of Weldon.

Pointing out that no endorsement was sought from any ministerial association nor was any church solicited through any official body, Mr. Byrd said it was a movement of interested Christians from the beginning. "This was our only distinction," he commented.

"I think this was one of the reasons it was so successful. In fact, in the Book of Acts, it says something about the conditions which were present in the early Church when the Holy Spirit came; of one accord, in one place, together and the Spirit came."

Where We Stand on LBD

We have long since discovered that few issues are more volatile than those connected with beverage alcohol. There is something about the subject which seems to stimulate the emotions and activate the adrenal glands. We also realize how easy it is for issues to become unclear; for apples and oranges to be mixed as though they are the same thing.

There was a time when ministers waxed emotional, if not eloquent, when commenting upon this subject. Their opponents took occasion to rebut in kind. In the main, however, the American people seem to have passed out of that era of high emotionalism. More and more, people have been willing to sit down and look at the facts and realities; and to make decisions based upon those realities.

We think that this is all to the good. We think the alcoholic should be dealt with as a sick person, and that all people who are involved with the problem should be offered all possible assistance in body, mind and spirit toward restoration of full health. The church should share in this ministry through loving care, wise counselling, and a spirit of humble identity with the frail flesh of humanity.

The United Methodist Church has for many years now clearly affirmed its concern that people who face this problem receive all the therapeutic assistance which it and other agencies can render. However, our church has also continued to hold up the alcohol-free way of life as a more excellent course to take in avoiding the many tragic consequences which are related to beverage alcohol. We believe this position, positively emphasized, is absolutely justified for a church which claims to be concerned about what happens to human beings. We don't need to tote out the statistics. Everybody knows them: death upon the highway; all manner of crime while under the influence; broken homes; children dragged up in poverty; beautiful and

promising lives cut off from happiness and success.

If we disapprove of drinking, it is not because of any possible benefits imagined or real which might accrue therefrom. Rather, it is because of all that we see upon the debit side. After all, we are talking about that which is today widely recognized by authorities as the number one drug problem in this country (not marijuana or heroin but alcohol); we are talking about that which is among the three greatest health problems in this country; we are talking about that which is known to be the greatest killer upon the highways; we are talking about that which creates an economic loss of \$15 billion dollars per year.

In view of the fact that their drinking becomes a problem to approximately 13 per cent of those who start the practice we do not believe that the United Methodist Church has any business encouraging anybody to begin. On the other hand, we would do well to seek to persuade all who will that they would be better off to leave it alone.

This does not mean that we express enmity toward those who choose otherwise. Nor does it mean that we consider those who drink to be necessarily worse than others. The policy is not intended to be an expression of vindictiveness by a group of killjoys, but rather an affirmation of concern and compassion for all of God's children. Is it bad to express this kind of concern?

Turning more specifically to the issue of Liquor by the Drink which is now before the North Carolina General Assembly, we are dealing not with the question of whether to drink or not to drink. Rather this is an issue which involves the context in which liquor shall be made available to those who want it. Shall it continue to be dispensed legally only through a system of state controlled monopoly stores; or shall

the sale of it be opened up to private enterprise. Through the Alcoholic Beverage Control system we now have state-controlled monopoly. But Liquor by the Drink would make sales available through outlets such as restaurants, with profits going to the businesses concerned.

We do not think that it is wise to throw the sale of liquor into the free enterprise system, with its accompanying profit motive factor. In other places where this has been done, it has attracted underworld characters and has led to the operation of illegal rackets. Moreover, it most certainly would lead to increased consumption.

In an editorial in our issue of April 5 we referred to the LBD bill then before the General Assembly as having "turned bad". We expressed this opinion based upon damaging amendments which came to be attached to it while in sub-committee. We are glad to affirm that most of these "hooks" have since been removed from it, thus making it a better bill. Passed by the House, its fate now lies with the Senate.

We are certainly not opposed to letting the citizens of North Carolina vote upon the question of whether or not to adopt LBD. In fact, we would welcome such a vote. But let it be truly a state-wide vote, with the issue clearly defined.

Watergate and Aldersgate

What has come to be called the Watergate affair is slowly, with grim precision, grinding toward its inevitable conclusion. In the process it is pulling into its destructive jaws people of low degree and people of high degree. The country is at last beginning to respond to the whole sordid mess with shock and revulsion.

The bugging of Democratic Headquarters was, of course, an illegal act which involved the breaking of several laws. But on top of this there followed, apparently, an elaborate scheme to cover up, to let the blame be borne by some while others

involved went untouched. This part of the episode is, in our opinion, actually more culpable than the original crime.

The whole mess should serve to reveal to the American people how far we have gone in the breakdown of morality in this country. For Watergate should not be taken as an isolated aberration from an otherwise high and lofty standard of national life. Rather it should be seen as a sad example of what can happen when people choose to leave the high road of moral integrity and travel the low.

There is evidence all about us that in government, in business, in our social practices, in family relationships there has been a gradual erosion of high standards of conduct. More and more people seem to have adopted the principle that anything you can get away with is perfectly all right. We seem to be saying to each other "You're o.k.; I'm o.k. But just don't get caught." So we go on our merry, permissive way, ignoring the laws of God and of man when it seems convenient or profitable to do so. The Watergate incident, to be understood, must be seen against this background.

What is the answer? To jail a few people? To let a few heads roll, and then settle down to the same old practices?

We believe the basic answer to Watergate is a return to those Judeo-Christian principles which will enthrone Almighty God once again; which will restore Him to a position of sovereignty in the minds and hearts of our people; which will recognize that we live our lives under His judgment as well as under His mercy.

When a nation begins to play fast and loose with the Laws of God it winds up by playing fast and loose with the laws of man. Then comes corruption and chaos.

The nation should be called to repentance and to a return to God, even as the Children of Israel were time and again called back from their waywardness in the centuries before Christ. Moreover, those who are members of Christian churches should be challenged to let their allegiance

(Continued on page 27)

A PRAYER

(Delivered at the Commencement Worship Service of Brevard College on May 16, 1971 in the Sanctuary of the First United Methodist Church by the minister of the church, The Reverend Orion N. Hutchinson, Jr., Lecturer in Religion and Society. Mr. Hutchinson is now superintendent of the Greensboro District).

Lord — First Cause in nature, last Judge in time
Resident within and without
Lover of life

We celebrate life today, because we made it through.

We students made it

through orientation oratory and registration lines;
through roommates of delight and dismay;
through reading lists from rigorous mentors;
through searching the stacks and studying the books;
through classes sometimes tedious and sometimes exciting;
through dinner dialogues and midnight raps;
through practice, and practice, and practice;
through papers, and tests, and exams.

We made it, Lord.

We faculty made it

through trying to teach subjects larger than our knowledge;
through trying to teach students different and discerning;
through seeking to teach old material in new ways for a new day;
through struggling to learn as we taught and
to understand as we sought to bring understanding;

We made it, Lord.

We administrators made it

through leading into the new while learning the old;
through trying to keep records while making records;
through finding the dollars while counting the costs;
through taking a stand while wondering what stand to take;
through trying to be all things to all men while wondering
if we were anything to anyone;

We made it, Lord.

We praise you, Lord,

Who through mind and will and energy and sensitivity
Enabled us to be delivered

“from all the dangers and difficulties of this mortal life.”

We thank You that we made it.

Can't we just leave it there, Lord?

Will You not let us just enjoy these moments

And the memories of

the Thanksgiving Dinner

the Christmas tree

convocations and confrontations

the friend,

the love,

the game,
the dance,
the fire,
the snow,
the pool,
the Cross . . .

The Cross!

In the midst of campus life
In the midst of our life today
The Cross!

Silently speaking
Still suggesting
That you're saying today
To us who've made it:
"What will you make *out* of it?"

O Lord, our Lord,

For Christ's sake,
For the world's sake,
For our sake,

Help us who've made it
To make something out of it.
More than

education and inspiration,
escapades and escape,
grass and greed,
sex and self,
cheers and complaints,
tumult and shouting.

Help us to remember that which makes us
make something worthwhile out of it.

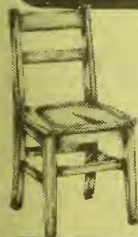
For today

"The tumult and the shouting dies,
The captains and the kings depart.
Still stand Thine ancient sacrifice:
An humble and a contrite heart.

Lord God of Hosts, Be with *us* yet
Lest we forget, lest we forget . . ."

Amen and Amen!

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Graduation Activities

Begin Saturday at UM Colleges

May has superseded June as college graduation time in North Carolina, at least for United Methodist-related colleges. Graduation activities at these nine colleges will take place this month, beginning this weekend at Greensboro, Brevard, and Bennett. Here is a brief resume of the scheduled programs.

BREVARD COLLEGE



Fitzgerald



Jones

Many activities are planned for commencement weekend May 5 and 6 at Brevard College.

Dr. Bernard Fitzgerald, senior minister of Wesley Memorial United Methodist Church in High Point, will preach the baccalaureate sermon in First UM Church, Brevard on Sunday morning at 11 a.m.

G. Andrew Jones, Jr., of Raleigh, Commissioner of Revenue for the State of North Carolina, will be the principal speaker for the graduating exercises in Boshamer Cymnasium at 2 p.m. on Sunday afternoon. He is a graduate of Brevard College and of the University of North Carolina Law School.

The Brevard High School Band will present a concert preceding the graduation ceremonies.

On Saturday the Alumni Luncheon will be held at 1 p.m., with John P. Odom as

speaker. Mr. Odom, vice president of the Brevard College Alumni Association, is vice president of the Daniel International Corporation, Greenville, S. C.

The Fine Arts Division will give a concert on Saturday night at 8 p.m., followed by a reception by Brevard President and Mrs. Robert A. Davis, honoring the graduates and their parents.

DUKE UNIVERSITY



Anderson

Six distinguished leaders in education, theology, business and the arts will receive honorary degrees at Duke University's 121st annual Commencement this month.

One of the degrees will be conferred on a West German theologian the first time Duke has awarded an

honorary Doctor of Divinity degree to a European scholar.

The degrees will be awarded during graduation exercises scheduled to begin at 3 p.m., May 13, in Cameron Indoor Stadium on Duke's West Campus.

This year's recipients and the honorary degrees they will receive are:

Jurgén Moltmann, Doctor of Divinity. Professor of theology at the University of Tübingen in West Germany, he is widely regarded as a leader in theological research.

Mrs. Ellen Winston, Doctor of Humane Letters. A native of Bryson City, she was U. S. Commissioner of Welfare from 1963 until retirement in 1967.

Vernon E. Jordan, Jr., Doctor of Laws. He is director of the National Urban League.

HIGH POINT COLLEGE

Robert Ward, Doctor of Fine Arts. He has been president of the N. C. Schools of the Arts in Winston-Salem since 1969.

John Brooks Fuqua, Doctor of Laws, He headed Fuqua Industries, a conglomerate of almost 50 companies and served four terms in the Georgia legislature.

Dr. John A.D. Cooper, Doctor of Science. He is president of the Association of American Medical Colleges and coordinates a course in public policy and health affairs for Duke in Washington, D.C.

A former Duke University Divinity School professor now teaching at the University of Edinburgh, the Rev. Dr. Hugh Anderson, will deliver the baccalaureate sermon, Sunday, May 13, at 10 a.m. He was professor of Biblical Criticism and Theology at Duke from 1957 to 1966.

GREENSBORO COLLEGE



Mullin

Dr. Joseph B. Mullin, pastor of Greensboro's First Presbyterian Church, will address the 121 members of the Greensboro College graduating class at commencement on Sunday, May 6, beginning at 1:30 p.m. The program is planned for front campus, but in case of inclement weather

will be in Odell Memorial Auditorium.

Miss Deborah LaFountain of Rumson, N.J., senior class president, will be the student speaker for the commencement. Music will be furnished by the Smith High School Stage Band.

The invocation will be spoken by Dr. Thomas A. Collins, president of N.C. Wesleyan College in Rocky Mount, father of a member of the graduating class.

The college will be host at a brunch Sunday morning for the graduating class, parents and friends in the college dining room.



Preyer



The Honorable L. Richardson Preyer, U.S. congressman from the Sixth District, will address the graduating class of High Point College on Sunday, May 20. The graduation exercises will be held at 3 p.m. in the Alumni Gymnasium on the college campus.



Smith

The High Point College Choir will present "Lightshine" during the baccalaureate service that morning at 11 a.m. in High Point's Wesley Memorial United Methodist Church.

At 12:30 p.m. on graduation day the Trustees' and President's luncheon is scheduled in the Holt McPherson Campus Center for seniors and their parents.

During the graduation exercises honorary doctorate degrees will be presented to two High Point College alumni. Carl M. Smith of Chapel Hill will receive an honorary Doctor of Humanities degree. A member of the N.C. House of Representatives in 1971 and 1972, he is director of Central Carolina Bank and Trust Company and a life member of the American Forestry Association.

Rev. R. Delbert Byrum will receive an honorary Doctor of Divinity degree. He is associate minister of Wesley Memorial United Methodist Church in High Point. A past president of the WNC Young Adult

Assembly, he was president of the Family Life Council of Greater High Point in 1971-72.

LOUISBURG COLLEGE



Sasser

Dr. Douglas Sasser, president of Pfeiffer College, will give the commencement address to the graduating class of Louisburg College Saturday, May 12, at 10:30 a.m. in the A.C. Building.

Also at this service Dr. Allen P. Brantley of Goldsboro, donor of the Brantley Medals, will present the awards to the man and woman students having the highest scholastic average during the past two years. Former recipients of the awards are invited to attend graduation exercises and join in a luncheon honoring all recipients since the awards were established in 1940.

Commencement exercises will begin with the breakfast for the graduating class at 8:30 a.m. Friday, May 11.

That evening at 7 p.m., the Alumni Banquet will take place in the Benjamin Duke Union.

Dr. Sasser became the president of Pfeiffer college in 1971, after serving as president of Young Harris College for five years.

METHODIST COLLEGE

Bishop Robert M. Blackburn of the Raleigh Area and Methodist College President Dr. L. Stacy Weaver will deliver the principal messages at the college's graduation exercises May 13 and 14 for over 125 graduating seniors.

Bishop Blackburn will deliver the baccalaureate address, Sunday, May 13, in Reeves Auditorium at 11 a.m.

Commencement speaker, President Weaver, will address the graduates in



Weaver



Blackburn

Reeves Auditorium at 10:30 a.m. May 14. Dr. Weaver, president of the college since its founding in 1957, is retiring from this position in June.

N.C. WESLEYAN COLLEGE



Langford

Dr. Thomas A. Langford, dean of the Duke University Divinity School, will deliver the featured address at N.C. Wesleyan College's combined baccalaureate-commencement service Sunday, May 27.

Wesleyan's largest class of degree candidates in the history of the college will be presented at the 3 p.m. ceremony to be held on the pine-shaded front campus. The commencement speaker, who is an ordained minister in the WNC Conference, has chosen as his topic, "And Once More, A New Beginning."

Saturday, May 26, Alumni Day festivities will begin with the Association Board of Directors meeting at 9:30 a.m., followed by the Annual Meeting at 11 a.m. The remainder of the day will be spent in an informal social period climaxing with a 5:30 p.m. picnic supper.

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PFEIFFER COLLEGE



Laney Henderson
Stockton

Pfeiffer College will award 125 bachelor of arts degrees and will confer four honorary degrees at its 1973 commencement on Sunday, May 13.

At the commencement program, the college will dedicate its new \$1,500,000 health and physical education complex as the Garfield David Merner Health and Physical Education Center. The late Dr. Merner, San Francisco, was president of the Pfeiffer Foundation which has made a \$500,00 gift to the project in his memory.

The baccalaureate address will be given by Dr. James Thomas Laney, dean of Candler School of Theology, Emory University, Atlanta. Dr. Vivian Wilson Henderson, president of Clark College in Atlanta, will give the commencement address.

Honorary degrees will be conferred upon the following.

The Rev. Thomas B. Stockton, senior minister, Central United Methodist Church, Asheville, the Doctor of Divinity degree.

Charles Louis Schepens, M.D., Boston, internationally known eye surgeon and founder of The Retina Foundation, the Doctor of Science degree.

R. Cecil Reinhardt, Newton, active Methodist layman, textile executive and benefactor of Pfeiffer College, the Doctor

of Laws degree.

The Rev. William F. Summerour, senior minister, First United Methodist Church, Vancouver, Washington, the Doctor of Humanities degree.

The baccalaureate service, set for 10:30 a.m., and the commencement, set for 3 p.m., will both be held in the new Merner Health and Physical Education Center.

In December, 1972, Pfeiffer conferred 51 degrees at its first Christmas commencement, thus reducing the number of students who will receive degrees on May 13.

BENNETT COLLEGE



Player

A former president of Bennett College, Dr. Willa B. Player, will deliver the college's baccalaureate-commencement address May 6 at 4 p.m. She is director of the Division of College Support in the U. S. Department of Health, Education and Welfare, a post she accepted in 1966

after ten years as president of Bennett.

Activities will begin on Friday evening May 4, when the college will pay tribute to former and present faculty and staff persons. At this time Dr. Player will be awarded an honorary Doctor of Humane Letters degree. Special honor also will be paid to Mrs. David D. Jones, widow of Bennett College's long-time president, and to Dr. Chauncey G. Winston, who is retiring as Dean of Instruction after 27 years of service at the college.

The Bennett College Choir will sing at 6 p.m. on Saturday evening. Graduating seniors and their parents will attend a reception at the home of President and Mrs. Isaac H. Miller, Jr. after the concert.

Dr. Miller will preside over the commencement exercises and give the charge to the graduating class.

Youth Work Study Underway

NASHVILLE, Tenn. (UMI) — Presidents of youth councils and coordinators of youth ministry from all the United Methodist annual conferences are being invited to consider the future of youth ministry in the denomination at a special consultation in Oklahoma City November 1-5.

The Consultation will be one link in a process which began here early in April with the meeting of a youth ministry task force and is expected to culminate in some kind of formal action at the 1976 United Methodist General Conference.

The task force includes six staff members of the Board of Discipleship who have responsibility for youth ministry, and three conference youth council presidents.

The Rev. Charles Courtoy, staff member of the Board's Section on Local Church Ministry, said there is widespread confusion about what kind of ministry to youth the church is providing.

"Supposedly we have killed the traditional Methodist Youth Fellowship style of program," he said. "We no longer provide resources for that kind of organization and yet we recognize the popularity of many quasi-religious club-type groups."

He also said the dismantling of youth ministry structures and the reduction of general and annual conference staff working with youth has added to the confusion.

The job of developing a clear purpose and philosophy of youth ministry is being taken very seriously by the Board of Discipleship which has been designated by the General Conference to perform this task, Mr. Courtoy said.

The task force, he said, is attempting to evaluate the present philosophies and structures of youth ministry and to establish a system of linkage or mutual support between annual conferences and the general church.

First step in the process is to identify issues and secondly to invite people to explore these issues. In November more than 150 persons representing youth council

presidents and youth coordinators are expected to create an ongoing process by which they can participate in the evolution of the future of youth ministry in the church.

Specifically, the Consultation is expected to produce some possible alternative forms of youth ministry from annual conferences of the church and to create from these models of ministry which can be presented to the Board of Discipleship in 1974 for in depth testing. In 1975 the Board will be asked to adopt a philosophy, structure and program for youth ministry for presentation to the 1976 General Conference.

Members of the Board of Discipleship Annual Conference Youth Ministry Task Force are Mr. Courtoy, Richard Rice, Earl Barfoot, James Bass, David Eakin, and Susan Wickett of the Board of Discipleship staff, Jeff Page, Cincinnati, Ohio, David Wilcox, Roswell, N. Mex., and Beatrice Jones, Sumter, S.C., representing conference youth councils, and Noah Long, Oklahoma City, Don Cottrill, Shreveport, La. and Rex Britt, Los Angeles, Calif., conference coordinators of youth ministry.

ATTENTION: Pastors and DCE's

The packets containing registration brochures and information concerning the summer activities for youth and adults in the Western North Carolina Conference were mailed to pastors and professional education personnel in each of the local churches in late March. In the event that a local church has not received this packet or is in need of additional brochures, write Rev. J. P. Heafner, P. O. Box 749, Statesville, N. C. 28677

Publishing House Sales Show Increase

RICHMOND, Va. (UMI)—The United Methodist Publishing House has shown "very satisfactory progress" during the first six months of the fiscal year beginning August 1, 1972, according to President and Publisher John E. Procter.

Reporting at the March 28 meeting of the Board of Publication here, Dr. Procter said there has been a significant slow-down in the rate of decline in curriculum sales and that most of the 26 Cokesbury Bookstores are now operating on a profitable basis.

He said three major problems continue to plague the House: the shortage of certain types of paper, high cost of postage, and poor postal service.

To counteract the postal problems Dr. Procter said the services of the regional service centers and book store are being expanded. Within the last three years the number of Cokesbury stores has been increased from 17 to 26 and Dr. Procter said the eventual goal is to have 50 stores strategically located throughout the country. Several new experimental suburban shopping center stores are proving very successful, he reported.

Financial reports showed that for the first six months the Publishing House had net sales of products amounting to \$18,124,771, an increase of \$1,197,624 compared with sales for the same period last year.

Net income for the six months ending January 31, 1973, amounted to \$612,495 compared with net income of \$677,815 for last year.

The board also reaffirmed an "Affirmative Action Policy Statement" regarding minority employment and heard a report from management that continuing efforts are being made to employ minority individuals, particularly in higher level jobs. Nearly 20 percent of the 1,813 Publishing House employees are from minority groups.

The board also gave management

authority to sell 10 acres of a 50-acre plot owned by the House in Nashville. Originally the board had considered the idea of relocating some of its facilities on the new plot but Dr. Procter said major capital improvements are suspended pending a decision of the Tennessee Supreme Court regarding the tax status of the House. The House, along with other religious publishers in Nashville, is appealing assessments of the Metropolitan Nashville Tax Assessor.



DR. AND MRS. CHARLES D. WHITE, right, are presented a grandfather clock by members of the Gastonia District. In June Dr. White will complete six years as superintendent of the district. Making the presentation of the gift is George C. Starr, Jr., president of the district UM Ministers Association and pastor of First Church Dallas. The clock was built by Rev. Herman Beck, pastor of Rhyne Heights Church in Lincolnnton. It is equipped with Westminster Chimes.

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pay according to their ability. Those without sufficient assets are maintained through the benevolent work of The Home financed by a part of the single-figure asking in your church and through gifts and wills.

The Methodist Retirement Home is built on the premise that a full Christian life must be lived in the midst of others, in an atmosphere where each can contribute what he is able with the assurance that God, through The Home, will provide for his needs to be met. Each member resides in his domiciliary room or apartment and enjoys all the benefits of The Home. Good food, tastefully prepared and served, is ready three times a day in the dining hall. Laundry and dry cleaning services are available in the building and a full religious, social, and recreational program is provided seven days a week. When sickness comes, the best of medical and nursing care is available in the infirmary.

Through loving and serving, sharing and helping, giving and receiving, each Christian finds joy and purpose in life. Each can say with the poet: "Grow old along with me! The best is yet to be, The last of life, for which the first was made: Our times are in his hand Who saith, 'A whole I planned, Youth shows but half; trust God: see all, nor be afraid!'"



Mrs. Marie Barnes, Home's beautician, fixes Mrs. Lucretia Whitlock's hair in preparation for her 102nd birthday. She is a charter member of Home's family, entering in September 1955.

Mrs. Mozelle Maddrey and Mrs. A. D. Byrd, Sr. prepare hand-crocheted Easter decorations for each member of Home's Infirmary. Others helped with this project.



Bishops Urge Ky. Hospital to Negotiate with Union

WASHINGTON, D.C. (UMI)—The United Methodist Church's Council of Bishops voted here April 27 to urge a church-related hospital in Pikeville, Ky., to negotiate with a union.

After more than two hours of debate spread over two days, and after hearing from both union and hospital representatives and being picketed by union members, the bishops agreed to send a committee of three of their members "to confer with all parties concerned" in the year-long labor dispute.

Some 200 non-professional workers went out on strike last June after the hospital refused to bargain with their union, although wages and working conditions were original issues. It was reported here that the hospital board had not yet recognized the union.

This was the major action in the council's first-in-history open meeting, and the total debate was carried on before about 40 visitors from this area and some 15 church and secular press representatives. Although no specific action was taken regarding plans for future "open meetings," most bishops queried reacted positively to the experience and the idea.

In other actions during the April 24-27 meeting, the world-wide group of bishops "deplored lawless violence" at Wounded Knee, S.D., and urged "restraint upon federal authorities and the American Indian Movement alike," reaffirmed the church's position on abortion and authorized a special offering for the Mississippi Valley flood emergency if agreed to by other agencies.

The 50 voting members of the council, of whom more than one-half shared in the discussion of the hospital issue, passed the following resolution in place of two others offered:

"We commend Bishop (Frank L.) Robertson (of Kentucky Area) for his par-

ticipation in the Pikeville Hospital situation; further we acknowledge the position of the United Methodist Church as expressed in our Social Principles statement (supporting the principle of collective bargaining); and that after hearing representatives of both the union and the board of the hospital, we recommend that we accept the invitation of the bishop of the Louisville Area to visit Pikeville and confer with all parties concerned to urge acknowledgment of the union chosen by the workers, to open negotiations with that union (Communication Workers of America) and to bargain in good faith; and that we appoint three bishops to carry out this visitation."

The committee will comprise retired Bishop Lloyd C. Wicke of Ft. Myers, Fla. (formerly of New York Area), as chairman; Bishop L. Scott Allen of Knoxville, Tenn., and Bishop Don W. Holter of Lincoln, Nebr.

The debate was largely over such issues as the authority of the bishops to intervene in this issue and whether it would bring more such problems to the council; the best way to express support for Bishop Robertson in dealing with the strike; the role of the hospital board regarding collective bargaining; the rights and needs of the workers; the lack of communication among the parties; the lack of the hospital's accountability to the bishops or the church, though it bears the name of Methodist.

On the other issues, the council commended the National Council of Churches for quick response to the Indian crisis at Wounded Knee and urged the government "to hear the concerns and grievances of the Indian American community" and to "honor the principle of self-determination."

On abortion, the council commended the church members and others the position adopted by the 1972 General Conference,

including the statement: "We support removal of abortion from the criminal code, placing it under laws relating to other procedures of medical practice. A decision concerning abortion should be made after thorough and thoughtful consideration by the parties involved, with medical and pastoral counsel."

Bishop Charles F. Golden of Los Angeles is the new president of the Council of Bishops. He succeeds Bishop O. Eugene Slater of San Antonio, Texas, who concluded his one-year term at the close of the Council's spring meeting.

Named president-elect at the meeting a year ago, Bishop Golden now moves into the church's highest ecclesiastical office for a one-year term.

Elected to the episcopacy in 1960, Bishop Golden served in Nashville-Birmingham and San Francisco Areas before being assigned to the Los Angeles Area last summer. He is the second black bishop to head the Council of Bishops.

Bishop Dwight E. Loder of Detroit, head of the church's Michigan Area, was named president-elect of the Council for 1974-75.

Bishop Earl G. Hunt, Jr., of the Charlotte Area was named president of the Southeastern Jurisdictional College of Bishops. Bishop L. Scott Allen of Knoxville, Tenn., will be secretary.

Adopting a plan to avoid shifting the leadership of the four committees at the same time, two chairmen concluded their terms at the end of the current session.

Bishop H. Ellis Finger, Jr., Nashville, Tenn., will be replaced as head of the Committee on Pastoral Concerns by Bishop Kenneth W. Copeland of Houston, Texas. Bishop Dwight E. Loder of Detroit will succeed Bishop W. McFerrin Stowe of Dallas, Texas, as chairman of Teaching Concerns. Bishop Paul A. Washburn of Chicago continues as head of Relational Concerns, and Bishop W. Ralph Ward of New York Area, as chairman of Administrative Concerns.

* * *



NEW PARSONAGE—Bishop Earl G. Hunt, Jr. dedicated the new parsonage of the Stokesburg Church in Walnut Cove on Sunday, Feb. 4, at the eleven o'clock service of worship. He was assisted by the Rev. John H. Carper, Winston-Salem Northeast District superintendent, and the pastor, Rev. J. Kent Outlaw.



ACCEPTING A CHECK FOR \$17,185.44 from Attorney Joe Roberts is Gene Painter, treasurer of the building fund of First United Methodist Church, Mount Holly. This donation was willed to the church by the late Mrs. Foy R. Sadler. Both Mrs. and Mrs. Sadler were members of First Church, and Mrs. Sadler organized and taught the Gleaners Sunday School Class (now Wesley Fellowship Class). Looking on during the presentation are E. D. Reeves, chairman of the Board of Trustees, and Rev. Sherrill Biggers, pastor of the church.

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WOMEN'S NEWS

North Carolina Conference

Mrs. Bruce Hargrove

SPIRITUAL GROWTH CONFERENCE

Women of the North Carolina Conference of the United Methodist Church are CALLED TO RETREAT May 18 - 19 and May 19 - 20, 1973 at Louisburg College, Louisburg. These two periods for retreat will provide opportunities for experiencing a new awareness of God and a deeper sense of community through worship, Bible study and creative sharing.

"GOD IS! REJOICE" will be the theme for the two retreats. The first will convene May 18 at 2:30 p.m. and close May 19 at noon. Registration will be on May 18 at 10:00 - 12:00 or 1:15 - 2:15 p.m. The second retreat will begin May 19 at 3:00 p.m. and will conclude at noon May 20. Registration will be held from 1:30 to 2:45 p.m. May 19.

Miss Maryruth Nickels of Atlanta, Georgia will be the leader. Mrs. R. P. Connor of Raleigh will be the musician. Mrs. Charles Roy Miller of Elizabeth City, Conference Chairman Spiritual Growth will preside.

Miss Nickels is a member of the Women's Division Staff of the Board of Global Ministries of the United Methodist Church. The Atlanta Region, to which she is assigned, includes Florida, Georgia, North Carolina and South Carolina. Her office is in Atlanta, Georgia.

She received her undergraduate education at Butler University in Indianapolis, Indiana, and her graduate degree in counseling and guidance from Indiana University in Bloomington, Indiana. She attended Washington University in St. Louis and Scarritt College. The work which

she has done on her doctoral program is in the field of counseling and the behavioral sciences; this has been done at Indiana University.

She has taught in the Indianapolis Public Schools and was a guidance counselor for the Beech Grove High School, Beech Grove, Indiana. Her teaching experience also included three years in Jabalpur, India, at the Hawa Bagh Women's College, as a short-term missionary of the Methodist Church. Since 1961, she has been a staff member of the Women's Division.

She served for several years in a variety of leadership positions in civic professional and religious organization in Indiana.

RALEIGH DISTRICT HOLDS CELEBRATION

Women of the Raleigh District held a service of celebration and installation on Sunday afternoon, March 4, at Highland Church in Raleigh.

Presiding over the service was Rev. Jack Page, Raleigh district superintendent. Officers were installed by the conference president, Mrs. D. K. Fry of Raleigh and guest speaker was Mrs. Gean Dorsett, of Mount Gilead, representing the Board of Global Ministries.

Mrs. Alton Tripp of Raleigh was installed as president. Others installed with her include: Mrs. H. E. Johnson of Raleigh, vice president; Mrs. A. C. Farrell of Raleigh, secretary and Mrs. Fred Newsom of Wise, treasurer. Also, nominating committee chairman, Mrs. J. O. Watson, who is the out-going president of the Raleigh

district; and the following mission coordinators: Mrs. W. L. Fleming of Henderson, Christian personhood; Mrs. Gary Wall of Raleigh, supportive community; Mrs. H. B. Midgett of Garner, Christian global concerns; Mrs. Lee Vaughn of Raleigh, Christian social involvement.

Other new officers include Mrs. Leroy Freeman of Raleigh, secretary of program

resources; Mrs. Floyd Munson of Raleigh, membership chairman; Mrs. R. A. Snow of Wake Forest, associate treasurer and Mrs. W. H. Hawthorne of Raleigh, public relations.

Sub-district officers are: Mrs. W. M. Wells of Knightdale, Raleigh leader; and Mrs. Jack Hunt of Kittrell, Tri-County leader.

IN MEMORIAM

RETA ESTELLE HARRINGTON BRADLEY
1890-1973

We, the officials of the Administrative Board, the Pastor and members of the Lillington United Methodist Church of Lillington, wish to express our deep sorrow at the passing of our friend and fellow member, MRS. RETA ESTELLE HARRINGTON BRADLEY, who died the 12th day of February, 1973.

Mrs. Bradley had served her beloved Church for many years in many capacities and spent and gave of her time and energies unstintingly in its service, and as long as her health permitted she was ever in attendance on all its services.

Mrs. Bradley was born January 14, 1890, in Harnett County, North Carolina, a daughter of the late William R. Harrington and his wife Evelyn E. Arnold Harrington, and she gave her heart to Christ at an early age and joined the Cokesbury Methodist Church in which she served until she removed therefrom upon her marriage. She continued her membership in the Methodist Church at Olive Branch and Lillington to which she came about 1939.

Mrs. Bradley was happily married to Early W. Bradley on December 16, 1907, and she and he established a Christian home together where the Bible and religion had the most prominent places in their lives and that of their children until his death of November 21, 1942, and for more than a score of years thereafter as his widow she continued her labors in her Church and the rearing of their children.

To Mr. and Mrs. Bradley were born six fine upstanding sons who continued to "walk in the paths of righteousness" laid down to them by their parents and who have all become leaders in the Methodist Church through the years. Two of their sons have served as superintendents of Sunday schools, others as teachers and delegates to district and annual conferences of their Church and holding official positions at other times, and one of the sons is presently serving as Charge leader of his Church.

Funeral Services for Mrs. Bradley were held in the Lillington United Methodist Church on

February 13, 1973, by her beloved Pastor, Rev. Irving Cooke, and burial by the side of her husband in the Harnett Memorial Park, in the presence of a mighty throng of her sorrowing friends whose presence testified to the high regard in which she has been held in her home and community, for to know her was to love her.

Mrs. Bradley is survived by her six sons: Charles of Raleigh, Connor of Fayetteville, Kilgo of Fuquay-Varina, Earl Gene of Salt Lake City, Utah, and Billy and Hal of Lillington; and by two brothers, Lynn of Charlotte and Reece of Vine-land, New Jersey; and by one sister, Mrs. John Allen Cotton of Sanford; and twelve grandchildren and eight great-grandchildren.

A great Mother in Israel indeed has left her earthly abode and has flown through the Pearly Gates into her Heavenly Home above to join her loved ones who have gone before.

This March 9, 1973.

James F. Lovette
Chairman Administrative Board of the
United Methodist Church of Lillington,
North Carolina

MRS. FELIX J. MOORE

Members of the United Methodist Women of Rainbow Church suffered a tremendous loss in the death of Mrs. Maud Chaffin Moore on January 6, 1973.

More words cannot express the high esteem in which "Miss Maud" was held by young and old alike in her church and community. She was ever busy about her Father's business, and her deep, abiding faith was a constant inspiration to all her friends and loved ones.

Because of her long, faithful and devoted service to the church, she will always be remembered in a very special way.

Mrs. W.E. Sugg, Sr.

May 3, 1973 21

Letters To Editor

Church Leaders Concerned with Trivial

I know that you do not normally print letters to the editor but I hope that you will consider mine worthy of your publication. It is extremely important, I believe, for people to hear many sides of every issue. It is a sad fact of life that there are few easy answers to any problem.

It was many years ago that I was baptised and joined the Church when you were pastor at the First Methodist Church in Maiden. I still own a Bible presented to me at that time, bearing your signature. It, therefore, saddens me to see the man who brought me into the Church now expressing those very attitudes that have since driven me from the Church.

I refer to your issue of April 5, 1973, in which you editorialized against the liquor by the drink proposal. Let me hasten to add that this letter is not written as an indorsement of liquor by the drink, though I do feel that is is probably the best way to control its consumption. This is a problem that must be faced by each individual in the state, but I do not view it as a major problem requiring extensive debate.

Rather, my concern is that the Church has for so long allowed itself to become so bogged down with minor issues of this type that it has consistently avoided its responsibilities to the really important problems facing mankind.

On page 17 of the same issue, you carried short, factual news accounts about a Black caucus, the American Indian dilemma, and corporate social responsibility. Major issues all. Yet, not one word of comment editorially. Instead, you chose the always safe opposition to John Barleycorn.

Ours is a time of great social upheaval. Injustice exists throughout the world. Blacks are still discriminated against in almost all areas of life. The American Indian lives in conditions so bad that the average North Carolina Methodist could never

imagine. A major religious leader has called for the castration of rapists. The President of the United States has indorsed capital punishment. Criminal activity of a most vile nature has been traced to the White House. All out war has been declared against freedom of the press. Many of our finest young men have been exiled from America because they refused to fight in a war that they considered to be morally wrong. Thousands of people in the United States and millions across the world are dying of malnutrition. Americans are still carrying out bombing missions in Southeast Asia.

The list could go on and on. Never has a voice of compassion and reason been so badly needed. The Church could be a force for good, a leader in the cause of human rights, a power to fight against injustice and cruelty. Instead, her leaders occupy themselves with trivial matters such as whether a man should drink from a bottle or a glass.

Yes, I have left the Church (as have millions of others) because I view the Church of today as a social organization of expedience, an organization grown too fat to really care about the human condition. It is an organization far more concerned with building monuments to itself than with working to truly establish a society where man can live in dignity and be at peace with his God.

So, go ahead, our leaders. Keep on looking to the trivial and keep asking yourselves "Why are our Churches becoming empty?"

Earl Rose
Maiden, N. C.

Editorial note: In view of the opening sentence above, we hasten to affirm that we welcome Letters to the Editor. Our general guidelines for these are that they 1) signed; 2) non-libelous; 3) preferably not over about 300 words; 4) and that each one deal with only one issue. Your participation in this is encouraged.

**LBD Bill Now
Permits Local Option**

This letter is in response to the editorial entitled, "The Liquor Referendum Bill has turned Bad," in the April 5, 1973 issue of the N. C. Christian Advocate.

While I agree House Bill No. 9 has changed considerably from the original which called for a state wide vote on Liquor by the drink, I disagree that it has "turned bad." Instead, in its present form of a "local option Bill" allowing each county to govern its own action regarding LBD, it has greatly matured. Neither those for nor against LBD should be allowed to impose themselves on others. Prior to the amendments there would be one state wide vote which would govern the entire state; thus denying the local counties' rights of self determination.

No doubt, the Christian Action League is correct in expecting such a state wide vote as called for in the original bill to be defeated. As was stated in the April 5 editorial, the Dry forces were happy to "wait and see" the outcome of such a bill. However, I'm wondering if accusing the Congressmen of playing with loaded dice is not indicative of the "pot calling the kettle black." Should those of the Christian Action League and/or Dry forces not admit that their earlier silence, which was termed "waiting and seeing," was really due to a security in winning, and that their present outspoken opposition to local voting is really due to a fear that the bill might pass and each person then be allowed to make his own decision about supporting a restaurant serving liquor by the drink and/or indulging in that right?

It was also stated in that same editorial that "it is a widely accepted fact that alcoholism is by far our number one drug problem in this country." I whole heartedly agree. However, one does not prevent a disease by making the cause somewhat more difficult to obtain. One either does away with the cause entirely or he must educate the potential victims of the possible dangers to the point that the in-

fectious agent is not given a chance to do its harm. Here is where we as Christians have failed. Instead of openly tackling the issue of alcohol to educate our people of its possible dangers we have been satisfied simply to declare its use a sin. The parent can hide the candy dish from the child but in this way the child will never know "why" too much candy may be harmful.

I fail to see an argument against LBD as a move toward preventing or curing. We are not removing an evil by such negative action, we are simply once more exercising our self-appointed paternal desire to make decisions for those we feel less capable than we. This is not Christianity, it is manipulation.

I am in favor of the bill as it now stands, for I fear its passage in the original form would impose on all N. C. a law which would allow any restaurant owner in any county the right to sell liquor by the drink even if the majority of that county's residents were opposed. I support House Bill No. 9 as a local option Bill allowing each county to make its mature judgement concerning the sell of Liquor by the Drink.

John W. Lockman
Pastor

Mt. Zion United Methodist Church
Hurdle Mills, N. C.



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Christ Makes Men Brothers

Background Scripture: Acts 11:4-18;
Galatians 3:23-29; Ephesians 2:11-22

Lesson Scripture: Ephesians 2:11-16; John
4:7-12

"Walking on the mountain one day, I saw a form which I took to be a beast; coming nearer, I saw it was a man, approaching nearer still I saw it was my brother." The sentence just quoted is from the Talmud. It could be saying something like this: "When we really get close enough to people to know them as persons, not simply as objects, we shall very likely find we have more in common with them than we had thought possible."

Our lesson for this date has to do with that which unites people. We all know that one of our greatest problems today is the ancient one of alienation. In the early church environment this lack of communication between Jewish and Gentile elements in the church caused much strife and heart-break. The book we know as the Letter to the Ephesians is concerned about this unhappy condition and wishes to bring a message of reconciliation to the discordant elements within the community of believers.

The Ephesian letter is based upon what its author considers a tragic situation. He does not hesitate to affirm the sad condition of the Gentiles before they became a part of the fellowship of faith in Christ. They had no hope and were unacquainted with a living God. "But now through your union with Christ you who were once far away have through the blood of Christ been brought near. For he himself is our peace . . . he has broken down the barrier that has kept us apart, and through

his human nature put an end to the feud between us" (Eph. 2:13f Amer. Trans.). The force of this statement is magnified when we pause to remember that the temple in Jerusalem had an inscription warning Gentiles that if they went beyond the outer court they might be killed. But now this barrier has been removed, at least in the mind of the apostle. It is unnecessary to remind the reader that there remain many divisive barriers, not only between nations but between citizens of the same country, or even sometimes the same church! Your class may wish to enumerate some of the most common of these divisive barriers, such as class, wealth, etc.

In our second Scripture selection (John 4:7-12) love is exalted as the chief Christian virtue. We are indebted to the late Claude Thompson for a new and meaningful explanation of the term "love." He writes: "Love originates in God, who here (1 John 4:7) described as love. But love is no mere sentiment; it is *creative action conferring worth upon others*." One recalls the story of Christ's healing the leper. The record says "Jesus touched him." Here was a man who had not felt the human touch (except from fellow-lepers) since he was stricken with the dreadful disease. But now that Jesus had touched him it was a sign that he was to be welcomed, once again, into the human community.

When we stop to think of the vast numbers of people who, because of discrimination, are excluded from the company of others it makes us sad. But the author of 1 John does not leave the matter there. He goes further. He issues a warning.

He tells us that it is the utmost hypocrisy to invoke the name of God when our hearts are without any love for the unloved and the unlovely. He is telling us that if we do not love we don't know God. It's as simple as that!

When we realize the truth of this Scripture we can understand something of the bitterness of the rejected. Also we can begin to see why so many of our young people have become cynical about religion. They want to see some action. They are tired of pious platitudes. The pretensions

of piety which never come to grips with injustice leaves them cold — or, more often, disgusted. Many dismiss this fact with remarks about the impatience of youth. But youth has witnessed too long the lag between profession and performance, and between creed and conduct. The discovery of nuclear energy has speeded up the moral time-table of the world. Can we become good enough quick enough to be trusted with all this power? There is literally no more room left for hate in the world we have to live in. In other words love has become a necessity for survival.

SUNDAY SCHOOL LESSON

FOR MAY 20

God's Grace Sustains Us

Background Scripture: 2 Corinthians 4:15, 12:9-10

Lessons Scripture: Isaiah 40: 25-31; Philipians 4:10-13

Augustine said: "If it were not for Divine Grace, I should have been the worst of criminals." Thomas Aquinas, rated as one of the greatest philosophers of the church, testified: "Grace is the beginning of all good; peace, the end of all blessings."

When we go to church we are accustomed to hearing a benediction which says: "The grace of our Lord Jesus Christ be with you all." But how often do we think of the meaning of these words? If we will take time to study the doctrine of Divine Grace we may be surprised to find how important it is in the Bible and in the lives of the saints of the church.

Emphasis on the grace of God is found in both the Old and the New Testaments. In the Old Testament it can be used interchangeably with "mercy", or "steadfast love", or "covenant love." Alan Richardson has said: "The idea of grace, more than any other idea, binds the two Testaments together into a complete whole, for the Bible is the story of the saving work of God, that is, of the grace of God." He continues: "In the New Testa-

ment we find the full revelation of that plan of grace which was implicit from the beginning in all God's dealings with Israel, and now made manifest in the life and work of Jesus Christ."

In our Old Testament Scripture for this lesson, taken from Isaiah 40:25-31, we have one of the most eloquent and meaningful statements of Divine Grace to be found before New Testament times. The best known and most loved verses in this chapter are those from 28 to 31. But it will be seen that these are answers to a question posed in verse 27: "Why do you complain, O Jacob, and you, O Israel, why do you say 'My plight is hidden from the Lord and my cause has passed out of God's notice?'" (NEB). Here it is suggested that God has forgotten his people. But then follows the remarkable assurance of God's continuing interest in man's destiny. He is not like man, the creature, who grows weary, but the Tireless One whose source of power never fails. In some mysterious way this power is communicated to man in his time of need: "He gives vigor to the weary, new strength to the exhausted. Young men may grow weary and faint, even in their prime they may stumble and fall; but those who look to the Lord will win new strength."

In his letter to the Philipian church

Paul shows he has availed himself of the grace mediated through God's grace. He says, he has found the secret of renewal. Because of the grace of enabling power he knows "how to be abased and how to abound, facing plenty and hunger, abundance and want." This power to endure changes of fortune which come to us in this life is indeed a most precious gift. John Austin, a 17th century Christian, has put this thought in a prayer which goes like this: "Fix thou our steps, O Lord, that we stagger not at the uneven motions of the world, but go steadily on our way, neither censuring our journey by the weather we meet, nor turning aside for anything that befalls us." Robert Louis Stevenson, invalid that he was, also had found the sources of strength. He prays: "Give us grace and strength to forbear and to persevere . . . give us courage and gaiety and the quiet mind . . . give us strength to

encounter that which is to come, that we may be brave in peril, constant in tribulations, temperate in wrath, and in the changes of fortune, and down to the gates of death, loyal and loving to one another."

As we come to the end of this discussion we might list, by way of summary, some of the chief ways through which grace comes to us. Your class may wish to add other ways: (1) Through the Holy Scriptures (2) through the sacraments of the church (3) through the Word that is preached (4) through Christian fellowship (5) through association with others in difficult, or even dangerous tasks, done in the name of Christ (6) through the presence and power of the Holy Spirit through simply "waiting on the Lord" in those matters where we exercise patience and find that patience turns into prayer.



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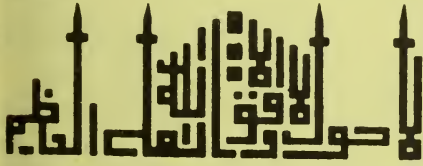
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THE HARRISBURG United Methodist congregation, Harrisburg, broke ground March 25 following the worship service with ceremonies marking the beginning of construction on a \$102,000 sanctuary. The Rev. Ellis Rouse, pastor, and Dr. M.E. Harbin, Salisbury District superintendent, are shown wielding the shovel. Left to right in the background are Mrs. Belle King, president of the United Methodist Women; Jim Green, Building Committee Chairman; Miss Carol Baker, representing the youth; Marshall Jernigan, church lay leader; Larry Gosnell, finance chairman; Ralph Moody, chairman of the trustees; and Jim Marsh, administrative board chairman.

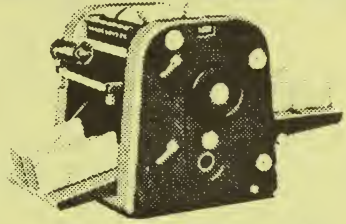


Editorial
(Continued from page 7)

to Christ be more than a formality. The churches should send forth a clarion call to all of its members to clean up their lives; to acknowledge wrong-doing and repent of sinful attitudes and deeds; to seek for God in a deeper and more meaningful experience. In other words, to stop playing around with religion.

John Wesley found the answer to his deepest needs at Aldersgate. Having found the answer for himself, he proceeded to find the answer for thousands of others in England and to the ends of the earth. The experience of finding God in a vital relationship, in a life-changing style is a prime need today. Such an Aldersgate, fitted to the personal needs of each individual, is the answer to our Watergates.

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METHODIST NEWS ROUNDUP

WMC TO MEET IN SINGAPORE IN '76

World Methodists will assemble for the 13th World Methodist Conference in late August, 1976, in Singapore, it has been announced by the Rev. Dr. Lee F. Tuttle, Lake Junaluska, general secretary of the World Methodist Council. All previous quinquennial World Methodist Conferences have been held in North America, continental Europe or Britain.

Exact dates of the 1976 conclave will be set by the World Methodist Council's Executive Committee when it meets in Mexico City this summer.

† † †

EDUCATION FOUNDATION ELECTS TRUSTEES

Two North Carolina Methodists are included in new members named to the 20-member board of trustees for the National Methodist Foundation for Christian Higher Education. They are Mrs. Fletcher Nelson of Morganton and Dr. Isaac H. Miller, Jr., president of Bennett College in Greensboro.

Bradford D. Ansley, Jr., Englewood, N. J. chairman of the board of Piedmont Capital Corporation, has been elected chairman of the board of trustees.

The Foundation, chartered in 1966, has as its purpose to obtain greater understanding and support for the 142 schools, colleges, universities and seminaries related to the United Methodist Church and the 400 ministers working on other campuses.

† † †

SOUTH GEORGIA PLANS REORGANIZATION

The South Georgia Conference will have before it this spring a reorganization plan which is calculated to do the following things: 1) tie the conference more closely to the Discipline; 2) strengthen the influence of lay persons and youths; 3) provide for initiation of programming by the bishop and his cabinet as well as by

program boards; 4) provide better conduits for input from district councils on ministries; and 5) allow optional structures for district organizations.

Seven program committees would be established on 1) evangelism; 2) education; 3) worship; 4) stewardship; 5) missions; 6) church and society; and 7) ecumenical affairs. There would also be seven "standing committees" to function in the following areas: 1) budget and finance; 2) interpretation; 3) communication; 4) planning and research; 5) program coordination; 6) nominations; and 7) leadership development (to be handled by the program committee on education.)

† † †

HISTORY AWARD WINNER NAMED

Winner of the Jesse Lee Prize in American Methodist history is Dr. Robert Watson Sledge, professor of history at McMurry College, Abilene, Texas.

Dr. Sledge's prize-winning entry is a book-length manuscript entitled "Hands on the Ark: The Struggle for Change in the Methodist Episcopal Church, South, 1914-1939." It is expected the manuscript will be published in 1975.

† † †

VOLUNTARY PRAYER BILL AGAIN BEFORE CONGRESS

Sen. Richard S. Schweiker of Pennsylvania and 28 co-sponsors have introduced a joint resolution which calls for an amendment to the Constitution with respect to prayer in public buildings, including schools. The new resolution leaves out several words which tended to confuse the issue, such as "nondenominational" and "meditation". He stated that what he and others were concerned about was to make it possible for truly voluntary prayer to be restored to the classroom.

† † †

FILMSTRIP INTERPRETS SOCIAL PRINCIPLES

"What Must We Do?" is the title of

the 22-minute color audiovisual prepared to interpret the United Methodist Statement of Social Principles adopted by the 1972 General Conference.

It illustrates each phase of the Social Principles and suggests possible courses of action in response to some current social problems.

The filmstrip was produced by the Division of Television, Radio and Film Communications for the Board of Church and Society.

† † †

BISHOP SCHAEFER RE-ELECTED

Bishop Franz W. Schaefer was elected unanimously to a second term as episcopal leader of the United Methodist Church's Central and Southern Europe Central Conference when it met in late March.

Then a short time later in the Conference, the delegates balloted a second time and, with only six dissenting votes, elected the 52-year-old bishop to life tenure.

† † †

WOUNDED KNEE INDIANS GET METHODIST DONATION

The United Methodist Board of Global Ministries has made a grant of \$15,000 to provide for emergency needs and legal aid for Indians who have been encamped at Wounded Knee, S.D. \$10,000 of the amount was allocated by the National Division and \$5,000 by the Women's Division. The fact of past injustices to Indians was pointed up, in addition to the immediate needs for food and clothing as well as legal aid for persons who have already been indicted as a result of the seizure of the village late in February.

† † †

SCHOLARSHIP FUND ESTABLISHED FROM HARRELL ESTATE

A scholarship Fund has been established at Emory University's Candler School of Theology from the estate of Bishop and Mrs. Costen J. Harrell. It had been set up in 1965 as a memorial to their only son, Julius Walden Harrell, who died in 1941, while a young man taking a pre-ministerial course at Vanderbilt University. Mrs. Harrell passed on in 1969 and Bishop

Harrell in November 1971.

In making the original bequest, Bishop Harrell had written "We know no better way to fulfill his (their son's) life plan than to assist other youths in their preparation for the ministry." The amount of the bequest is approximately \$60,000.

† † †

TWO N.C. STUDENTS AWARDED FELLOWSHIPS

The Rev. Mrs. Martha M. Wilson and the Rev. Robert E. McKeown, both of Durham, have been awarded Dempster Graduate Fellowships for study during the 1973-74 academic year. The fellowships are awarded annually by the Board of Higher Education and Ministry to five graduate students who plan to teach in seminaries or teach religion and related subjects in colleges.

The Rev. Mrs. Wilson, who is working toward her Ph.D. degree at Duke University, is a probationary member of the WNC Conference. The Rev. Mr. McKeown, a probationary member of the S.C. Conference, also is working toward his Ph.D. degree at Duke.

RELIGIOUS PRESS CONCERNED

ABOUT POSTAL RATES

Representatives of the major religious press associations have recently gone before the Senate Post Office and Civil Service Committee seeking relief in postal rates for religious publications. They spoke for the Catholic Press Association, the American Jewish Press Association, the Associated Church Press and the Evangelical Press Association. According to the proposed rate schedule, postal rates for religious publications are due to advance by 356 per cent in ten years.

The religious press has maintained that as non-profit enterprises which are rendering a substantial contribution to the moral and spiritual life of the nation, care should be taken lest they be priced out of the publication market.

CAROLINA BRIEFS

Homecoming at Mt. Olivet Church, Concord, will be held this Sunday, beginning with church school at 9:45 a.m. Rev. Fred H. Shinn of Albemarle, will preach at 11 o'clock. Lunch will follow the worship service.

* * *

The Annual Meeting of the Methodist Foundation of the Western North Carolina Conference, Inc., will be held Thursday, June 7, at 7:30 p.m. in Stuart Auditorium at Lake Junaluska. All elected delegates to the Western North Carolina Conference are members of the Foundation and have the right to vote in electing trustees.

* * *

The Rev. Wallace H. Kirby, pastor of Hay Street Church in Fayetteville, preached for a week of Christian Renewal Services at Bethesda Presbyterian Church, Aberdeen, from March 25-29. Christian Renewal Week is an annual observance in the community and is sponsored by the Presbyterian, Baptist and United Methodist churches. Rev. Robert Rudd of Pinebluff was song leader. Key 73 was an emphasis this year.

* * *

Ray Joseph Richards of Erie, Pa., was named High Point College's "Alumnus of the Year" April 25 at the annual Alumni-Senior Banquet. Richards, '38, was recognized at the dinner for his work on behalf of the Virgil Yow Scholarship which was initiated this year. Yow, also an alumnus of the college, was a former basketball coach there.

* * *

Rev. Richard Crowder, pastor of First Church in High Point, will be the guest preacher for revival services beginning May 13 at First Church, North Wilkesboro.

* * *

Butner Church will celebrate its twenty-fifth anniversary on May 27, with home-

coming day activities. Rev. Raymond L. Wilkinson, pastor of Trinity Church in Charlotte, will preach. He was pastor at Butner from 1951 to 1953. Rev. Charles Reichard of Charlotte will preach at Trinity that Sunday.

* * *

Chaplain Merlin R. Carothers, head of the North County Christian Center in Escondido, Calif, will preach at St. Andrew's Church, Charlotte, May 15-17. Author of "Prison to Praise," he now has three books on the best seller list of religious books.

* * *

Forrest M. Kirk, son of Mr. and Mrs. William M. Kirk, and a member of Roseland Church on Aberdeen Charge, was recently awarded the Eagle Scout Badge.

* * *

The Bethel United Methodist church, in Davie County, has scheduled revival services during May 13-17. Rev. Herbert T. Penry, Jr., pastor of Mt. Pleasant United Methodist Church, Greensboro, will be the evangelist. Special music is planned for each service. The New Wineskins, a group of young people from Mt. Pleasant church will sing for the opening service. Everyone is invited to attend.

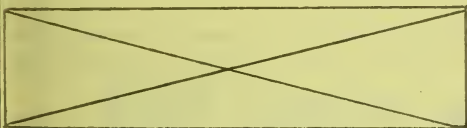
* * *

The Fellowship Hall of Mt. Tabor Church in Greensboro District will be dedicated on Sunday afternoon, May 6, at 3 p.m. Bishop Earl G. Hunt will preach and lead in the dedication service. Other persons to take part in the service include Rev. G. M. Phelps, Sr., a former pastor for whom the building is named; Rev. E. Orion Hutchinson, Greensboro District superintendent; Rev. W. T. Rankin, associate minister; Arthur Crump, former lay leader, and Rev. Lawrence Johnson, pastor of Mt. Tabor.

* * *

Miss Gina Ruth Gilland, daughter of the Rev. and Mrs. J. C. Gilland of Gullowhee, was recently honored as Jackson County "Teenager of the Year" by the Jaycees. Ranking first in her class, Miss Gilland is a varsity cheerleader and basketball player, co-editor of the Camp Laboratory High School Yearbook, and president of the UMY. She plans to prepare for a church-related vocation.

On April 29, Rev. Joseph Bethea, director of Black Church Studies at Duke University Divinity School, was the guest preacher at Cullowhee UM Church. That evening the Camp Laboratory School Junior High Singers presented a concert of spirituals, and Mr. Bethea gave a reading from James Weldon Johnson's "The Creation." A reception, given by the Wesley Foundation, followed. On May 13, Western Carolina University drama students will present an adaptation of T. S. Eliot's "Choruses from the Rock" at both morning worship services.



The North Carolina Conference Annual Ministers' Wives Luncheon will be held at the Highland Country Club in Fayetteville, on Wednesday, June 6, at 1 p.m. The buffet luncheon will cost \$2.50. Please send your check, which will be your reservation, to Mrs. Sam D. McMillan, Jr., 217 McRae St., Laurinburg, N.C. 28352.



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How Shall We Meet The Needs Of Our Expanding Retirement Population?

Recent government studies indicate that in the foreseeable future over 50% of our population will be of retirement age. This means available facilities for retired people must be quadrupled in order to serve the same proportion of our population we are serving now.

The 1972 Session of the Annual Conference authorized the construction of an additional home. The Board of Trustees of The Methodist Retirement Homes, Inc. has designated Lumberton as the site for this new Home with construction to be started as soon as possible.

The Board feels, as a result of its studies, that two additional Homes are needed. One Home should be located in the northeastern section of the Conference and one in the Goldsboro-Greenville-Kinston-Wilson area.

The Board of Trustees of The Methodist Retirement Homes, Inc. is asking the Conference in June for permission to sponsor a Home in Edenton to be constructed where financing is available.

The Board also authorized "the construction of a Nursing Center . . . to be located on The Home's grounds in Durham." This will replace The Home's present infirmary, increase the number of nursing beds, and also increase the capacity for retirees.

The North Carolina Annual Conference is thus moving to meet the future needs of our retired churchmen. But what of the present needs? The existing Home in Durham is currently serving 192 retired churchmen with an average age of 83. The waiting list is long, and the first step of expansion will not reduce this much. The demand of retirement facilities is expanding faster than our ability to construct new facilities.

The demand for nursing care is growing even faster. Many of those now on the waiting list will require nursing care before a vacancy allows them to enter The Home. A program of continuing expansion along well-planned lines is necessary. If our Church is to meet the needs of our expanding retired population, the prayerful support of each church member is vital!

THE METHODIST RETIREMENT HOMES, INC.
Dr. Joseph F. Coble, Administrator
2616 Erwin Road, Durham, N. C. 27705
Phone: 919-383-2567

DS

NORTH CAROLINA

christian advocate

Vol. 118 Greensboro, N. C., May 17, 1973 No. 10



The Church Center for the U.N. — see story page 4

IMPORTANT NC AND WNC CONFERENCE NOTICES

Ministerial members and lay delegates to the North Carolina Annual Conference, at Methodist College, June 4-7, are reminded to provide their personal and bed linens. Registration will begin at 8:30 a.m. in the lobby of the Fine Arts Building. Conference convenes at 2 p.m.

The WNC Conference Ministers' Wives Annual Get-Together will be Saturday, June 9, from 3-5 p.m. at the Youth Center, Lake Junaluska. Informal dress requested. Tickets, \$1.00 — available on grounds at specified times.

Jane Cassady
Vice President

The North Carolina Conference Ministers' Wives Luncheon will be held at the Highland Country Club in Fayetteville, on Wednesday, June 6, at 1 p.m. The buffet luncheon will cost \$2.50. Please send your check, which will be your reservation, to Mrs. Sam D. McMillan, Jr., 217 McRae St., Laurinburg, N.C. 28352.

ATTENTION: MINISTERS OF THE WESTERN NORTH CAROLINA CONFERENCE

The Program and Report Booklets for the 1973 annual conference session will be mailed to you on May 21. Please see that the lay member(s) from your charge get their copy.

W.T. Medlin, Secretary
WNC Annual Conference

OPPORTUNITIES

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NEEDED: A Director of Christian Education for a downtown church, membership of 1,500, with a very active educational ministry. Contact Wallace H. Kirby (minister) at Hay Street Church in Fayetteville, N.C. 28302 (Telephone 483-2343).

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of the United Methodist Church

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Calendar of Coming Events

NORTH CAROLINA CONFERENCE

- May 18-19 - Handbell Festival, Edenton Street Church, Raleigh
- May 21 - Durham District Checkup Mtg., Lakewood Church, Durham, 3 p.m.
- May 26 - Raleigh District Training Session for Lay Members of Annual Conference, Methodist Building, 9:30 a.m.
- June 4-7 - Annual Conference Session, Methodist College, Fayetteville
- June 18-24 - Youth Music Workshop, Methodist College, Fayetteville
- July 16-20 - Annual Conference Session, UMYF, Methodist College

WESTERN NORTH CAROLINA CONFERENCE

- May 20 - Our Living Bible Workshop, Charlotte District, 2:30 p.m.
- May 21-26 - Learning Center, Pfeiffer College
- May 27 - Waynesville District Annual Conference Briefing Session, Bryson City Church, 3 p.m.
- May 27 - WS/NE District Checkup and Briefing for Annual Conference, 2:30 p.m.
- May 27 - N. Wilkesboro District Briefing Session, Wilkesboro Church, 3 p.m.
- May 31 - Winston-Salem Forsyth District Briefing Session, Mount Pleasant Church, 7:30 p.m.
- June 6-10 - WNC Conference, Lake Junaluska
- June 15-17 - Annual Meeting, United Methodist Women, Lake Junaluska
- June 15-17 - Camp Tekoa, Weekend Camp for Families with Mentally Retarded Members
- June 17-23 - Junior High Camp, Camp Tekoa
- June 23-29 - Camp Loy White, Laboratory Day Camp with Retarded Children
- June 24-30 - Junior High Camp, Camp Tekoa
- June 25-30 - Senior High Assembly, Lake Junaluska

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Rev. James Bon Duvant, (Conference Evangelist, Eastern Ohio Conference, The United Methodist Church; President, The Agape Ministries)
Rev. Joe Crouse, Musical Evangelist
Mrs. Alice Crouse, Youth Evangelist
Miss Carolyn Wright, Children's Evangelist
Rev. Jim Hord, Missionary to Honduras

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Church Center Symbolizes Christian Concern For UN

NEW YORK (UMI) — For almost 10 years, a decade of war and worldwide turmoil, the 12-story bronze-and-glass structure has stood on United Nations Plaza in New York, across the street from that center of the international world, the UN.

The Church Center for the United Nations (CCUN) was built in 1962-63, and now plans are afoot for observance by United Methodists and others for the building's upcoming 10th anniversary.

Methodist leaders said at the time it was built, and United Methodist leaders have continued to say, that the CCUN is designed to symbolize Christian concern for the UN and for international peace, justice and brotherhood. Built largely with Methodist money (much of it from Methodist women) and owned by a United Methodist agency, the building is home not only for the United Methodist Office for the United Nations (UMOUN) but also for a variety of other agencies, church and secular, concerned with international relations and the UN.

Two major events at the CCUN have been planned for this fall — the 10th anniversary season — by a special committee at work on the observance. Bishop W. Ralph Ward, New York, is chairperson of the committee.

One event is a special UN/international relations seminar for top-level leadership in the United Methodist Church's national agencies. Included would be the Council of Bishops, General Council on Ministries, the Council on Finance and Administration, the program boards (Discipleship, Higher Education and Ministry, Church and Society, Global Ministries), and other general agencies.

Suggested theme for the October 30 - November 2 event is "Church Priorities — World Agenda," and it would be based around the motif of peace and self-

development of peoples. It is planned that during the seminar a "high tea" or other events may be held, to which persons associated with the building and the UN community would be invited, along with seminar participants.

The major public event is scheduled for September 23, which is within one day (September 22) of the 10th anniversary of the consecration ceremony for the CCUN. Invitations are planned to be sent to officials of the UN, the U.S. and other missions to the UN, and of New York City and State. The consecration ceremony in 1963 had as speakers such notables as UN Secretary General U Thant, Secretary of State Dean Rusk and U. S. Ambassador to the UN Adlai Stevenson.

The special committee planning the anniversary said "prime movers" — persons most actively related to the original idea and eventual reality of the CCUN — are to be special guests at the anniversary public occasion.

Title to the building has been held from the first by the Methodist Board of Christian Social Concerns (now the United Methodist Board of Church and Society). Money for the land and part of the building was provided by the Woman's Division of the former Methodist Board of Missions (now the Women's Division of the United Methodist Board of Global Ministries). Besides those two agencies and their leaders, others who worked toward enabling the vision of the CCUN become a fact included leaders in the National Council of Churches and New York Methodism.

An active program has been maintained at the CCUN by the United Methodist Church and its predecessor, the former Methodist Church. The program actually predates the CCUN by several years.

Today that program takes form through the United Methodist Office for the United Nations, which is guided by a Joint Co-

mittee from the Women's Division and the Board of Church and Society.

Included have been a "listening post" and observer point for United Methodists at the UN, an advocacy role by the church or enabling others to advocate their positions (such as making facilities available to groups petitioning the UN), and an active program of UN/international relations seminars.

It is through the latter, perhaps, that the CCUN and the United Methodist program there are best known to United Methodists throughout the country. Seminars are held for groups ranging from ministers to women to youth to mixed constituency from annual conferences, districts and local churches — and for varied specialized groups such as the black press (a seminar on Southern Africa) and Hispanic-American women. Most seminars are organized around issues or areas; the UMOUN staff seeks to design the seminar to the preference of the group.

In 1972, the staff reports, a total of 2,735 persons attended UMOUN seminars of two or more days, plus many were at one-day events. Groups from throughout the country participated in seminars as varied in subject as the Vietnam war, Southern Africa, India, the Middle East, racism, China and human environment/population.

Among other aspects of the UMOUN program are a resource center about the UN and international affairs, the UN Community Program serving the diverse international UN community, provision of a meeting place for such groups as the UN Language Institute and the UN Delegations Women's Club, and a Hospitality Center for a variety of visitors and groups.

Objectives of the UMOUN, its seminars and other programs include emphasis on "a critical study of the UN and international institutions and organizations, and critical hopefulness for a useful role for the Christian church within the world community."

From the first, agencies other than United Methodist have had offices at the CCUN. Though not all religious groups

with UN concerns are located there, a look at the building directory on the first floor gives an indication of the diversity of offices there.

For example — National Council of Churches Department of International Affairs, Church Women United, American Baptist Churches' Department of International Affairs, Unitarian Universalist UN Office, Commission of the Churches on International Affairs (an agency of the World Council of Churches), World Conference of Religion for Peace, International League for the Rights of Man, Association for World Health, Inc., Peoples for the United Nations, U. S. Commission of the World Health Organization, International Peace Academy, Hiroshima Peace Association, Inc.

The Tillman Chapel (named in honor of Mrs. J. Fount Tillman, Woman's Division president when the CCUN was built) is home on Sunday for the Manhattan Baptist Church, Bethesda Covenant Church and an interdenominational Indian group of students and members of the diplomatic community. A chaplaincy program offers counseling, and facilities and services for international, often interfaith weddings. Memorial services for international figures are often held in the chapel.

The purpose of the building and the programs it houses have been stated often by church leaders. It was epitomized perhaps by Bishop F. Gerald Ensley, Columbus, Ohio, who said at the 1963 consecration of the CCUN, speaking as Board of Christian Social Concerns president, that the building is "a focal point of Christian education in international relations" where persons "may speak in goodwill to one another across the barriers which time and race and geography have raised."

**FOR UNITED METHODISTS
OF NORTH CAROLINA
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CHRISTIAN ADVOCATE**

The Ministers Set The Standards

Much has been made recently of the recrudescence of the laity. A higher proportion of laymen, we are told, are playing a vital role in the life and mission of the church. To the extent that this development is true it should certainly be approved, and its furtherance encouraged.

We do not, however, see any great breakthrough taking place. The tides of vital involvement in church affairs ebb and flow. It may well be that right now we have a rising tide of personal involvement. However, if we see more in this than the realities will support, perhaps we are permitting the wish to father the thought.

Turning to the clergy, we wonder if recent years may not have seen a steady depletion of spiritual capital. We recall the comment of one fellow minister who declared in private conversation: "I am not as good a man as I used to be." He was not referring to preaching ability or skill in administration or effectiveness in counselling. He was speaking of his personal qualities as an individual: his attitudes and feelings; his habits; his daily conduct.

We wonder if there has not been a general let-down in the standards of conduct of ministers. There was a time when ministers were expected to set and to live up to a high ethical standard. They were not merely to preach the Gospel, but they were to seek as far as possible to live out the Gospel of Jesus Christ in their personal lives. To be sure, they failed to measure up fully to the high goals, but in the striving to attain them, they maintained a level of personal integrity and disciplined life which was an inspiration and a salutary example in the community.

Today, however, the ministry seems to be caught in the general moral let-down which prevails in this ultra-permissive society. It is not so much, perhaps, that clergymen are failing to live up to their own goals for personal living; rather, many seem to have lowered their goals. They are

no longer concerned to be bright and shining examples of discipleship to Jesus Christ. To be a "man of the world", to be utterly human—including all of the feathers and scales of human frailty—seems to be the goal of many clergymen today.

This school of ministerial conduct considers that any show of personal piety, much less of bona fide saintliness, is taboo. It makes a fetish of being urbane, of being meticulously secular in dress, speech, manners and smell. It sometimes seems to be apologetic about being in the ministry at all.

Perhaps all of us ministers of the United Methodist Church could profit from a new spiritual pilgrimage to the feet of John Wesley and of Francis Asbury. If these great sturdy comrades of Christ were alive today, they would necessarily alter certain techniques and emphases. They would surely have the vision and perspicuity to adjust their role to the necessities of the times. But can anyone doubt that they would be men of the Book? Men of prayer? Men of deep concern about people socially and individually? Men who were all-out for God? Men who practiced the high disciplines of Christlike conduct?

The mission to which they gave their lives was not one of conformity to the world and its ways, but of transformity (to coin a word) to the will and the ways of Almighty God. As a result, all men did not speak well of them. They bore the brunt of criticism and often faced opposition. But what a mighty influence they wielded for God and for good!

We live here but once. Life is too short to spend majoring on the trivialities. If God has called us to play leading roles in the epic contest between good and evil, then let us not linger upon the sidelines seeking personal safety and studiously avoiding involvements which might jeopardize our highly prized self image or our little kingdoms of "success".

These times cry out for strong and mighty men of God; for men and women who in ten thousand communities across this land will show the way, and lead the way, for a floundering and lost generation.

Let's Study The Issues and Recommendations

The booklet of recommendations for the North Carolina Conference has been in the hands of ministers and laymen for two weeks or more. In the Western North Carolina Conference, the reports of five study committees were compiled and printed in a single booklet. This was mailed to all ministers on May 9, with the instruction that each pastor see that his lay delegate to annual conference receive a copy. The booklet of reports for the Western North Carolina Conference is expected to be in the mails on May 21.

All of these publications contain important information. They have been published by each annual conference so that delegates to conference, both clerical and lay, may study them and know beforehand what is being proposed.

Also, at the district level and perhaps within other contexts, opportunities are being afforded for group study and discussion. We hope that clerical and lay delegates will take the time to become well acquainted with these reports and recommendations, and that they will participate in the opinion-forming sessions between now and annual conference.

It might well be that pastors and lay delegates could set aside a time to acquaint their congregations with major proposals to come before the annual conference. Discussion and exchanges of view growing out of such sessions would be all to the good.

This kind of preparation will make the work of the annual conference easier and will produce more mature decisions during the sessions of the conference.

Communication Executive Named

EVANSTON, Ill. (UMI)—The Rev. Curtis A. Chambers, Park Ridge, Ill., was nominated here May 11 to head the United Methodist Church's new general communications staff.

Dr. Chambers, 48, editorial director of the denomination's two general magazines, will serve as the first executive secretary of the Joint Committee on Communications (JCC), subject to final election by the General Council on Ministries (GCOM). If the action by the GCOM is favorable, it is expected that he will begin his new duties in mid-summer.

Created by the 1972 General Conference, the JCC includes what was the Division of Interpretation and the Division of Television, Radio and Film Communication (TRAFICO) of the former Program Council, and the Commission on Public Relations and United Methodist Information, the general news service of the denomination. It presently has offices here and in Dayton, Ohio, Nashville, Tenn., New York and Washington, D.C.

Although it is expected that the permanent headquarters office for the JCC will be in the same city as that of the GCOM, presently Dayton, it was agreed that Dr. Chambers will have his office here for at least the next year.

Entering the editorial field in 1959, Dr. Chambers served until 1965 as editor of Evangelical United Brethren adult church school publications, and from 1964 until 1966 he was associate editor of *Church and Home*, general periodical of his denomination. He was named executive editor of the latter publication in 1967 and held that post until EUB-Methodist union in 1969 when he was named assistant editorial director of United Methodist general publications. Later that year he was elected editor of *Together*.

In January of 1972, Dr. Chambers was named acting editorial director of *Together* and *Christian Advocate*. He was named editorial director of both magazines and re-elected editor of *Together* in October of 1972.

Resort Area Ministry In Perspective

by Roland Mullini

"Resort Area Ministry, what on earth is that?" "Is that the 'ski' ministry?" "Just what do you do, preach as you ski down the slopes?" "Isn't that 'Room-Service-Religion for the rich'?" These, and similar comments and questions prompted this article for the informing of the general public.

By self-definition, Resort Area Ministry is . . . "the Church *being* where the people are, when they aren't where you would expect them to be on Sunday morning at 11:00 a.m." R.A.M. is a United Methodist Minister working integrally with the ministers and laypersons of at least five denominations as well as the Roman Catholic priest in the area.

"Working?" In leisure ministry, what does "working" imply? It means conducting services of worship and celebration in the resort area campgrounds, ski lodges, teen-centers, wherever there is space and people. It means being in family campgrounds with puppet shows and educational and inspirational entertainment. It means counseling with the employees and their families as they deal with the pressures of living in resort industry and "funsville" constantly. It means being vocally and physically active in the fight to preserve our natural heritage of beauty and environment.

"Working" in leisure ministry means trying to reach a public suffering from "media overkill." This calls for innovative and experimental methods of outreach; being ready to risk, try, accept failure as possible, and remain flexible in success. Working in resort area ministry means following Jesus Christ into ministry where his people are.

Some observations need to be made at this point, about the nature and needs of Resort Area Ministry:

1. First, the new age of leisure has come upon the Church so swiftly that, except for a few pioneer and inconclusive studies, we have no viable "theology of leisure." The

Protestant work ethic and the American way of production, progress, and profit must be re-evaluated in the light of economic and ecological conditions existing in the 21st Century World of today.

2. Leisure ministry must be ecumenical to be valid to the macrocosm of the resort area.

3. Leisure ministry demands visibility to be effective. A storefront, chapel, street patch, pamphlets, people, whatever says "ministry is here!"

4. Local congregations in resort areas should be involved in leisure ministry at the level of time, personnel, and monies for service.

5. Ministry must be easily accessible to the leisure congregation.

6. From observations made at Lake of the Ozarks' leisure ministry it seems that leisure ministry can be involved in a retail business that is within the realm of Christian service. Proceeds from such an enterprise could be returned to the ministry.

7. Judicatory bodies will have to invest heavily, financially, until the ministry has either gained local church support, resort industry subsidizes the ministry, or the retail enterprises prove strong enough to support the ministry. New and experimental ministry always involves the faith and vision of those in position of leadership.

It is difficult for some to justify any expenditure of, admittedly scarce, funds for leisure ministry. The poor, disadvantaged, oppressed, physically and mentally handicapped obviously present urgent and immediate needs. Leisure ministry seeks to do our large, progressive, specialized churches, to reach and involve people in ministry with those with material needs. The Church faces today, as Wesley faced in the 18th Century, 'absentee congregations.' Leisure ministry offers the same solution as Wesley, . . . to be where God's people are.

Missions Go Local In WNCC

by Cecil K. Myrick

The Urban Ministries section of the Committee on Church and Community Ministries, W.N.C. Board of Missions, has conducted a survey of twenty special ministries in the W.N.C. Annual Conference. Indications of the survey are that local communities strongly support ministries designed to meet human needs.

Total budgets for these twenty ministries amount to more than \$900,000.00. Of this total amount 9.90% (\$83,955) comes from the National Division; 5.1% comes from Annual Conference funds; 7% from District funds; 24% from local church contributions; and 54% from local foundations, special gifts, fees for services rendered, and federal grants.

It is interesting to note that money from all church sources (\$389,473) is more than matched by money it generates from other sources (\$450,907). As noted earlier, this money comes from fees paid for services (such as day care), grants and gifts from local foundations, businesses and private contributions, and from federal funds for contract services. What this really says is that these special ministries are providing worthwhile and needed services which the community at large is willing to support.

The variety of program components in these ministries is very diverse. Local groups have determined needs in their particular areas and have designed programs to meet those needs. They deal with people from infancy to old age, with all races or ethnic groups in our state; they clothe, feed, house, educate, counsel, comfort, support, provide religious services and friendly relationships for many lonely and forgotten members of our society. The scope of the programs in our conference is vivid witness that Christ is concerned for the whole man.

Of the twenty special ministries identified in the survey, nine are ecumenical in the composition of their governing bodies and eleven are organized as Methodist out-

reach programs. Of the nine ecumenical projects, eight were organized at the initiative of concerned Methodist churchmen.

The ministry of Christ is for the whole man and for the whole world. We may not know how to reach all segments of our society with our organized Sunday activities, but we have convincing evidence that concern reaches beyond the cozy walls of the church and speaks the Gospel to a great variety of persons.

Although we did not attempt to determine in the survey how many persons (other than staff) were involved in these twenty ministries, it staggers the mind to imagine the host of Christian lay persons who for the past five years or more have found a new dimension in Christian Vocation through person-to-person ministries. This can only help to refresh and revive the witness of the gathered church as it worships together and reflects on its commission to live out the Gospel.

Perhaps as we pray our Lord's prayer "... Thy Kingdom come..." we can also give thanks for the signs of its dawning.

WESLEYAN FORUM

The Wesleyan Forum will meet Saturday, May 19, at 10 a.m. at the United Methodist Building in Statesville. Discussion will center on reports of special committees of Annual Conference: priorities; personnel and boundaries; format; ministerial support; conference headquarters; and structure. Chairpersons of each committee have been invited to the Forum.

North Carolina Council Of Churches

Has Annual Meeting

Dr. R.H. Edwin Espy, who heads the National Council of Churches, was the keynote speaker when the North Carolina Council of Churches (NCCC) held its annual meeting April 30 to May 1. A one-day pastors' conference had immediately preceded it. First Presbyterian Church of High Point was the host church to the conference. Dr. Espy was heard in the opening worship session at 7:30 p.m. with the general public invited. In speaking on the subject "Looking Ahead in the Ecumenical Movement," the veteran church executive recalled past achievements in the ecumenical field and then spoke about recent restructuring being undertaken by the National Council of Churches.

Dealing largely with routine matters the conference did however, receive a report on behalf of the Indian minority in North Carolina. A written three-page statement was reinforced by the presence of four representatives of the Lumbee and Tuscarora Indian communities of Robeson County. Continuing discrimination against the Indian minorities was documented and deplored. Types of discrimination mentioned was in jobs, in voting opportunities, in control of schools, in health care, and in educational opportunities.

The resolution stated in part: "We look to the Christian Churches of the North Carolina Council of Churches with deep concern and hope to end the neglect that has all but broken the health and spirit of these people." It called upon the churches represented in the council to consider the plight of the Indians and to desist from perpetration of "the violence of silence and insensitivity."

Two specific recommendations called for the rebuilding of Old Main "as an Indian cultural studies and counseling institution and to restore Pembroke State University to its rightful place as a national

leader in Indian education;" and the restoration of "an equal vote in the determination of the County Unit School Board in Robeson County." The present set-up stated the paper, does not give Blacks and Indians such an equal vote.

The paper was adopted, although there was some question as to the advisability of going along with the recommendation about Old Main building.



Dr. Charles E. Dietze (right) offers the gavel and congratulations to the Rev. Cecil Bishop who has just been elected president for the coming year

Among other resolutions adopted by the conference was one on the juvenile corrections system; on improving the welfare system; on compensation for the work performed by inmates of our correctional institutions; on revision of our tax structure; and on the lettuce boycott. The latter resolution brought forth considerable debate. This centered mainly around two points. First, is Caesar Chavis' union (United Farm Workers) the only union worthy of support. (The other union involved in the struggle is the Teamsters' Union, which has the support of the growers, and which has, it was reported, negotiated 80% of the contracts already signed. In the discussion, these settlements



Three United Methodist delegates to the Council discuss the ecumenical movement with Dr. Espy and Dr. Wiley. From left to right: Dr. Samuel Wiley executive secretary of the North Carolina Council; Dr. Espy, of the National Council of Churches; Wesley Bailey, Winston-Salem; Mrs. Leslie Barnhardt, Charlotte, Mrs. W.F. Redding, Asheville.



A comely representative presents the cause of the Indian minority in Robeson County.

were branded as "sweetheart contracts," although some delegates seemed to question whether a union such as the Teamsters' would negotiate "sweetheart contracts" with anybody).

The other point of dissent had to do with the statement of the resolution calling for the member churches and their people "to refrain from the use of head or iceberg lettuce unless the packing-box is clearly marked with the Aztec eagle brand of United Farm Workers." It was pointed out that some head lettuce is grown in North Carolina and in other states not involved in the Arizona and California struggle to unionize the farm workers; and that this resolution included a call to boycott all

such. The final vote on the lettuce boycott resolution was 74 for and 26 against.

Reports were received from the president, Dr. Charles E. Dietze, and from the president of Church Women United, Mrs. H.W. Dotson; also from the executive director, Dr. Samuel S. Wiley and from the Rev. S. Collins Kilburn, director of social ministries. In addition, reports were offered by the Migrant and Seasonal Farmworkers Association, Inc., headed by William H. Shipps and from the Commission on Christian Nurture by Rev. Terry W. Agner as acting chairman.

It was pointed out that the funding of the council from its member judicatories has increased from \$14,000 in 1963 to \$44,024 for 1973. However, it was asserted that increasing financial demands have led to an anticipated deficit of \$2,300 for the 1973 fiscal year, with a hold-over indebtedness of \$3,000 from previous years. The purchase of property in the triad, near Raleigh, for an ecumenical center is moving along well, with \$9,934.20 raised for this purpose to date.

A concluding but important item of business was the election of officers for the new year. Selected as the new president of the Council was the Rev. Cecil Bishop of Greensboro, who is pastor of the Trinity African Methodist Episcopal Zion Church. He succeeds the Rev. Charles E. Dietze, Wilson, N.C. of the Disciples of Christ denomination. Elected as first vice president was J. McNeill Smith, Jr. United Methodist layman of Greensboro. Another United Methodist elected is the Rev. Dr. William K. Quick, Durham, as chairman of the General Committee on Public Relations.

The next annual meeting was set for April 29-30, 1974.



Program Supplement

*Compiled by John Borchert
Coordinator of Communications*

WESTERN NORTH CAROLINA CONFERENCE

Vol. 5

May 17, 1973

No. 5

Conference To Consider Several Important Studies

By DR. JULIAN LINDSEY
Director, Council on Ministries

The 1973 Annual Conference will devote a large segment of time to hearing the reports of six study committees and taking final action on them. These reports represent the concerted and involved efforts of committees which have been at work for many months in preparing the studies for presentation. Without question the final action of the Conference on these studies will have significant effects on the entire Conference for a number of years. It is unprecedented that so many important studies are being presented at one Annual Conference.

In order that the delegates may be thoroughly familiar with the reports to be presented arrangements have been made to have them printed in a special brochure which will be made available to all delegates about May 10. These brochures will be mailed to the ministers of all charges in the Conference with request that the minister will see that the lay delegates have them by May 15. It is suggested to each lay

delegate that if the brochure has not been received by May 15 inquiry be made of the minister of the charge in order to be sure to receive it as early as possible. It is imperative that each delegate study the reports carefully prior to the briefing sessions to be conducted in each District with the announcement about the time and place to be made through the District Superintendents.

The six reports on which action will be taken are as follows: Conference Priorities, The Location of Conference Headquarters, The Format for the Conduct of the Business Sessions of the Annual Conference, Structure, Personnel and Boundaries, and Ministerial Support.

The Program Committee for the Conference has scheduled these reports to begin on Thursday afternoon, June 7, and to continue sequentially until each report has been presented, debated and finalized by the Conference. The more knowledge the delegates have of the reports in advance of presentation the more ready they will be to help in the important procedure of perfecting the reports.

Second Builders Club Call

To Help King, Drexel Churches

By Rev. H. Claude Young, Jr.
Director, Area of Outreach

We want to thank each Builders' Club member for your response to the first Call, and report that we received \$30,390.00, which will be divided as follows: Galilee Church, Gastonia District, \$7,597.50; Cokesbury Church, Charlotte District, \$7,597.50; and a total of \$15,195.00 will be returned to the 14 Districts for use in local projects.

Now you have the opportunity in the Second Call for 1973 to help:

Trinity Church, King, Winston-Salem Northeast District; and the merger of Bethlehem and Zion Churches, Drexel, Burke County, Marion District.

Trinity Church. You have heard much about "the church in mission" and "meeting the needs." With your contribution to the current Call, you will help Trinity Church, King, to extend its ministry and meet needs. This congregation is expanding its facilities since it was recently able to purchase 19 acres adjoining its present site, located near the Dalton Estate, which is available for residential development in the fastest growing community north of Winston-Salem along Highway 52. Trinity already has a day care center and their proposed expansion plans include a retirement home for the aged and a weekday kindergarten.

Merger, Bethlehem and Zion Churches. After a period of self-examination, full scale experimental programs, professional surveys and advice, and long range planning, the Bethlehem and Zion Churches

agreed to merge in order to "as individuals and as congregations make our best and most effective witness for Christ." Dr. Robert Wilson, director of the J.M. Ormond Center for Research Planning and Development, has said, "the location of these churches on the edge of the Community would make it unwise to select either location for the merged congregation." A site halfway between the existing churches is available. You can help this congregation purchase this site in order to serve the entire community with minimum inconvenience to the present members and an optimum of advantages for all.

Now, I want to discuss another matter with each Builders' Club member, and that is Pre-Payment.

The Bookkeeper for the Builders' Club has called my attention to the fact that some members prefer to contribute once each calendar year with one lump sum divided equally across the three Calls. This is quite all right. However, if this is your desire, please indicate on your check or on an enclosed note that your contribution is to be divided this way. Also, there are some members who, from time to time, like to give an extra amount (over and above their pledges) to a particular Call. If you want to do this, please indicate on the check or an enclosed note that the entire amount is being designated for that particular Call. When a check comes in for more than was pledged, it is difficult for the bookkeeper to guess whether the amount is to be divided among the three Calls or credited to one. Thanks for helping us out in this matter.

Need Help? Call Curric-U-Phone

If you have something to ask or to say about United Methodist curriculum resources, get quick action by using CURRIC-U-PHONE.

CURRIC-U-PHONE is the name of a new toll-free long distance telephone service which was launched recently by the Section on Curriculum Resources of the

national United Methodist Board of Discipleship.

Interested persons can ask questions, seek assistance, express opinions, make suggestions, and learn more about United Methodist church school curriculum resources by dialing a special number.

A trained receptionist will be available between 8 a.m. — 4 p.m. (CST)—(that's 7 a.m. — 3 p.m. EST, or our time)—Monday through Friday. Calls made at other times will be recorded and return calls will be placed as soon as possible during the next working day.

Initially, the toll-free service is being made available to persons in Texas, Oklahoma, Kansas, Iowa, Wisconsin and all

states east except Rhode Island, Massachusetts, Maine, Connecticut, Vermont and New Hampshire.

The number to call is: 1-800-251-841. Tennessee residents may call 1-615-749-6482, collect. It is expected that the service will be expanded later to include the entire U. S.

CURRIC-U-PHONE will be operated by the Office of Interpretative Services of the Section on Curriculum Resources of the Board of Discipleship. The Rev. Howard Walker, director of the office, said the unique service will provide persons with an unusual opportunity for increased understanding and knowledge of United Methodist curriculum resources.

Advance Specials:

Priorities and Dollars

(The following article was prepared by Dr. Joe W. Walker of the Advance Program for the United Methodist Church in an attempt to explain why some programs are funded with your Advance money and why some aren't.)

Money isn't everything . . . and neither is "Credit"!!

If all the Advance Program represented was a way to con more money out of folks, we might consider sending Green Stamps and raffling off a Mercury Cougar.

We have no intention of putting down money or deprecating credit, but we all need to be reminded of other important aspects of the Advance Program.

For example . . .

The other day we received a letter from a church wanting us to forward some money to what seemed a very worthy enterprise in another land. It was for a program the Methodist Church was involved in. But it wasn't a General Advance special. With justifiable modesty the letter writer

indicated his church did not care about the "credit", they just "wanted to get the job done."

So do we . . . want to get the job done, that is.

But part of getting that job done is respecting the decisions of our brothers and sisters in other lands. And they are attempting to communicate those decisions through the General Advance Program. Their needs are astronomical. Our ability to provide help for those needs is not. Therefore, we ask them to make decisions concerning what are the real priority needs in their church and their land. They tell us what these needs are and these are the programs and projects that become General Advance specials.

A General Advance special is a program that has top priority in the opinion of those whom we are attempting to help. If it is not a General Advance special, no matter how worthy it appears to be, it does not represent a priority need in the mind of those who are on the field.

For United Methodists to give to mission programs in the church not listed as Advance projects is to offend the right of others to decide the things they really need. It is to deny them the right to the human dignity that comes from making their own decisions. This, rather than bureaucratic red tape or "credit", is what the General Advance is all about.

"But," some say, "we were encouraged to give money to this non-Advance project by (a missionary, our own bishop, a national, etc.). Shouldn't they know what is good for the Kingdom?"

We wish this didn't happen, but it does. Some people try to work both sides of the street; they want what comes in from the Advance program plus what they can get beyond it. They fail to understand that in any one quadrennium over \$60 million worth of priority programs will be in the General Advance. At best we will raise between \$32-38 million of that. Every penny that goes to non-Advance projects means that much less for those programs that have been declared as priority. It is like buying a family a color television when what they really need is a bath tub!

People travel, see great needs, get talked to, and as a result come home with projects and programs that have tremendous appeal. This even happens to bishops! But if it is not a General Advance project, it means that the church in that land or the agency in this country does not count it a priority.

We share this with you because we need your understanding and support in helping people to realize that the Advance is as concerned with priorities as it is with dollars. The Advance Program is much more concerned that recipients of funds decide what those funds should support than it is that giving churches receive "credit."

One other note: Mission is changing. It

used to be that the missionary was forced to be the decision-maker. Now, in nearly every land, the missionary finds a mature church in which he or she serves under capable national leadership. The missionary advises but seldom makes final decisions about the expenditure of funds. Use of appropriations from the World Division as well as what will be asked through the Advance Program is usually decided by a committee of that world church.

The overwhelming majority of missionaries applaud this sign of maturity in churches to whom they relate. A small minority are having trouble making the adjustment. They still believe they can make better decisions than the church to which they relate. Thus, they encourage sending funds directly to them or they encourage giving to projects that have not been considered of high enough priority to be made an Advance special. In so doing they retard the growth and maturity of the very churches they are attempting to serve.

So, you see, to ask United Methodists to utilize the General Advance is not to ask them to stay within bureaucratic red tape or to get "credit". It is asking them to allow those whom they help the dignity of deciding their own priorities, the right to choose the furniture in their own home.

As a person charged with representing mission, we plead for your cooperation in helping local churches, pastors and people, to see the Advance as a means by which we can support the decisions of our fellow Christians whom we are attempting to support with our gifts.

(Come back at us! Anything said here bug you? Want to dialogue about it a bit? Good! Please write to me, Joe W. Walker, Room 1316, 475 Riverside Drive, New York, New York, 10027. We would even like to hear from you if you agree!)

Four Communications Programs Offered at Learning Center

Are you the communications work area chairperson in your local church? If so,

plans are underway which will bring you some help in your job.

First of all, you'll want to get to Pfeiffer College at Misenheimer in May for the Conference Learning Center. (May 20-26). There'll be two opportunities for you to get basic information to help you in your job.

And two other communications programs are planned which will interest you and some of the other members of your church.

The Rev. William A. Rock, Jr., of Winston-Salem will be leading the program on "Printing-Mimeographing Processes," Course No. 16, scheduled May 22 from 2-5 p.m. He'll tell and show you what you need to know in this area, and let you try your hand during a work period.

Television, Radio and Film Communications will offer two classes on basic audio-visuals—the equipment and the films

and recordings used with the hardware. Course No. 8 is scheduled May 22, 9 a.m. until 12 noon, and if you can't get to that one come to Course No. 9, May 26, from 9 a.m. until 12 Noon.

Dr. Griffin Campbell, professor of English for Pfeiffer College, will lead a "Seminar on Effective Verbal Communication." That's Course No. 18, scheduled May 22 from 7-9:30 p.m. You might find this helpful in communicating in your church work.

And William Stephenson, minister of music for First United Methodist Church of Charlotte, will lead a "Workshop on Communicating Through Music." This is a new, exciting field of communications and you'll want to try it. That's Course No. 25 scheduled May 24 during two periods—the first is from 9 a.m.-Noon, and if you miss that one try 2-5 p.m.

Training Opportunities

Unlimited At Learning Center

Adult Coordinators in the 14 Districts of the Western North Carolina Conference will find many training opportunities during the May 20-27 Learning Center at Pfeiffer College.

The Rev. Paul Duckwall of Statesville, Conference Coordinator of Adult and Family Ministries, said that although May 13 was registration deadline, in order to determine housing and student count, that those of you who have not known of the opportunities listed below, or who have forgotten to register, should still plan to attend and take training.

Here, listed in calendar order, are the courses which would be helpful to you. Come to Pfeiffer for those you will need in your work. Day students pay \$6.00 per day, which includes meals, insurance and registration. If there are remaining overnight accommodations, you'll pay an extra dollar, or \$7.00 per day. Checks are made payable to: Rev. John Sills, Treasurer.

Here are the courses by number, with description, date of each course, and hour of the course:

Number 1, Educational Undergirding for the Church's Ministry of Worship, Witness, and Work, May 21, 9 a.m.-12 Noon and 2-5 p.m. *Number 4*, Consultation of Churches with Small Membership, May 21 7-9:30 p.m., and May 22, 9 a.m.-12 Noon and 2-5 p.m. *Number 6*, Why Christian Mission Today? (A), May 22, 9 a.m.-12 Noon and 2-5 p.m., and May 23, 9 a.m.-12 Noon. *Number 8*, Audio-Visual Workshop (Section A), May 22, 9 a.m.-12 Noon.

Number 12, Creative Use of Curriculum Resources With Adults (Section A) A prerequisite for Curriculum Selection, May 22 9 a.m.-12 Noon. *Number 18*, Seminar on Effective Verbal Communication, May 22 7-9:30 p.m. *Number 14*, Curriculum Section (Section A), May 23, 9 a.m.-12 Noon. *Number 24*, Exploring Models in Christian Education, May 24, 9 a.m.-12

Noon and 2-5 p.m. *Number 26*, The Abusive Use of Drugs, May 24, 9 a.m.-12 Noon and 2-5 p.m.

Number 30, Models for Local Churches Seeking New or Enlarged Opportunities for Education, May 24 2-5 p.m. and 7-9:30 p.m. *Number 34*, Key 73 (Section A), May 24, 2-5 p.m. *Number 28*, Theology and Christian Social Action, May 25, 9 a.m.-12 Noon and 2-5 p.m. *Number 29*, Inter-generational Teaching, May 25, 9 a.m.-12 Noon, and 2-5 p.m. *Number 7*, Why Christian Mission Today? (B) May 26, 9

a.m.-12 Noon, and 2-5 p.m., and May 27, 9 a.m.-12 Noon.

Number 9, Audio-Visual Workshop (Section B), May 26, 9 a.m.-12 Noon. *Number 13*, Creative Use of Curriculum Resources with Adults (Section B) A prerequisite for Curriculum Selection, May 26, 9 a.m.-12 Noon. *Number 15*, Curriculum Selection (Section B) May 26, 2-5 p.m. *Number 27*, Prison Ministry, May 26, 9 a.m.-12 Noon, and 2-5 p.m. *Number 35*, Key 73 (Section B), May 26, 7-9:30 p.m.

Key '73 Cassette Gives Grass Roots Report

A sound recording that tells the grass roots story of Key 73 is now available.

Loaded with interviews, reports, testimonies and inspiration, the tape cassette includes such noted church leaders as Dr. Oswald C. J. Hoffmann, Lutheran Hour speaker; Bishop Robert E. Goodrich of Missouri, Bishop James K. Matthews of Washington, D.C., and Bishop W. Kenneth Goodson of Virginia; and Dr. Ira Gallaway, evangelism secretary of the United Methodist Church. Dozens of laymen and pastors from all parts of the U.S. are also featured.

On one side is, "A Continent Responds", which conveys the excitement that is generated through a common commitment to Jesus Christ and His mission in local congregations and communities. You will hear reports of what is happening now across America in Key 73.

"A Continent Responds" can be played for motivation in planning groups, as a new report to your church; it can be used in individual church classes, at fellowship dinners or with youth. Selected segments may be presented in Sunday morning worship service or the tape, in its entirety, may be

taken to your local radio station and shared as a feature Key 73 report.

The flip side of the cassette contains a series of "Vignettes of Exciting Evangelism". It was recorded at the recent Council on Evangelism meeting at Key Bridge, Va., where Key 73 had its beginning in 1967. Each feature is a memorable and challenging witness to the power of Jesus Christ for our time. Each lasts 3-5 minutes and can be lifted out for use as a timely illustration, as an additional part of your own Key 73 emphasis, or simply listened to for your own Christian enrichment.

Order your Key 73 cassette from: Tidings, 1908 Grand Avenue, Nashville, Tennessee 37302.

Each cassette will cost \$3.00, plus 35 cents for postage and handling.



Children's Workers Urged To Attend Learning Center

Churches which are seriously interested in providing the best equipped leaders possible for children's ministries are providing the funds and encouraging their children's teachers and other leaders to attend the Conference "Learning Center" sometime during the week of May 20-26 at Pfeiffer College. All groups for children's workers are scheduled for parts of two days, once during the week and once during the weekend. Further information may be secured from the brochures sent to pastors and coordinators of children's ministries or by calling the Conference office, 704-872-8155.

Children's Ministries Council To Meet at Pfeiffer

The annual meeting of the Western North Carolina Council on Children's Ministries will be held at Pfeiffer College, July 12-13, 1973, beginning at 10:00 A.M. on Thursday and closing at noon on Friday. Chairman of this group is Miss Susan Carmichael of the Pfeiffer College faculty.

The members of the Council include the Conference and District Coordinators of Children's Ministries, representatives from the Conference Board of Education, Directors of Children's Work of local churches employing persons in this capacity, some representatives from some of the other Conference agencies involved in

children's ministries, and some selected persons with special skills in children's ministries.

At the meeting of the Council evaluation of the last year's ministries will be considered first and then planning for the coming year will follow for Conference sponsored enterprises and for guidance for district children's ministries.

Family Camps For Retarded Set In June, July

Two family camps for persons who are retarded and their families will be held as follows: June 15-17 at Camp Tekoa, and July 6-8 at Camp Carolwood. Registration forms have been mailed to pastors and may be secured by writing to Miss Louise Robinson, P.O. Box 749, Statesville, North Carolina 28677. The camps are open to any interested families and are not limited to United Methodist families.

A Laboratory Day Camp for leaders interested in learning more about day camping, especially with retarded children will be held at Camp Loy White, June 23-29. Interested persons may secure more information from pastors to whom the brochures were mailed or may write the above address. This camp is one in which day camping with retarded children will be experienced with them, and in addition leadership opportunities will be offered during the "Seminar" feature of the camp.

Both enterprises are sponsored by the Conference Board of Education and the Conference Camping Committee and the Children's Council on Ministries.





A GIFT of a Fisher Studio Type Piano was given to First Church, China Grove, as a memorial to Mrs. Lola Carter Saunders by her children. From left to right are Mrs. Leon Saunders Guigou of Valdese, W.L. Saunders and R.C. Saunders, both of Charlotte, and Mrs. George W. Clay of China Grove, the donors of the piano, and Rev. Robert W. Combs, pastor of First Church.

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Senior Members Recognized

One of the highlights of a recent family night supper at the Cullowhee UM Church was the presentation of certificates of appreciation to some of its senior members. Rev. Jim Gilliland, center, made the presentation. The Commission on Education plans to make this recognition an annual event to honor those who deserve a special "Thank you." Pictured with Mr. Gilliland, from left, are Mrs. W.E. Bird, Dean W.E. Bird, Mrs. Earl Sutton, Mrs. David Brown, Mr. David Brown, Mrs. Huey Hooper, and Mrs. Lewis Smith.



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WOMEN'S NEWS

Western North Carolina Conference

Fran Ruark Lindsey

GREENSBORO DISTRICT

"Who Are We?" was the theme of the Service of Celebration for the First Annual Meeting of the Greensboro District United Methodist Women, April 29, at 3:00, at St. Matthews UM church in Greensboro, with more than 250 attending.

Mrs. Robert Stamey, WSCS president, presided over the meeting with Miss Myrtis Davis, Chairman WSG assisting.

Rev. Orion Hutchinson, district superintendent, installed the new officers. He challenged each officer and all present to strive to help realize the Purpose of United Methodist Women.

The new officers are: President, Miss Myrtis Davis; vice president, Mrs. C. Richard Smith; secretary, Mrs. W.T. Chrismon; treasurer, Mrs. John S. Long; chairman, committee on nominations, Mrs. G.L. Harrison.

Mission Coordinators: Christian Personhood, Mrs. W.S. Ward; Supportive Community, Mrs. Coley Hooker; Social Involvement, Mrs. Jay Milligan; Global Concerns, Mrs. Jack S. Thomas.

Secretary of Program Resources, Mrs. Roger Comer; chairperson, Committee on Membership, Mrs. C.H. Groome; Public Relations, Mrs. Harold Bettis; associate treasurer, Mrs. Verdi Mae Allen; parliamentarian, Mrs. Phillip Pearce. Members-at-large, Mrs. Arthur M. Gilreath and Mrs. Gabriel Bezera. Assistant secretary of Program Materials, Mrs. Robert L. Vanstory.

Special recognition and pins were given to Mrs. Robert Stamey, WSCS president, Miss Laura Johnson, WSCS Social Concerns, Mrs. R. Earl Bolick, WSCS Public Relations, Mrs. J.W. Leonard, WSG secretary, Miss Agnes Davis, Mrs. Marvin Clapp, Miss Doris Waugh, WSG nominating committee.

Mrs. John S. Long, treasurer, reminded

us, "We are still Methodist women in missions." The pledge to missions of \$30,000.00 was recommended by the Finance Committee. The recommendation carried. A special Love Offering was taken for missions in honor of past officers.

A special solo, "Blowing in The Wind" was presented by Miss Shirley Lawrence.

A Memorial Service was conducted by Mrs. W.S. Ward.

Who Are We? was led by vice president Mrs. C. Richard Smith. The record "Who Am I?" by the Blue Ridge Quartet was used.

Several members participated in remembering Our Heritage, "The Past, Present the Future." Mission Coordinators Illustrated. Mrs. Lewis Barbee did a pantomime on "Hands."

We joined together singing "Unite Methodist Women."

The Rev. Trevor C. Jones, of Metropolitan UM Church, closed the Service of Celebration with prayer.

Mrs. W.T. Chrismon, Secretary

CHARLOTTE DISTRICT

The Charlotte District United Methodist Women held its annual meeting, Sunday, April 29, 1973 at Calvary United Methodist Church.

Mrs. W.H. Edmondson and Mrs. J.L. Kiser presided over the session. Former District officers, Conference officers and special guests were introduced to the audiences.

The Worship Service, "Celebrating the New" was done through group participation. Our-Heritage-Scriptural Dialogue-Poetry-Interpretative Movement-Singing-Skit, "Dimensions of Reality" took place along with fellowship.

Mrs. C.C. Phillips presented special membership pins to out-going officers; Mr.

W.H. Edmondson, President, WSCS; Mrs. Mary Kiser, President Wesleyan Service Guild; Mrs. Jean Dellinger, Secretary, Wesleyan Service Guild.

Mrs. Carl M. Worthy conducted the installation service in the form of a union circle made up of local church presidents and district officers. Each officer accepted the cross as a symbol of service to which she pledged herself. A list of the new district officers was carried in the Advocate of May 3.

Mrs. James T. Penman
Chairman, Public Relations

GASTONIA DISTRICT

The First Annual Meeting of United Methodist Women of the Gastonia District was held Sunday, April 29, at 2:30 p.m., at Boger City United Methodist Church.

Mrs. Oscar Moore, president of the WSCS of the District, presided. Welcome to the group was given by Mrs. Fred Seaford, president of United Methodist Women of the hostess church. Response to the welcome was given by Mrs. Charles E. Smith, president of the WSG of the Gastonia District. Rev. J.C. Grose, pastor of Stanley UM Church, gave the opening prayer.

Mrs. David Rose of Shelby, vice-president of the Gastonia District WSCS, conducted the Service of Celebration. A Song Fest was under the direction of Mrs. Harry Litchfield of First UM Church of Lincoln-ton, followed by an inspiring poem, "The Wire Fence," by Mrs. Rose.

Our Heritage was presented by Mrs. Joe Padgett, Mrs. Jim Still, Mrs. Charles Smith, Mrs. Ralph Harrelson, Mrs. John H. Smith, Miss Betty Ellington, Mrs. George Grier, Mrs. Gordon Goodson and Mrs. C.H. Clark, Jr. "To Be Used of God" was sung as a benediction to the Celebration Service.

New officers were installed by Mrs. Edwin Ford of Shelby, chairman of the Conference Nominations Committee. These are:

President, Mrs. Pat McSwain; vice-president, Mrs. George Corn; secretary, Mrs. A.W. Puett; treasurer, Mrs. M.R. Macomson.

Mission Coordinators: Christian Personhood, Mrs. C.A. Helms; Supportive Community, Mrs. T.M. Pass; Christian Social Involvement, Mrs. Roy Glasco; Christian

Global Concerns, Miss Earline Ledbetter.

Secretary of Program Resources; Mrs. Ed T. Braswell; Chairpersons, Committee on Membership, Mrs. David Rose; Committee on Nominations, Mrs. S. Ray Lowder.

Receiving special recognition and pins for outstanding work were: Mrs. Oscar Moore, Honorary Life; Mrs. Charles E. Smith, Honorary Life; Special Memberships: Mrs. Gordon Goodson, Mrs. Dwight Costner, Mrs. Robert Costner, Sr., Mrs. Charles W. Gunter. These were presented by Mrs. H.R. Harrelson, past president of the District W.S.C.S.

The meeting closed with a Prayer Song, by Mrs. J.C. Grose, Jr., as a memorial to the 1972 deceased members.

Mrs. Charles W. Gunter,
Chairman Public Relations, U.M.W.
Gastonia District

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Glenwood Church Sanctuary Dedicated



Glenwood church officials are shown presenting the sanctuary for dedication. Those participating are (l. to r.) A.B. Bailiff, W.P. Zink, Rev. Mr.

Hutchinson (in rear), W.S. Ward, Rev. Grady Dulin, Rev. James Rink, Dr. Madison, Rev. George Smith and Bishop Hunt.

The sanctuary of Glenwood Church, Greensboro was dedicated on Sunday morning, May 6 in ceremonies led by Bishop Earl G. Hunt, Jr. Assisting the bishop in the service were the pastor, the Rev. George E. Smith; Greensboro District Superintendent, Orion N. Hutchinson, Jr.; a former district superintendent, Dr. J. Clay Madison; and a former pastor, the Rev. James E. Rink. The Rev. Grady Dulin, also a former pastor and a special guest, was called upon to share in the service of dedication.

The building was presented for dedication by W.S. Ward, chairman of the finance committee for the building project; W.P. Zink, who was chairman of the building committee; and A.B. Bailiff, present chairman of the trustees. Bishop Hunt accepted the building and led in the dedicatory service.

Bishop Hunt also preached the sermon for the occasion. Using the opening verses

of the first letter of John, he declared that "the true glory of the church is in the winning of men and women to Jesus Christ." We evangelize, he asserted, for the sake of people, for the sake of society, for the sake of the Church, and for the sake of Jesus Christ and the will of the Father. "The God who made us is entitled to be lifted up. What God wants is important to itself. It is time that we sense again the glory and the majesty of God Himself. Our greatest need is to become aware of God and to honor Him."

Dr. Madison and the Rev. Mr. Rink brought words of greeting to the congregation. The Rev. George E. Smith, who is in his first year as pastor, presided.

Construction on the new sanctuary had begun in June, 1963 and the new facility was first occupied by the congregation in February of 1964. The cost of construction was approximately \$150,000 and the entire indebtedness was paid off eight months ahead of schedule.

Hardees Honored By Climax Church

The congregation at Bethlehem United Methodist Church, Climax, wouldn't let its pastor, Rev. Robert M. Hardee, preach on Sunday morning, May 6. Instead the lay leader, Bill Hockett, stopped Mr. Hardee when he started to give his morning sermon and asked him to sit in the congregation with Mrs. Hardee. In what has to be the best-kept secret of the year, the Rev. Dr. Ralph Taylor of High Point had been invited to preach. Dr. Taylor, who is now retired, had been superintendent of the Statesville District and of the High Point District where Mr. Hardee had served churches. He gave some of the highlights of Mr. Hardee's life.

The Rev. Mr. Hardee is retiring at Annual Conference in June after 40 years in the ministry. Gifts given to him during the service included a desk from Mr. and Mrs. J.A. Curtis and family, and a scroll of

appreciation from the church. The church also gave to the Hardees a recliner apiece, and two end tables with matching lamps.

That afternoon a reception honoring Rev. Mr. and Mrs. Hardee was held in the church hut. Among the special guests were Bishop Earl G. Hunt, Jr.; Rev. Orion Hutchinson, Greensboro District superintendent, and Mrs. Hutchinson; Dr. Eugene Peacock, High Point District superintendent, and Mrs. Peacock; Rev. Dr. C.C. Herbert of Charlotte; Rev. Dr. James C. Stokes, editor of the N.C. Christian Advocate, and Mrs. Stokes, and many out-of-town and local ministers. Among relatives of the Hardees present at the reception were their daughter, Ester, of Washington, D.C., and their son and daughter-in-law, Mr. and Mrs. Robert Hardee, Jr. of Charlotte.

Chair of Evangelism Endowed at Emory

The Arthur J. Moore Chair of Evangelism will be created at Emory University's Candler School of Theology as a result of a \$1.2 million fund established by a longtime member of Emory's Committee of One Hundred.

Establishment of the chair honoring the retired Methodist bishop was approved by Emory's Board of Trustees at a meeting April 19. The fund to support the chair has been set up a member of the Committee of One Hundred who asked a remain anonymous, Dean James T. Laney of the theology school said.

In his long career, Bishop Moore has been known as an outstanding evangelist. "It is particularly appropriate that a chair of evangelism should bear his name," said Dean Laney.



The Education Building of Central Church in Shelby was dedicated April 8 by Bishop Earl G. Hunt, Jr. Built and furnished at a cost of \$502,383, the building was consecrated by Bishop Hunt in 1970. Principals in the 11 a.m. service were front row, from left, Jack Palmer, Jr., Building Committee chairman; Joseph C. Whisnant, Building Fund chairman; back row, from left, Rev. Stephen F. Lee, associate minister, Bishop Hunt, and Dr. W. Jackson Huneycutt, minister.

Sunday School Lesson

By DR. RAYMOND A. SMITH
(International Lesson Series)

MAY 27



Christ Is Our Hope

Background Scripture: Acts 1:6-11; 2 Timothy 2:8-13; 1 Peter 1:3-9; 1 John 3:1-3

Lesson Scripture: Acts 1:10-11; 1 Peter 1:3-9; 1 John 3:1-3

There is a saying from French literature (author unknown) which may be translated thus: "The most naive hope is nearer to the truth than the most reasoned despair." Incidentally the word "despair" literally means "without hope."

Our lesson for this date is the last in our series of four on "The Christian Life." It is highly appropriate that it should be concerned with hope. The circumstances surrounding the Ascension of Christ form the Scriptural background. The Ascension and Resurrection are, of course, two closely related themes, both of which have been stumbling blocks to many modern people whose preoccupation with the scientific and practical have caused them to lose the ability to appreciate the truth of anything expressed in poetic or symbolical terms.

The account of the Ascension may be found in Acts 1:10-11. According to Scripture Christ had appeared to many people following his resurrection. The time-span during which these appearances are said to have occurred was a period of about forty days. Scholars know that the figure "forty" was often used as an approximate rather than a literal number. The mention of two young men in white robes is possibly intended to suggest heavenly messengers. Their mission is one of reassurance that Jesus will return to earth again in the course of time. No doubt this statement has served as a powerful incentive to groups of Christians throughout the centuries.

Some of these have felt sure they knew the exact time of Jesus re-appearance and accordingly, have assembled to await the occurrence of this event. They have been disappointed, if not completely disillusioned, when he did not appear. But generally the Church has been content to follow another Scriptural injunction which says "Watch and pray" and, further, that the hour of the return is known only to God. In spite of this we continue to find many groups who feel they have evidence that we are now living in "the last days" before the Second Coming.

The doctrine of the Ascension was intended to symbolize the belief of the early church that Jesus had returned to the dwelling place of God from whence he would reign until his return to earth again. There have been those who were convinced that this return occurred on the day of Pentecost when the Holy Spirit descended upon the Church in a powerful and dramatic way (see Acts 2). To those holding this view, of course, the Second Coming has already occurred.

When we examine our other references (see background Scripture) we notice that interest seems to be centered not so much on the *manner* of the Ascension, or even on the return of Christ to earth, but rather on the assurance that Christ does indeed reign. In 1 Peter 1:3-9 Christians are reminded that through the Resurrection they have been "born anew to a living hope." This hope, however, does not mean freedom from trials. These will come, and they will serve to test the genuineness of the faith. That these words are addressed to second-generation Christians is shown by the phrase "without having seen him y

love him." The shadow of persecution was already beginning to fall upon the church. There was much to be endured before victory was assured. For this reason hope was a prime necessity.

In 1 John 3:1-3 we see that Christian hope is based on the love of God. In the New English Bible an exclamation point is properly used to accentuate the wonder of this fact: "How great is the love that the Father has shown us! We are called "God's children and such we are." One recalls that the great Indian saint, Mahatma Gandhi,

once referred to all the outcasts of his country as "Harijans," that is, children of God. In our text of course the description refers to the Community of Believers, or the Church.

The text then goes on to suggest that those outside the circle of faith do not, indeed cannot, cannot recognize God's children when they see them because they do not recognize God. To put this another way, the true knowledge of God awakens in us a love for the whole family of God.

SUNDAY SCHOOL

LESSON FOR JUNE 3

Why Have Law?

Background Scripture: Deuteronomy 5:32-through 6:3; Psalms 119; Matthew 5:17; Mark 12:13-17

Lesson Scripture: Exodus 20:1-2; Psalms 119:97-104

The title of this lesson would, at first glance, seem to suggest an obvious answer: We have laws because, without them we should have either tyranny or anarchy. It is instructive to check out a word like law in a dictionary of quotations. This writer found that in addition to the praises of law, there were found a great many cynical comments by reformers and revolutionaries who take the view that laws have been instituted among men by powerful interests whose purpose it is to keep the poor and weak in their places. Such views as these do not accord with our lesson Scripture. The Hebrews considered the laws laid down in the Ten Commandments as a gift of God, not as the instruments of tyrannical rulers. They believed no nation had been favored, as they had been, by the gift of Divine Law. This law was for the protection of the community from evil forces. If there was any fault to be found in it the blame could be laid on unjust judges. These the prophets denounced in no uncertain terms, because at times bribery of judges was widespread in Israel.

In both Exodus and Deuteronomy the giving of the Law is preceded by the assertion: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage." Echoes of this mighty event are found throughout the Old Testament. It was an event that turned a group of slaves into a society of free men. Furthermore, was not Israel to respond to this gracious act of Divine liberation with obedience to the Law?

Our other Scripture lesson is from Psalm 119, which is a collection of statements in praise of the Law. This psalm, which runs to 176 carefully composed verses, is written in the form of an acrostic. In each group of eight verses, every verse begins with the same Hebrew letter. In each of the verses of each group a different word is used for the revelation of the law. These included such words as "law," "word," "testimonies," "statutes," "commandments," and "ordinances." Some of us have thought the Hebrews considered the law grievous burden to bear. But notice Psalm 119:97 which says: "Oh, how I love thy law! It is my meditation all the day." In verse 99 the Divine law is considered a better teacher than any human instructor can possibly be. In verse 103 the writer breaks out again into joyful praise as he says: "How sweet are thy words to my

taste! Yea, sweeter than honey to my mouth!" Such was the regard in which the law was held by some pious Jews of ancient times.

Jesus was considered by the religious establishment of his time as a law-breaker. However, in Matthew 5:17 he says: "Think not that I have come to abolish the law and the prophets; I have not come to abolish them but to fulfil them." Now that would seem to fix Jesus firmly within the circle of Judaism. But such was not the case. His quarrel with the Scribes and Pharisees was not over the original law, but rather with its interpretations, or traditions, that had grown up around these laws in the course of history. In Mark 7:9-14 we have a good example of this: "He also said to them, how well you *set aside* the commandment of God in order to maintain your tradition! Moses said 'Honor your father and your mother' and 'The man who curses his father or mother must suffer death.' But

you hold that if a man says to his father or mother, 'Anything of mine which might have been used for your benefit is *COF-BAN* (meaning set apart for God) he is no longer permitted to do anything for his father or mother.' Thus by your own tradition handed down among you, you make God's word *null* and *void*. And many other things that you do are just like that."

These instances of evading the law are, of course, not peculiar to the religious leaders of the time of Jesus. It seems to be an old human custom to use various types of evasion for laws which we do not like. One could cite cases from many nations and groups to prove this point. This is why the saying concerning the "spirit" and the "letter" of the law has arisen. As one of our Supreme Court Justices has said: "It is the spirit and not the form of the law that keeps justice alive." The true disciple of Christ will do all he can to keep the spirit of justice alive.

A RESOLUTION OF APPRECIATION

FOR

WILLIAM T. BROWN

Whereas, in June, 1973 William T. Brown will leave the Wesley Foundation at North Carolina A&T State University to become Founder and President of the Martin Luther King National University; and

Whereas, William T. Brown has been the dominant force in the development of the Wesley Foundation at A&T; and

Whereas, the very existence of Wesley at A&T would be doubtful without the devotion and dedication of William T. Brown; and

Whereas, William T. Brown has given many years and long hours of effective leadership to the Wesley Foundation at A&T and to Campus Ministry in North Carolina.

Therefore, be it resolved that the Board of Directors of the Wesley Foundation at North Carolina A&T State University

1. Express sincere and abiding gratitude to William T. Brown for his work with Wesley;
2. Express our best wishes to William T. Brown in his work as President of Martin Luther King National University; and
3. Call upon United Methodists across North

Carolina to remember with gratitude William T. Brown, his work with students and his collegueship among us.

Board of Directors, Wesley Foundation
North Carolina A&T State University
Greensboro, North Carolina
Joseph B. Bethea, Chairman
Mrs. Kay Troxler, Secretary
1973

Letters To Editor

LOGIC QUESTIONED

Two letters in the May 3 issue of the Advocate stir the memories of an old warrior against "demon rum." The right of the letter writers to their opinion is not questioned, but I do question the logic they use in attacking the editor of the Advocate and the church in general for their stance on the issue involved. Those of us who express our opinions through the pages of the church paper owe it to ourselves and our readers to present our arguments without resorting to emotional and distorted statements to support our reasoning.

Mr. Rose calls the liquor issue a trivial matter on which the church wastes an ir-

ordinate amount of its time and energy in a safe battle against John Barleycorn. In light of the fact that there are 6 to 9 million permanently sick people in this nation as the result of using beverage alcohol, that over 50 percent of our highway fatalities (50,000 annually) are directly caused by the use of beverage alcohol, and that 75 to 80 percent of crime in this nation is directly traceable to the use of beverage alcohol, wonder how he can refer to it as a trivial matter. It was this "trivial matter" that was recently labeled as "the number one drug problem in America" by a U.S. Commission on Drug Abuse.

Then the Rev. Mr. Lockman observes, in support of making beverage alcohol more readily accessible, that "one does not prevent a disease by making the cause somewhat more difficult to obtain." I wonder if it follows that same philosophy in regards to the health and safety of his own family. Does he refuse to take his children to the doctor or dentist for medical and dental check-ups in order to reduce the possibility of disease or cavities? Does he advocate total disregard for preventive health care because the cause of the disease cannot be eliminated? Does he refuse to let his family wear seat belts because injuries in accidents cannot be eliminated? I would be interested in hearing what the medical com-

munity thinks about ceasing all efforts to make "the cause of disease more difficult to obtain" because it can't be eliminated.

Surely Mr. Rose and the Rev. Mr. Lockman can find better arguments than these to support their positions.

Rev. J.P. Greene
Rural Hall



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Nation-wide Insurance Plan

For Churches Adopted By CFA

ST. LOUIS, Mo. (UMI) — Formulation of a nation-wide insurance program that sponsors say could save local churches up to 50 per cent in annual premium costs was approved unanimously here April 30 by the United Methodist Church's chief fiscal agency.

Both general insurance protection and workmen's compensation would be available under the plan accepted by the Council on Finance and Administration (CFA). All of the denomination's approximately 40,000 local churches would be eligible to enroll in the program, as would annual conferences, church-related institutions and general boards and agencies.

Development of the insurance program for local churches and other related units was authorized by the 1972 General Conference and was carried out by a committee headed by Paul Adrian, Smolan, Kans. Broker for the program is Frank B. Hall & Co. of New York and the insurance would be carried by Atlantic Mutual Insurance Co.

Presenting the plan, Mr. Adrian stressed that participation would be strictly voluntary on the part of individual churches and that all insurance would be placed through an agent of the church's own choosing. All types of protection would be included, some as a mandatory part of the policy and others at the church's option.

R. Bryan Brawner, general secretary of CFA, said that the savings for local churches would be possible because its nation-wide, package nature makes possible substantial discounts in basic premiums, and through a 15 per cent annual dividend which has been declared by Atlantic Mutual for a number of years.

The package plan would be available to churches in some 42 of the 50 states. In states where laws do not permit a package plan, other types of coverage would be pro-

vided, also at what is described as substantial savings.

Workmen's compensation coverage would be provided in a separate policy in accordance with various states' regulations.

Dr. Brawner said that the plan is believed to be the first of its kind on a nation-wide basis for any religious group.

In a separate action, the CFA approved in principle the creation of a trust fund in which churches desiring to do so would be invited to contribute the 15 per cent annual dividend. Moneys in this fund would be used to help defray costs of the program to CFA and to help local churches that have low income make improvements to reduce chances of fire and other losses.

Also adopted unanimously was the formula of support for Scarritt College recommended by a committee headed by the Rev. R. Franklin Thompson, Tacoma, Wash., president of the University of Puget Sound.

Under the formula, Scarritt will receive up to \$300,000 on ratio from the 1973 World Service budget; \$200,000 on ratio in 1974 and up to \$100,000 in matching funds to those raised by Scarritt above a \$100,000 base; \$100,000 on ratio in 1975 and up to \$200,000 in matching funds; and up to \$300,000 matching funds in 1976 with no basic World Service allocation.

There was no action relative to any church-wide special appeal for relief funds in the current Mississippi River flood. Dr. Brawner said the need for any such aid is still being studied by the United Methodist Committee on Relief (UMCOR) and a request may come later.

A spot check on April 27 by the denomination's communications agency found that while many church members were affected by the flood, damage to church property was confined to a few relatively minor instances.

Evangelism Priorities Outlined

by World Methodist Council

St. Louis, Mo.,—Three major priorities for the World Methodist Council's Evangelism emphasis in 1973 and 1974 were set by the Council's Evangelism Committee meeting here May 1-4. They are:

1—A 24-hour world-wide Vigil of Prayer, Dec. 31, 1973, beginning in Tonga near the International Dateline and proceeding around the world—Australia, Asia, Africa, Europe, North and South America—and back to the Dateline.

2—A global Bible Study during Lent, 1974, using a specially-written study of the life and message of Jesus by the eminent New Testament scholar, Dr. William Barclay, professor of theology, University of Glasgow, Scotland.

3—Evangelism Congresses in 1974 in seven regions of the world—Australia, Africa, North America, Central-South America, India, Southeast Asia-Philippines and Europe—British Isles.

Important announcements relating to future events, including a proposed world-wide evangelism consultation at Lake Junaluska, N.C., and plans for 1975 are expected to emerge at the time of the World Methodist Council executive committee meeting in Mexico City, July 29-Aug. 3.

During the four-day meeting here, discussions brought out the general feeling that 1973-74 will be devoted to deepening the spiritual life of members in the World Methodist Council's 54 constituent churches, and in 1975, the churches would take the mission to the world.

Dr. George W. Sails, London, vice chairman of the committee, reported that Dr. Barclay has completed the text for the Bible study and then gave the committee highlights from the manuscript. Arrangements are being made to publish the study book in English and many other languages. Bishop F. Gerald Ensley of Columbus, Ohio, chairman of the committee, has been

asked to write the preface to the Barclay text.

Dr. Sails said the author has "virtually given it to us, asking only a modest fee and giving the committee rights to publish and distribute it."

Asked by the committee to prepare the program for the Vigil of Prayer, Rev. Joe Hale, director of Cooperative Evangelism of the United Methodist Church, outlined elements of the program arranged after months of planning. He reported that the King of Tonga will speak and a 500-voice choir of the Tonga Church will sing to begin the Vigil. This will be followed by brief inspirational messages from world leaders of evangelism. Through an international recording, their messages will be available to churches around the world, Hale said. The tape is intended to be used as people gather in churches to participate in the Vigil.

Dr. Ira Gallaway, chairman of the North American region, announced that its regional Congress will be held in Houston, Texas, Jan. 8-10, 1974, the first in the series.

Bishop Ensley reported that the Council of Bishops of The United Methodist Church, meeting in Washington in April, reaffirmed their support of the World Evangelism program and pledged their supportive leadership to it.

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presented "The Risen Lord," on April 15 at the First Presbyterian Church in Lumberton. The program, which told in choral readings and song of the appearances of Christ between the Resurrection and the Ascension, was sponsored by the Lumberton Key '73 committee. The group also went to Wilmington and sang on the Jim Burns Show.

The Rev. O.L. Hathaway, associate director of Stewardship and communications of the N.C. Conference, preached April 29 at a joint charge service in Marvin Church, Rocky Mount. During the service, Dr. Hathaway baptized the three-month-old daughter of Rev. and Mrs. C.R. Hollowell, Laura Elizabeth Hollowell. Rev. Mr. Hollowell is pastor of the Marvin-Red Oak-York Charge.

The Korean Community of the Piedmont Triad Area is having regular worship services at Centenary Church, Greensboro, on the fourth Sunday in each month. The Rev. Chi Bon Jang, an ordained United Methodist minister from Seoul, Korea, presently doing graduate work in the Divinity School of Duke University, is the minister in charge. Professor Pill Jay Cho of A&T State University faculty, a member of Centenary Church, is coordinator of the services. Rev. W.T. Medlin, Jr., is pastor of Centenary.

The membership of Trinity Church, Gastonia, voted to build a new parsonage, and construction is already under way on the \$43,000 house. Located at 618 Townsend Ave. just behind the church which is on Florida Ave., the new parsonage will have four bedrooms, a den, kitchen, living room, two baths and will be air-conditioned. Rev. Bruce G. Hobson is minister at Trinity.

At the North Wilkesboro District Check-Up meeting at Camp Elkshoals, on May 8, the ministers and wives surprised Rev. and Mrs. John Hamilton with the gift of a trip to The Holy Land. The gift was a

well-kept secret, until C. W. Bailey, president of the District Ministers made the announcement. The Hamiltons will be leaving the North Wilkesboro District in June after six years.

Memorial Day will be observed by Tabernacle Church in the Greensboro District on Sunday, May 20. Dr. James C. Stokes, editor of the North Carolina Christian Advocate, will preach at the 11 o'clock hour and a covered dish meal will be served in the Cecil M. Fields Fellowship Hall following the worship service. The Rev. Boyce Huffstetler is in his second year as pastor.

REV. HORACE E. BOLICK TAKEN BY DEATH

The Rev. Horace Edward Bolick of the Western North Carolina Conference passed away on May 9 at Clearwater, Florida. Ill for several years, he was on disability leave at the time of his death. Funeral services were conducted Saturday, May 12 at Abernethy Memorial Church, at Rutherford College. The officiating ministers were Clegg W. Avett, pastor, C. Marvin Boggs, and Charles D. White who was his district superintendent. Burial was in Burke Memorial Park.

Surviving relatives include his widow, Mrs. Evelyn Yost Bolick; one daughter, Mrs. Robert (Carolyn) Segrest; a brother, Earl, of Rutherford College; and three sisters, Mrs. Bruce Newell of Salisbury, Miss Ruth Bolick of Rutherford College, and Mrs. Leman Underdown of Lenoir.

After study at Asbury College and the Asbury Theological Seminary, Mr. Bolick joined the Western North Carolina Conference in 1934 and served actively until 1969 when ill health compelled him to take disability leave. During his thirty-five years of active ministry, he served the following pastorates: Micaville, Fletcher, Acton, Welch Memorial in High Point, Park Street in Belmont, Green Street in Winston-Salem, First Church in Marion, Trinity in Asheville and Bradley Memorial in Gastonia.



A Satire On Image Building

THE CASE FOR THE BRIEF CASE

by Jack M. Hunter

My good friend I.Q. Low came by to see me last week. I had not seen him since the election of delegates to General Conference. I.Q. asked me if I intended to move. I replied that I didn't believe so, but that I might move in 1974. I.Q. said, "Good, but now is the time to build your image for next year." I replied, "What do you mean?"

I.Q. said, "There are three things you must do if you are to be thought of as an up and coming minister: First: at Annual Conference always give the appearance of being in a great hurry. You may be going back to the dorm to take a nap, but still appear to be very busy. Don't dare stand around and talk a few minutes with old friends. Second: when at the book display always be thumbing through the latest books on Philosophy and Theology. If you want to glance at a book of sermons, or poems, or something by Vincent Peale be sure none of your colleagues are watching. Third: now this is really important, get you an important looking brief case to carry around."

"But I.Q.," I said, "I have no important papers that I would need a brief case." "Don't be silly, he said, "you don't suppose all those preachers carrying brief cases have anything in them do you? It is a status symbol. Sure the D. S. and a few persons have real need of them, but don't think for a minute there is something in all those cases." "Listen," I said to I.Q., "I know several pastors in the very largest churches who never carry brief cases." I.Q. replies, "That is just the point they have already arrived; it's the ones climbing that always carry the brief case."

I.Q. left disappointed because I am leaving my brief case behind; I still intend to chat with some old friends, and I may even glance at some poems by Cushman or a book of sermons by Clovis Chappell. See you at Conference. I love you brief case and all.

(The Rev. Mr. Hunter is minister of Gardners Church, Fayetteville.)

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NORTH CAROLINA

christian advocate

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JUL 11 1973

DURHAM, N. C.



Young people in Mount Holly march to Key 73 services. (See story on Page 13).

WHERE IT IS

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DAY OF THE FUNERAL OF A FRIEND

by Carol Bessent Hayman

How can I do you honor? It is time
To seek the church for your funeral,
And my feet refuse to do their task.
Surely there must be some other way
To let you know how much you meant
to me

Than flowers that die
And my presence at a service where you
Lie folded, cold and still.

I honor you, my friend, with hands
that work.

Your hands were never those to lie at ease
When there were tasks to do.

I honor you each time I see a lovely thing
And think of you.

I honor you when I turn aside from wrong
or idle deeds,

For these were not your way;
And when I walk the last long mile
to heaven

I honor you if bravely I can go,
Catching a glimpse of you—
Knowing that God is there, and so
Farewell, my friend, until we meet again.

*(This poem was written in memory of
Mrs. Catherine Ragan Nichols, a member
of Trinity Church, Jacksonville, but also
is dedicated to all deceased members of
United Methodist Women).*

NORTH CAROLINA

christian advocate

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Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

June 6-10	WNC Annual Conference
June 15-17	WNC United Methodist Women
June 15-17	WNC Youth Adult Assembly
June 18-22	Campus Crusade
June 25-30	WNC Youth
July 2-7	WNC Youth
July 2-7	Junaluska Music Week
July 9-13	SEJ Missions Conference
July 9-14	SEJ Youth in Missions
July 9-14	Consultation on Youth Leadership
July 12-15	Ashram
July 15-20	SEJ Ministers Conference
July 19-22	SEJ Worship Ministry
July 22-25	Devotional Life Conference
July 22-26	Junaluska Youth Week
July 22-26	Senior Citizens
July 23-24	SEJ Health and Welfare
July 26-29	SEJ Laymen's Conference
July 30-Aug. 3	United Methodist for Evangelical Christianity
Aug. 3-4	Junaluska Assembly Board of Trustees
Aug. 4	Junaluska Associates
Aug. 16-17	SEJ Leadership Enterprises, Learning Center and Lab School
Aug. 7-8	Jurisdiction Committee on Foundations
Aug. 12-17	Candler Camp Meeting and Evangelism Conference
Aug. 13-16	Church Business Managers
Aug. 17-19	WNC Laymen's Conference
Aug. 19-24	SEJ Junaluska Youth Convocation
Aug. 20-29	Preaching Clinic
Aug. 29-Sept. 4	Department of Finance and Field Service

NORTH CAROLINA CONFERENCE

June 4-7	Annual Conference Session, Methodist College, Fayetteville
June 18-24	Youth Music Workshop, Methodist College, Fayetteville
June 24-30	Senior High Workshop
July 16-20	Annual Conference Session, UMYF, Methodist College

WESTERN NORTH CAROLINA CONFERENCE

June 6-10	WNC Conference, Lake Junaluska
June 15-17	Annual Meeting, United Methodist Women, Lake Junaluska
June 15-17	Camp Tekoa, Weekend Camp for Families with Mentally Retarded Members
June 17-23	Junior High Camp, Camp Tekoa
June 23-29	Camp Loy White, Laboratory Day Camp with Retarded Children
June 24	Greensboro District Council on Ministries, Glenwood, Greensboro, 3 p.m.
June 24-30	Junior High Camp, Camp Tekoa
June 25-30	Senior High Assembly, Lake Junaluska
June 28	Salisbury District Stewards and Mission Society Mtg., Epworth, Concord, 7:30 p.m.
June 30	Picnic, Greensboro District Ministers and Families, Camp Guilrock, 2:30 p.m.



STAND UP FOR JESUS CHRIST

Remarks by Mrs. Robert E. (Martha) Thomas on May 10 during Lay Speaking Week at the Jordan Memorial Church, Ramseur. Mrs. Thomas is a young adult, a mother, a teacher of the Elementary III-IV Church School Class and an active member of the United Methodist Women Action Group.

Stand up for Jesus Christ you say?
I will tomorrow, but not today
I've too much to do — too little time
And rush, rush, rush, to make a dime
But just you wait until next year
When life gets easier . . .
Wait! What's that I hear?
Christ calling *me*?
But I don't have time today, you see.

Stand up for Jesus Christ

I know a person in my town
Who's let a problem get him down
He needs my help — but I'm not around.

Stand up for Jesus Christ.

And I just saw my friend standing at his gate
You know, I really should ask him to church but I hesitate,
There's *plenty* of time for that I say
Another time, another day.

Stand up for Jesus Christ

The days grow short
My life's at its ebb
And suddenly, I find I'm caught in the web
There's so much that I *meant* to do
And my Savior asks

Who?

Who will stand up for Christ?

Will you?

There's too much to do . . .

What did you say?

Who will stand up for *Christ* today?
Maybe John could help, or Mary or Sue
But don't ask *me*. I've too much to do
You see, I have a business to run
And on my days off, I want to have some fun
Ask me later — I really must run.

Stand up for Jesus Christ

I'm *going* to stand up for Jesus Christ
Who knows — This year could be my very last
To give that friend a helping hand
To ease his pain and burden and
Again — I hear my Father say
What good in the world have you done today?

That simply is what I am doing tonight. I'm standing up for Jesus Christ. I'm no

public speaker, but I am a child of God, and I want to tell you what Jesus Christ and the Church mean to my life.

As far back as I can remember, the church has been very important to me. For 22 years I was a member of Concord Methodist Church, in Coleridge, N.C., and there, because of my Mother and Father, my roots were planted in the Christian life.

I loved that Church, and I worked in that Church. Bob and I were married in that Church and I felt very close to God for a large part because of my church affiliation. Much time has passed since then — many things have changed in my life.

I've worshipped God in Chapel Hill, in Spain, in Washington, D.C., and I've felt very close to Him many times in Walter Reed Army Hospital.

During this time, something wonderful has happened to me which many of you had all along. I call it "my running conversation with God." That is, I simply talk to God all during the day, wherever I am, whatever I'm doing, and by doing this, I feel a constant closeness of His Presence. I *know* He is always with me. When I have times that I feel like everything is just going wrong and I can't handle the situations of life, if I look back at those times in retrospect, I was *not* in conversation with God. I was trying to run my life and I've found I cannot do it alone. I *need* God's help.

Since that day in 1967 when I became a mother, I have felt an even greater need for God in my life. I *know* there is nothing more wonderful that I can give my child than an awareness of the love of Jesus Christ and I feel I can best accomplish this goal through our association with the Church as a family. I *want so much* for my child — to help her grow up to be a happy person and a useful one. What good will it do if I shield her from all responsibilities, all disappointments, all griefs, and present her with nothing but a life of comfort and pleasure? And what good will it do to put braces on her teeth so she will have a pretty smile-if in her *heart* her concepts of right and wrong are allowed to grow warped and crooked? What good will it do for *my* child, *your* child, or *any* child to know that one plus one equals two, if he never learns that he plus God equals everything?

It is my responsibility as a parent to let my child know that *God does* makes a difference to *me*. Then He surely will become a reality to her. It is my responsibility to speak of God in daily conversations, to let her develop an awareness of His presence in our home. If we pray together as a family, while recognizing our dependence on Christ for the blessings He gives, surely it will establish a sense of security in her life. It will produce a certainty that there is God and a family who love each other constantly.

I cannot do this alone. I need the Church, my family needs the Church. Our presence in Sunday School and Church on Sundays is important to us as individuals and it is important to us as a family unit. It is good cement for a marriage and for family life. It is important, also, because in coming to Church, we are saying *we are on God's side*.

Whether it's a marriage or the christening of a baby, it is made happier because of the support and love of our friends in the Church. Whether it is illness, misfortune, or death, the Church Family is always there with loving concern. Just knowing others care about us guides us gently over whatever hardships we endure. I have felt many times during my membership in this Church the kind and loving concern of my Church Family, and I will forever be grateful.

All of us have fears in life — fear of illness, fear of death, and fear of the unknown. The only answer to that fear is *Faith in God*, because unless we have something greater than ourselves to believe in — we are lost.

Stand Up For Jesus Christ

Let's all stand up for Christ today
And all the tomorrows to come
For that is the only way, you see
That God's will on earth can be done.

A New Dress For The Advocate

The *North Carolina Christian Advocate* is expecting to turn another corner this summer in its pilgrimage of service to the United Methodists of the state. Since its founding in 1855, this publication has had several changes in name, in place of publication, and in its format. Shortly now, it is to shift to tabloid style format.

In its earlier issues the *Advocate* was printed in a page size of approximately 20 inches by 25 inches. Along about 1885 the size was 15 inches by 22 inches, and by 1900, it appeared as an 11 inch by 15 inch tabloid. This approximate size continued until 1928, when the *Advocate* came out in a 9 inch by 13 inch page size. This continued until 1947 when the size of the page was reduced slightly to 9 inches by 12 inches. There was no major change in format until 1969, when the Methodist Board of Publication authorized the present 6 inches by 9 inches format.

In recent years practically every agency and structure within the United Methodist Church has come under scrutiny and evaluation. This is in line with what has been happening in other churches and, in fact, among all established structures, secular as well as religious. These are times of rapid transition. Change is in the wind. New concepts thrust their way up through old ideas and demand attention. These developments are not to be feared or deplored. Rather, they need to be carefully evaluated and adopted where they are calculated to bring improvement.

Both the North Carolina and the Western North Carolina Conferences are in process of some significant changes in structure and administrative function. The up-coming annual meeting of each conference will be called upon to make decisions greatly affecting its life and mission.

In line with this spirit and approach, the Methodist Board of Publication which directs the course of *The North Carolina Christian Advocate*, has been studying its role in these changing times. A Study Committee has been at work for about a year. This committee has proposed that beginning this summer *The North Carolina Christian Advocate* adopt a tabloid format. The Methodist Board of Publication has given unanimous approval of the proposal.

The rationale behind the proposed change is, in our opinion, sound. The *Advocate's* main line of service is and must remain the dissemination of news and information: keeping our people informed about the church and its work, and about what is happening within the church and around it. Everybody reads a newspaper and people are accustomed to getting their news in some form of newspaper format. In any case, the "cargo" must be considered as much more important than the vehicle by which it is transported. Or, in other words, what *The North Carolina Christian Advocate* has to say is more important than the form or shape in which the message come to readers.

Publication in tabloid format on newsprint will enable the *Advocate* to realize very substantial savings in printing costs. A sharp reduction in printing costs will enable the *Advocate* to shift a larger proportion of its budget to improving coverage of the North Carolina scene, with the possibility of publication every week rather than every other week. Details about proposed improvements in our news coverage will be brought out in subsequent issues of the *Advocate*. The proposed change in format, in other words does not represent a "retrenchment" or cut-back in service. Rather, it consists of a shift in expenditures: less money spent on the mechanics of publication; more

money spent on content.

The new format will not be as expensive a piece of literature. But it should still be attractive and readable. Furthermore, it should more nearly meet the needs of United Methodists in North Carolina in this year of 1973 and for an unknown number of years ahead.

In spite of constantly increasing costs of publication, we do not anticipate any increase in subscription rates in the near future. Our change in format will, in part, make this possible.

As we move into this new phase, we confidently lean upon the trustful loyalty of our subscribers and supporters. Your board is composed of eighteen persons—nine from each conference—whose judgment and whose devotion to the interests of the church are beyond question. Your editor is working with them to the end that this communications instrument may year by year render an ever larger service in its given areas of responsibility. We, therefore, call upon the pastors and laymen of our two conferences to meet the challenge of this new thrust with more than perfunctory approval and support.

We believe the new format represents a forward step and that the results will indicate the decision. However, every new baby—including this one—needs special nurture and loving care! We hope that our constituents will give it this kind of support so that it will grow a lusty pair of lungs and a voice loud enough to be heard all the way from Duck on the east coast to Ducktown, Tennessee.

Missionary Force

Faces

Further Cuts

News from the World Division of the Board of Global Ministries is that the number of overseas missionaries, now

down to 922, may need to be further curtailed if the needed funds do not become available. Several years ago our corps of overseas missionaries stood at 1,300. We are now at about 950.

Dr. John F. Schaefer, who heads the World Division, has stated that if attrition of personnel and adverse financial conditions continue, the number will have dropped to about 885 by the end of the year. Dr. Schaefer further pointed out that the Board wants to hold at least to the 922 figure because it "represents the minimum needs for service which United Methodism through the World Division should render in its overseas missionary personnel outreach." He goes on to state that there are 277 places for service in Africa, 427 in Asia, 210 in Latin America and eight in Europe.

Furthermore, says Schaefer, the idea that missionaries are no longer wanted or needed overseas is a mistake. It is true that some countries have recently been closed to the service of missionaries from the United States; but others have recently reopened. Methodist church leaders in overseas countries have voiced their desire that United Methodist missionaries be sent to them—especially missionaries with specific specialties and who possess certain desirable characteristics.

Much of the support for missionaries must come from General Advance Specials. In the last four years such specials have dropped from an annual giving of \$4,000,000 to \$3,300,000. Last year, as a consequence, the World Division ended up with a deficit of \$650,000 in missionary support. Continuing inflation and devaluation of the dollar are further compounding the financial difficulties.

The World Division is hoping that the level of support can be brought back up to \$4,400,000 by the end of 1973. This amount from General Advance Specials will be needed annually to sustain a force of 922 missionaries.

Important Decisions Face WNC

Delegates attending the 1973 annual meeting of the Western North Carolina United Methodist Conference at Lake Junaluska, June 6-10, will undoubtedly be looked upon in future years as the men and women who made decisions during a "corner turning" session of the legislative body.

This is the year that six special study committees give reports which will affect the future of the Annual Conference in many areas. And another study committee, dealing with the state's United Methodist colleges, will give a progress report.

In addition, there will come important legislation from the agencies of the Council on Ministries.

Bishop Earl G. Hunt, Jr., now into his third quadrennium as the spiritual leader of the 280,000 United Methodists and the presiding officer, will deliver an important "State of the Church" address the opening night.

There will be three other speakers, and four devotional leaders on the program.

Dr. William Holmes Borders of Atlanta, Ga., a nationally-known evangelist and civil rights leader, will be the speaker for the Thursday night "Key 73" program emphasis.

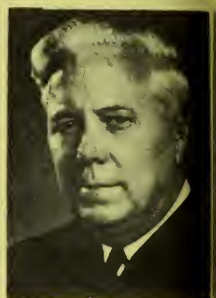
Bishop Roy H. Short, retired, of Nashville, Tenn., one of the legendary bishops of United Methodist history, will preach twice. He will deliver the sermon to the classes of deacons and elders being ordained Saturday night. Then he will be the Conference Sunday preacher for the 10:30 a.m. worship service June 10.

Dr. James S. Ferguson, Chancellor for the University of North Carolina at Greensboro, will deliver the Memorial Service address Saturday morning, June 9, at 11:45 a.m.

Devotional leaders will be: the Rev. Mrs. Lucy S. Norton of Asheville, June 6; the Rev. Sidney A. Head of Charlotte, June 7; the Rev. Tom A. Summey, Jr., of



Hunt



Short

Morganton, June 8; and the Rev. J. Harley Cecil of Butner, June 9.

There will be special events during the meeting.

The Rev. R. Harold Hipps of Nashville, who heads the Division of Lay Ministries for the Board of Higher Education and Ministry of the United Methodist Church—and is a former pastor in western North Carolina—will head a dramatic presentation of the work of the agencies of the Council of Ministries the morning of June 7.

The dramatic event, "A Style of Ministry: The Story of a Certain Man," has been designed to "set in motion a feeling, a response, and a commitment to the ministry of the Conference and the work of the Council on Ministries," said the Rev. Mr. Hipps.

"We think this presentation will provide an excellent background for the decisions that have to be made during the 1973 Annual Conference," said Dr. Julian A. Lindsey of Charlotte, director of the Council on Ministries. Dr. Lindsey will follow the dramatic presentation with recommendations from the Council's agencies.

A bus, being bought by the Annual Conference for the El Vergel Agricultural Project in Chile, may be on hand during June 6-10 for shuttle work with the delegates, giving them a feeling of involvement in this Mission Special.

And there will be a service of Holy

Conference Delegates

by John L. Borchert



Borders



Ferguson

Communion in Stuart Auditorium June 10, starting at 9 a.m., during which Bishop Hunt will deliver the Communion Meditation.

The reports from the special study committees, which the delegates will be voting upon, will represent pivotal decisions for future years in the Annual Conference. Here are the committees which will present reports the afternoon of June 7:

The Committee on Priorities, headed by the Rev. Thomas B. Stockton; The Committee on Conference Headquarters, headed by William Caffrey; the Committee on Personnel and Conference Boundaries, headed by Arthur Harris; the Committee on Ministerial Support, headed by Mrs. Fletcher Nelson; the Committee on Conference Structure, headed by Dr. Julian A. Lindsey; and the Committee on Conference Format, headed by the Rev. Kenneth A. Horn, and the Rev. Russell N. Burson, Jr.

The progress report of the Higher Education Planning and Strategy Committee, affecting the colleges and headed by Jay H. Ostwalt, will come during a time set by the Conference Agenda Committee, which sets the schedule for all legislative matters.

Here is a brief look at the daily schedule:

June 6, 2 p.m., Organization of the Conference and reports of the Board of the Ministry, Committee on Rules, Board

of Pensions and Minimum Salary. Cabinet nominations will occur at 7:30 p.m., to be followed by the "State of the Church" address by Bishop Hunt.

June 7, morning, Council on Ministries, dramatic presentation and recommendations; Reception of the Class into Full Connection, and recognition of retiring clergymen. 2 p.m. Reports of the special study committees. 7:30 p.m. Key 73 program. Address by Dr. Borders to be followed by special showing of filmstrip, "What Must We Do?" featuring the Social Principles of the United Methodist Church.

June 8, morning, Conference business as set by Agenda Committee. 11 a.m., Finance and Administration, report of Conference treasurer, and report of Committee on Hospital Insurance. 2 p.m. Conference business as set by Agenda Committee, 4:30 p.m., Conference Brotherhood and Conference Trustees. 7:30 p.m. Conference business as set by Agenda Committee.

June 9, morning, Conference business as set by Agenda Committee, Statistical report, and report of Entertainment Committee. 11:45 a.m., Memorial Service, with address by Dr. Ferguson, 2 p.m., Conference business, if needed. 7 p.m., Ordination Service, with sermon by Bishop Short.

June 10, 9 a.m., Holy Communion in Stuart Auditorium, with meditation by Bishop Hunt. 10:30 a.m., Conference Sunday worship service in Stuart Auditorium, with sermon by Bishop Short. 12:30 p.m., official reading of the appointments by Bishop Hunt.

The Rev. William T. Medlin, Jr., is the Conference secretary; the Rev. John R. Sills is Conference treasurer and business manager.

Host Districts are Salisbury and Thomasville. Host superintendents are Dr. Mel Harbin, Salisbury, and the Rev.

(Continued on page 21)

NC Conference Delegates to Adopt Budget, Hear Reports



Blackburn



Garrison



Outen



Flude

by Bill Quick

DURHAM — Bishop Robert M. Blackburn will preside over his first annual conference session June 4-7 when United Methodist ministers and laity gather at Methodist College in Fayetteville.

Blackburn, elected a Bishop in July, 1972 at Lake Junaluska by Southeastern United Methodists, will call the conference to order at 2 o'clock Monday, June 4. Delegates will be present from 56 eastern and Piedmont counties and some 860 United Methodist congregations.

The annual meeting will involve some 1,000 delegates and will end Thursday noon, June 7 with the reading of pastoral assignments. About twenty-five per cent of the 550 ministers are expected to be changed from their present pastoral appointment. At least two new district superintendents will be named and a major shake-up in the Council on Ministries staff will be announced.

The conference will enact proposals of the various boards and agencies presented through the council on Ministries, vote on constitutional amendments, and adopt a budget for 19 months. The budget matter involves a shift in the fiscal year to correspond to the calendar year. Delegates will vote on a \$1.9 million budget for a seven months period, June-December, 1973. The proposed budget to be raised during the 1974 calendar year is \$3.3 million.

The morning and afternoon sessions

will be devoted to conference business and reports. The annual Memorial Service on Tuesday, June 5, will feature a sermon by the Rev. Henry B. Lewis of Manteo, one of 14 ministers retiring at this conference.

Among those who have died during the year is Bishop Paul Neff Garber who served as the presiding bishop of the North Carolina Conference from 1951-68. Garber died in December, 1972 in Geneva, Switzerland.

Retired Methodist Bishop Edwin R. Garrison will deliver the sermon to candidates for Deacons and Elders orders on Monday night. Bishop Garrison is presently teaching in the Duke Divinity School in Durham.

Tuesday night, the emphasis on Evangelism will feature a report on Methodist participation in Key '73, a pan-Christian evangelistic effort in North America, and a sermon by Dr. George H. Outen of Nashville, Tenn. Outen is a staff member of the Division of Evangelism of the United Methodist Church.

Dr. David W. Flude, a native of England and presently secretary of Coordination and Interpretation of the United Methodist Committee on Relief, will speak Wednesday evening. His sermon during the "Missions Hour," will be followed by a report by the Rev. Rufus Stark of Grace Methodist Church, Wilmington. Stark is Conference Missionary

ecretary.

Prior to adjournment on Thursday, delegates will share the traditional "Love feast," led by the Revs. Mark W. Lawrence and Leon Russell, and a service honoring the Retiring Ministers, presided over by Bishop Blackburn.

Official host for the 148th annual session is Methodist College. The Rev. William P. Lowdermilk, public relations director at the College, is chairman of the Local Committee on Entertainment.

Fayetteville district superintendent

Graham S. Eubank and the pastors and laity of the District are co-hosts for the session. Dr. L. Stacy Weaver, who is retiring as president of Methodist College, will appear first on the program schedule Monday. Weaver is a former superintendent of the Durham City Schools.

Dr. A. Kimsey King of Woodland is Conference Secretary; the Rev. D.D. Traynham of Rockingham, Conference Statistician; and Dr. N.W. Grant of Raleigh heads the denominations' Council on Ministries.

A Message

From

Bishop Blackburn

The Methodists of The North Carolina Conference are looking forward to the 1973 session at Fayetteville. Many weeks of preparation and hundreds of meetings of boards and agencies have gone into the plans and reports of the conference. No one is more excited about it all that I. My fears about presiding for the first time as a Bishop are surpassed by the love and support already shown by the wonderful folks of this conference! We will have a great time!

For several weeks the Cabinet has been working on the appointments. We have tried to be aware, on a day-to-day basis, of the balance between openings and potential new appointees. It will not be a perfect set of appointments. But I can honestly say that the appointments represent the best efforts of a dedicated group of men who have given much time in prayer, study and evaluation.

Summertime offers to all of us many opportunities for relaxation and study. If

you haven't seen a brochure of activities at Lake Junaluska, please write for one and learn of the many programs planned this summer. The "R and R" training event at Methodist College features this year an outstanding curriculum and a superb faculty. I am looking forward to being there. The camping program offers our youth a time of real fun and genuine inspiration.

Recently there came to my desk an announcement of the United Methodist Church General Insurance Program. It could save a church as much as 50% and could still be handled through a local agent. Inquiries should be made to the Council on Finance and Administration, 1220 Davis St., Evanston, Illinois, 60201. It sounds like a great idea to me!

My preaching schedule for the next few weeks include the following: June 3 at Hay Street, Fayetteville, June 17 at Whitley Church, Smithfield, and June 24 at Beaufort.

Robert M. Blackburn

Key 73 TV Special Stars Pat Boone

ST. LOUIS, Mo.—Dr. Theodore A. Raedeke, executive director of Key 73, has announced that the Key 73 TV Special, "Come Together," will be broadcast widely on Pentecost weekend, June 9-10, although showings began in April, and continue into fall

"Come Together" by Jimmy and Carol Owens, starring Pat Boone and his family, is an hour long, color, musical experience in Christian love, uniting the themes of Christian fellowship, witness, and joy.

The originally 90 minute program, videotaped in Los Angeles March 26 before nearly 13,000 persons in the Forum, has been edited to an hour long production. A stage choir of 100 selected singers and a back up chorus of 2000 youth from 150 congregations in southern California sing the oratorio to an orchestra accompaniment, directed by the co-author, Jimmy Owens.

Pat Boone is master of ceremonies, narrator of Biblical passages, soloist, and participates with his wife Shirley and children, Cherry, Lindy, Debby, and Laury Boone in the musical selections.

The program traces the identity and power of Jesus Christ, in whose name the assembly is made. He is presented as the "light . . . that enlightens mankind." His life and service are portrayed, his death and resurrection, and his outpouring of his spirit upon his followers. The program brings praise and worship offerings to the Lord, invites love and fellowship to one another, introduces the plan of salvation to those who may not be presently in the Christian experience, and anticipates the Second Advent of Jesus Christ, the hope which inspires purity and discipleship.

Key 73 is a cooperative thrust of evangelism by more than 150 religious bodies, Protestant and Catholic, that propose to "share with every person in North America more fully and more forcefully the claims and message of the gospel of



Pat Boone sings on the Key 73 TV special "Come Together," now being shown throughout the United States.

Jesus Christ." This broad objective is expressed through congregational and denominational emphases and multiple general approaches: mass media efforts of radio-TV, Bible study and distribution, rallies, and public fair ministries.

The Key 73 Bible distribution response exceeded expectations. The American Bible Society in January filled orders at 25,000 scripture portions per day, but by March was shipping 500,000 scripture portions per week. The Key 73 orders of Luke-Acts, "Touched by Fire," principally distributed, reached fifteen million. The same overwhelming response for Bible study and correspondence course materials was experienced by the World Home Bible League and other scripture distributing organizations. Several hundred thousand complimentary copies of the Living New Testament, translated by Kenneth Taylor, entitled "From God with Love," were sent to listeners following the "Pass It On" telecasts. In Phase One of Key 73 Tidings publishers produced twenty million literature pieces for the Noon Prayer Call and the study groups to discuss the TV Launch Special, "Faith in Action."

The summer emphases included mini-

stries at the fairs, boardwalks, and malls, a youth outreach, and witness in vacationlands. The Great Falls and Billings, Montana, State Fairs are among those planning continuous showings of the Pat Boone musical program of Key 73, "Come Together." Albums of "Come Together" are available at \$3 from Key 73, Box 73, North Hollywood, California. 91603.

Congregations March for Key 73

Christians were on the march in Mount Holly on Sunday morning, May 6.

Thirteen churches in the Mount Holly area closed their doors after church school, and the congregations marched to the Junior High auditorium carrying Key 73 banners.

Over 1200 worshippers attended the interdenominational service of praise. People converged on the auditorium from all directions, mostly on foot. A map giving march routes for the various churches had been printed in the Mount Holly News on the preceding Thursday. A march permit had been issued by the city.

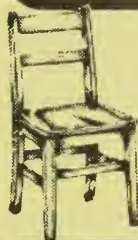
"Our celebration had the charm of a religious drama with high visibility — we used street banners, bumper stickers, the police department, the Rescue Squad and had great newspaper and TV coverage," said the Rev. Sherrill Biggers, pastor of First United Methodist Church in Mount Holly.

Music at the worship service was by an 80-voice interchurch choir and a brass ensemble from the high school band. Lay members and ministers presented the six phases of Key 73 in scripture, prayers, dialogue and litany.

Key 73 activities in Mount Holly are being coordinated by the Ministerial Association. A Community Task Force of ministers and laymen from the participating churches planned the Sunday celebration.

United Methodist churches taking part in the service were Aldersgate, Burge Memorial, Snow Hill, River Bend and First.

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METHODIST NEWS ROUNDUP

UN PETITIONED TO INTERVENE TO AID BISHOP MUZOREWA

NEW YORK (UMI)—The United Nations has received a petition asking it to intervene for United Methodist Bishop Abel T. Muzorewa of Rhodesia so that he can travel abroad to receive needed medical treatment, according to a Religious News Service dispatch.

Written by Michael A. Mawema, organizing secretary of the African National Council of Rhodesia, a unit headed by the bishop, the petition accuses the Ian Smith government of taking "vengeance" on the African National Council and Bishop Muzorewa because of the setbacks resulting from black rejection of a proposed diplomatic settlement between the Smith regime and Great Britain in early 1972. The petition was released by the UN General Assembly in an unusual action to call the situation of Bishop Muzorewa and black Rhodesians to the attention of UN member states.

'OFFICIAL' ECUMENISM AT STANDSTILL, DR. OUTLER SAYS

LITTLE ROCK, Ark. (UMI)—The official ecumenical movement has slowed from a march "to a shuffle and a standstill in many places," during the past ten years, but is taking on new life and vigor at the grass roots level, according to an outstanding United Methodist ecumenical leader.

"Work is going on without any goals and the over-all situation of the official ecumenical movement is very nearly static," Prof. Albert Outler, Dallas, Texas, said in a lecture here. "God's spirit will not take any man's 'no' for an answer . . . and all who love the Lord Jesus Christ shall be one," asserted the theologian at Southern Methodist University's Perkins School of Theology. The new movement developing among churchmen is evangelism, Dr. Outler noted.

SHOULD ASSUME FIVE RESPONSIBILITIES, WOMEN TOLD

EVANSTON, Ill. (UMI)—Women should assume five responsibilities to help the church discover what it means to be "in Christ," Dr. Cynthia Wedel told a consultation on women at United Methodism's Garrett Theological Seminary here in early May.

Women, said the immediate past president of the National Council of Churches, should fight all kinds of stereotypes, develop competence and confidence, study family life that may be oppressive to both husband and wife, learn real sisterhood and encourage partnership between men and women. Other speakers at the session included Dr. Letty Russell, a professor in New York, and Mrs. Thelma Barnes, executive director of Black Methodists for Church Renewal.

UNITED METHODIST PUBLICATIONS WIN AWARDS

BLOOMINGTON, Minn. (UMI)—Several United Methodist publications received awards for excellence at the annual convention of the Associated Church Press here May 8-11.

The Texas Methodist/United Methodist Reporter was honored for best reporting among regional newspapers; the *Christian Advocate*, Park Ridge, Ill., was cited for best editorial among special audience magazines, and *Face to Face*, Nashville, Tenn., was honored in the same category for the best article or series; and *New World Outlook*, New York, received an award for best use of photos among mission magazines. A total of 24 awards were presented in six categories to journals in the U.S. and Canada.

CAPSULES

The Rev. Harry C. Spencer, Nashville, Tenn., an executive of the United Meth-

odist Joint Committee on Communications and a leader in the communications field for more than 21 years, will retire October 1.

Layman to Head Good News

WILMORE, Ky. (UMC)—Dr. Robert G. Mayfield, former general secretary of the Methodist Board of Lay Activities who is now vice president in charge of development for Asbury Seminary here, has been elected chairman of Good News, United Methodism's unofficial evangelical movement.

Dr. Mayfield, an attorney, is the first layman to head the movement in its seven-year history.

Other officers elected are: the Rev. Michael Walker, pastor of Salem-Kinser United Methodist Church, Greenville, Tex., first vice chairman; Laurence H. Souder, Jr., computer specialist from West Palm Beach, Fla., second vice chairman; Dr. David A. Seamonds, missionary specialist and pastor of the United Methodist Church, Wilmore, Ky., third vice chairman; the Rev. John Collier, Wesley Foundation director at the University of Tulsa, secretary; and James E. Foreman, insurance executive from Atlanta, Ga., treasurer.

Among the new ministerial members elected to the Board are Dr. Paul Mickey of the Duke University Divinity School and Rev. Roy Putnam, pastor of Trinity Church, Greensboro.

Twenty-five board members from 18 states attended the two-day annual meeting here of the "Forum for Scriptural Christianity Within the United Methodist Church." The group publishes *Good News*, a quarterly magazine which has a circulation of 12,000. Editor Charles W. Keysor told the board a steady circulation had been accomplished with no full-time staff, no denominational backing, and little promotion.

The board voted to continue sponsoring national convocations in 1974 and 1975. The next national convocation is scheduled for Lake Junaluska, N.C., July 30-August 3.

The board discussed curriculum materials, missionary policies of the Board of Global Ministries, and finances, and created a new Policy Committee headed by the Rev. John Collier, Tulsa, Okla. The committee, according to Dr. Mayfield, will take a long and careful look at the needs of United Methodist evangelicals and the church at large, and "establish priorities about the things which concern us most."

Ten Added to Black

Community Developers Staff

NEW YORK (UMI)—Expansion of the United Methodist Church's Black Community Developers Program to meet numerous requests by black churches was approved by the program's National Policy Committee at a meeting here May 16-17.

The Program, which began in 1969 under United Methodism's 1968-72 Quadrennial Emphasis Fund for Reconciliation, seeks to enable black laymen and clergy — the black church — to lead in community development and in obtaining social justice for all people. Developers work out of black United Methodist Churches across the country.

The policy committee approved increasing the number of black developers — who are both men and women — from the present 35 to 45.

Plans for a national training program in economic development for all developers and their pastors to be held in October were also made by the policy committee. Committee members pointed out that economic deprivation and political powerlessness are major problems in black communities.

Preyer Says Watergate Not 'Politics'

by James Willis
HPC News Bureau

HIGH POINT—Representative Richardson Preyer of North Carolina's sixth Congressional District gave his views on Watergate, at graduation exercises May 20 at High Point College.

"Those involved in Watergate were not practicing politics. They were making war, a special kind of war.

"Because there has been wrongdoing, do not leap to the easy conclusion that our institutions and American government are unworthy," he said to the graduates. "This doesn't mean that you shouldn't criticize and question all of our institutions with all your vigor."

Citing Apostle Paul's belief of proving "all things and holding fast to those that are good" Preyer said further of Watergate: "Watergate has shown that we must compel our institutions to prove themselves. It has also shown that our free institutions, our systems of checks and balances, do work without fear on favor, and we should hold fast to those things that are good."

He called the techniques employed at Watergate "an aberration, a genuinely terrifying innovation, and not something embedded in the nature of politics."

"Less this sound partisan, I point out that the Republican National Committee had no part in Watergate or the use of these techniques. They are the first to scorn their use."

"Graduating seniors are being exhorted to go out and save the world. But the climate of opinion has been, ever since you entered college, that you face a world of imminent doom, so you must wonder, 'why bother?'"

Preyer recalled what has happened in the world since 1968, the year that this year's graduating seniors entered college. He cited the student upheaval and riots of 1968 and the threats of a nuclear holo-

caust and annihilation. "About the time you were sophomores and juniors, the focus shifted, and it was said that you faced imminent doom from environmental collapse. Here, too, the problems are serious, but we are finding not insurmountable. Last year for the first time in our nation's history we had less air pollution than in the preceding year. It will be less this year." He said the same may soon be true of water pollution.

"I suspect we will now be told that we face another kind of collapse, one arising out of the Watergate scandals — a collapse of all faith and confidence in our political process and the charge that we have degenerated into an 'end justifies the means' philosophy in our moral values.

"This would be a serious mistake. I hope it won't turn you away from an active interest in politics," the N.C. congressman said.

Dr. Wendell M. Patton, president of High Point College, and David Holt, registrar, conferred 246 degrees on students. Dr. David Cole, dean of the college and vice president, presented honorary degrees to R. Delbert Byrum of High Point and Carl M. Smith of Chapel Hill.

Byrum received a Doctor of Divinity degree and Smith a Doctor of Humanities. Byrum is associate minister of Wesley Memorial United Methodist Church in High Point, and Smith is active in the investment brokerage business. He was a member of the North Carolina House of Representatives in 1971 and 1972.

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Weavers Honored at Methodist College Dinner

FAYETTEVILLE—Three hundred friends from throughout the state and college personnel gathered May 12 to honor retiring Methodist College President L. Stacy Weaver and Mrs. Weaver. The retirement dinner held in the college cafeteria brought together a number of state and local officials.

Dinner speaker, Dr. Terry Sanford, president of Duke University and the first chairman of the Methodist College Board of Trustees, praised Dr. Weaver for 50 years of service to education.

Fayetteville Major Jackson F. Lee read the city council's citation commending the president for his service to Fayetteville. Additional local honors came from E.J. Edge, chairman of the County Board of Commissioners. Edge presented Dr. Weaver with the Distinguished Service Award.

Methodist College Alumni Association President Cynthia A. Walker, honored Dr. Weaver with the association's first Distinguished Alumnus Award.

State Representative Glenn Hernigan read the resolution passed in the North Carolina House of Representatives and Senate commending Dr. Weaver for 50 years of distinguished service to North Carolina education.

Former director of public relations at Methodist College Charles K. McAdams paid tribute to Dr. Weaver's many years of service to the United Methodist Church which included several national committees. McAdams is now Treasurer of the North Carolina Conference of the United Methodist Church.

Bishop Robert M. Blackburn of the Raleigh area delivered the invocation. Special music was provided by Dr. Willis Gates, Grace Gates, Terry Terry and Timothy Brown.

A cash gift was presented to Dr. and Mrs. Weaver on behalf of the group by Dr. Mott P. Blair, chairman of the college's Board of Trustees.

Calhoun Appointed to Junaluska Staff

LAKE JUNALUSKA—Lake Junaluska Assembly announces the appointment of Frank M. Calhoun as Assistant Housing Director effective September 1. Mr. Calhoun has been associated with the Assembly as a member of the summer music staff, The Junaluska Singers, for nine summers.

The son of a Methodist minister-missionary, he received his Bachelor and Masters degrees from Florida State University in Music Education.

A member of the music faculty at Western Carolina University since 1968, Mr. Calhoun formerly taught in the public schools in Miami, Fla., and at Paine College, Augusta, Ga., and West Liberty State College in West Virginia. He has been Director of Music at First United Methodist Church in Waynesville since June 1969.

Mr. Calhoun also has several years of banking experience with the Citizens and Southern National Bank in Augusta, Ga., and Capital City First National Bank in Tallahassee, Fla.

He is married to the former Emily Mitchell of Augusta, Ga. They reside at Lake Junaluska with their two sons, Craig and Wade.

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Free Flow of Information Vital to Church, JCC Warns

EVANSTON, Ill. (UMI)—Any attempt to stifle the free flow of information in society poses a major threat to spreading the Christian message, the United Methodist Church's communications arm warned here May 11.

"Mounting efforts by government to inhibit the free expression of ideas and the full reporting of information poses a major crisis for those who believe that truth and the freedom to explore the truth are fundamental to the Christian view of persons," said the Joint Committee on Communications (JCC) in a unanimous resolution, adopted at its two-day spring meeting.

Asserting that the communications agency must "maintain constant surveillance" and "warn the church when the free communication of the United Methodist message is endangered," the statement declared that "such conditions do, indeed, prevail today." It continued:

"We urge the church to offer programs to study the fundamental issues of freedom of information, to examine legislation designed to protect the rights of the First Amendment, and to acquaint all members with the role and responsibility of the communications media in our society."

After adopting the resolution, the JCC voted to ask the denomination's church school curriculum committee to consider development of such a study.

Chairman of the task force that prepared the resolution was Dean Roy M. Fisher of the University of Missouri's School of Journalism at Columbia.

Student Minister Lives In Unusual Dorm

The Rev. Phillip Cole, a student at Emory University's School of Theology who has a coach house for a dorm, spoke at the quarterly meeting of the Asheville District United Methodist Men May 18 at 7:00 p.m. at the Abernethy Church, Asheville. The Rev. Mr. Cole is a first-year student at Emory, and is a caretaker for a plantation at Stone Mountain Park, Georgia. Phil lives with a classmate in the coach house, and they have three plantation houses and twelve acres of grounds. They live in the world's most interesting dormitory. The two students use the money made by taking care of this plantation to help them through the School of Theology at Emory.

In addition, the United Methodist Men of the Asheville District has made possible a scholarship fund for Phil. This is the second year that the Asheville District United Methodist Men has made a scholarship available for a North Carolina student at Emory. Last year the Rev. Joseph Harry Hawk of Shooting Creek in Clay County received a \$400 scholarship.

At this quarterly meeting new officers for the coming year were installed. Robert Anderson of the Oakley United Methodist Church was reinstalled as president, and John L. Anderson, a member of First Church, Brevard, as vice-president. Mr. Anderson succeeds Adam Suess of First Church, Hendersonville who resigned for health reasons.

**FOR UNITED METHODISTS
OF NORTH CAROLINA
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CHRISTIAN ADVOCATE**

IMPORTANT NC AND WNC CONFERENCE NOTICES

Ministerial members and lay delegates to the North Carolina Annual Conference, at Methodist College, June 4-7, are reminded to provide their personal and bed linens. Registration will begin at 8:30 a.m. in the lobby of the Fine Arts Building. Conference convenes at 2 p.m.

The WNC Conference Ministers' Wives Annual Get-Together will be Saturday, June 9, from 3-5 p.m. at the Youth Center, Lake Junaluska. Informal dress requested. Tickets, \$1.00 — available on grounds at specified times.

The United Methodist Rural Fellowship of the Western North Carolina Annual Conference will meet at the annual banquet on Wednesday, June 6, 1973, at 6:00 p.m. at Long's Chapel United Methodist Church, Lake Junaluska. The program includes an address by the executive secretary of the Southeastern Jurisdictional Council, Dr. Robert F. Lundy. Also, a brief report on the work of the Committee on Stronger Parishes

for Better Ministry will be presented by the committee chairman, Rev. Dr. Cecil Heckard. Tickets for the banquet may be secured in advance from the District Directors of Town and Country Work. You are encouraged to attend whether you are a participant in UMRF or not.

OPPORTUNITIES

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NC Council of Churches Needs Gifts from Local Churches

by DR. JULIAN LINDSEY
Director, Council on Ministries
WNC Conference

Jesus had the unique ability to think and act both in world and local terms. Time after time he referred to his role in the entire world although he never lost his sensitivity to going about healing and giving hope right where he lived. Many things change so far as the Church is concerned, but the proper blending of the total function of the Church is unchangeable.

This is said in order to focus on one medium through which the Churches of Western North Carolina United Methodism might expand influences beyond the local settings in which they operate. My reference is to the role of and the need for support of the North Carolina Council of Churches. You might well ask why a concerted effort is being initiated to undergird the work of this Council.

Perhaps the most important reason is that at this juncture the Council is very likely being headed professionally by the best leadership it has known. Dr. Samuel Wiley, executive director, and the Rev. Collins Kilburn, Minister of Social Action, compose an effective and dedicated team. At a time when these two men desire to be doing much more to influence Christian concerns a very limited budget prevents them from achieving these ends.

Western North Carolina United Methodists are interested in the North Carolina Council of Churches and contribute annually to the budget. The fact remains that the gift we make combined with gifts from other constituent religious bodies has been and remains dreadfully inadequate to even modestly finance the work of the Council. In order to operate at all a large portion of the budget must

go to administrative costs despite the very limited staff. During the past several years, despite efforts to operate in a sound financial manner, there have been annual deficits. At present the matter is sufficiently critical for the Executive Committee to be enunciating efforts to get the Council in a sound operating condition over a three year period. It is clear that the gifts from judicatories that make up the Council will hardly be able to make up the deficit and provide a moderate annual operating budget in the meantime.

There seems to be a way, however, that the excellent work of the Council may be continued and the deficit taken care of also. It is simply by more local churches placing amounts in their annual budgets for gifts to the North Carolina Council of Churches and by providing more opportunities for interested individual church members to contribute.

In realization of the value of the work being done by the North Carolina Council of Churches, the Western North Carolina Conference has already designated the Council of Churches as a Mission Special where it is desired to so designate it.

The North Carolina Council of Churches is doing things in ways too numerous to indicate in this appeal, but all of which are authentic reflections of the Church at work in the world. Circumstances may well prevent many of us from being direct participants in the work being done in the larger context, but in our churches and individually we can help through our gifts.

Nothing could be of more meaning to Dr. Wiley and the Rev. Mr. Kilburn right now than indications from churches and individuals as yet unheard from stating interest and promising support of their work. Dr. Wiley may be addressed as fol-

OWS:

Dr. Samuel Wiley, Executive Director,
The North Carolina Council of Churches,
Post Office Box 6637, College Station,
Durham, North Carolina 27708.

WNC Conference

(Continued from page 9)

George W. Rudisill, Thomasville. Host
churches are First United Methodist
Church, Salisbury, the Rev. D. Edwin
Bailey, pastor; and Memorial United
Methodist Church, Thomasville, Dr.
Philip L. Shore, Jr., pastor. The choir of
St. Matthews United Methodist Church,
Greensboro, will sing for the Saturday
evening and Sunday morning services.

Music will be under the direction of
Edwin Easter, and worship under the
direction of the Rev. Dwight Cartner,
chairman of the Commission on Worship.
Dr. E.H. Nease, Jr., is superintendent of
the Lake Junaluska Assembly, which will
be host for the meeting.

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Rev. Joe Crouse, Musical Evangelist
Mrs. Alice Crouse, Youth Evangelist
Miss Carolyn Wright, Children's Evangelist
Rev. Jim Hord, Missionary to Honduras

Major Platform Hours: 10:00 a.m.; 2:00 p.m.; and 7:30 p.m.

Campers will be Urged during the Camp Meeting
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WOMEN'S NEWS

Western North Carolina Conference

Fran Ruark Lindsey

ANNUAL MEETING
CONVENES JUNE 15

Nominations to be presented by the Committee on Nominations at the annual meeting at Lake Junaluska. Election of officers will be held during the business session on Saturday morning, June 16.

President: Mrs. Fletcher Nelson, Morgan-
ton

Vice-President: Miss Ronda Robbins,
Lexington

Secretary: Mrs. Charles H. Brackett, Jr.,
Asheville

Treasurer: Mrs. W.D. Krisher, Asheville

Secretary for resource materials: Mrs.
Louise King, Winston-Salem

Mission co-ordinators:

Christian Personhood: Mrs. Fred Hall, Jr.,
Davidson

Christian Social Involvement: Mrs. John
F. Demarcus, China Grove

Supportive Community: Mrs. Paul Fee-
zor, Salisbury

Christian Global Concerns: Mrs. George
Dalton, Lewisville

Parliamentarian: Miss Alma Browning,
Lake Junaluska

Historian: Mrs. Clarence Winchester,
Greensboro

Chairpersons:

Committee on Membership: Mrs. S. Ray
Lowder, Lincolnton

Committee on Public Relations: Mrs.
Robert Stamey, Greensboro

Committee on Scholarships: Mrs. J.S.
Price, Charlotte

Committee on Nominations: Miss Mary
F. Floyd, Asheville

Members of Committee on Nominations:

Class I (1973-74)

Mrs. James Ringley, Winston-Salem

Mrs. Van W. Dillon, Jr., Elkin

Mrs. George Phillips, Winston-Salem

Class II (1973-75)

Miss Mary F. Floyd, Asheville (Chair-
person)

Mrs. W.S. McLeod, High Point

Mrs. John T. Painter, Belmont

Class III (1973-76)

Mrs. Virgil Penn, Winston-Salem

Mrs. A.O. Funderburk, Eden

Mrs. Perry Mallonee, Candler

Mrs. George Phillips, Co-Chairperson

Mrs. Edwin Ford, Co-Chairperson
Committee on Nominations

DAILY PROGRAM

The Conference Committee on Program and the hostess Gastonia District invite you to the First Annual Meeting of United Methodist Women.

THEME: "LIVE A NEW LIFE"

June 15-17, 1973

Friday, June 15 - 7:30 P. M.

"to know God"

Through Music Junaluska Singers, William Christmas

Through Praise Mrs. Fletcher Nelson, Miss Ronda Robbins

Through Embracing This Moment in History Gilbert M. Galloway
 Through Christian Personhood Mrs. Clarence Gaines, Mrs. Rosa Hooker
 Through Jesus Christ Rev. H. C. Young, Jr.

Saturday, June 16 - 9:00 A.M.
 “and to experience freedom as whole persons”

Celebration in Song Led by Mrs. Robert Ayers, Mrs. LouVerna Moses,
 Mrs. C. C. Herbert, Jr.
 Business Session - Election of Officers
 Processional of Those Who Have Served
 Moments of Worship Rev. H. C. Young, Jr.
 Special Music Junaluska Singers
 Address: “Catch The New Wind” Miss Maryruth Nickels
 Love Offering
 12:30 P.M. LUNCHEON at Lambuth Inn honoring special guests.

Saturday Afternoon - 2:30 P.M.
 “to develop a creative, supportive fellowship”

Celebration in Song led by Mrs. C. C. Herbert, Jr., Mrs. LouVerna Moses,
 Mrs. Robert Ayers
 Supportive Community Miss Maryruth Nickels
 “Dear Abby’s Clinic” Moderator: Mrs. R. H. Stamey
 Reactor: Miss Maryruth Nickels
 Participants: Mrs. Odell Brown, Mrs. Kenneth Jones,
 Mrs. Lewis Barbee, Miss Mary Hardin, Mrs. Harry Russell,
 Mrs. George Dalton

Saturday Evening - 7:30 P.M.
 “and to expand concepts of mission”

Special Music Junaluska Singers
 A Style of Ministry Multi-Media Presentation
 Hospitality Hour will follow—
 courtesy of Gastonia District

Sunday Morning - 9:00 A.M.
 “Celebrating With Purpose”

Business Session
 “Our Heritage” Narrators: Mrs. W. S. McLeod, Mrs. W. F. Redding, Jr.
 Participants: Mrs. C. C. Weaver (tape only); Mrs. Jettie
 Morrison; Mrs. Ross Moffitt, Mrs. C. M. Worthy,
 Mrs. Fletcher Nelson, Miss Ronda Robbins
 “Expressions Of Our Love” Rev. H. C. Young, Jr.
 Our Hope For the Future Bishop Earl G. Hunt, Jr.



Galloway



Nickels

Gilbert M. Galloway, associate director of the Audio-Visual Resources of the Board of Global Ministries, will be showing on Friday evening a film of the women in the Conference, which he made. He also will be involved in other sessions throughout the weekend meeting.

Miss Maryruth Nickels will speak on “Catch the New Wind” as she relates the role of today’s missionary as well as some of her personal experiences in India. Since 1961, she has been a staff member of the Women’s Division, and has recently been assigned to the Atlanta Region.

Sunday School Lesson

By DR. RAYMOND A. SMITH
(International Lesson Series)

FOR JUNE 10



God Is Supreme

Background Scripture: Exodus 20:3-6; Matthew 6:24-34; James 4:7-8

Lesson Scripture: Exodus 20:3-5a; Matthew 6:24-33

We come now to the second lesson on the subject of "God's Laws for Man." It is fitting that the subject of God's supremacy should be discussed on this Pentecost Sunday, since Pentecost celebrates the descent of the Holy Spirit upon the church (see Acts 2). At first we may think that Pentecost and its message is a far cry from the giving of the Law as recorded in the 20th chapter of Exodus. However, both the giving of the law through Moses and the descent of the Holy Spirit upon the church can be said to be acts of the grace of God.

We note that the commandment "Thou shalt have no other gods before me" is one of the first of several which deal with man's relationship to God. The others are concerned with giving guidance to the people of the Covenant in their relationships with one another. Before the command is given there is a brief statement which affirms the covenantal relationship between God and the people. This has already been demonstrated by his great act of liberation through the event of the Exodus. Moffat translates this verse: "I am the Eternal, your God, who brought you from the land of Egypt, that slave-pen."

The prohibition against the worship of other gods does not claim no other gods exist. It was at a later time that Isaiah was to write: "The gods of the nations are idols." But the commandment, as it stands, recognizes the polytheism of that

time. As Paul writes of the Gentile world in 1 Cor. 8: 5: "There are gods many and Lords many." These were usually gods of nature or gods of certain localities. The point of the first commandment is that none of these is to be worshiped by the people of Israel.

The commandment is then expanded to prohibit the making of any sort of "graven image." Here again reference is being made to those nations, outside the community of Israel, whose temples and households were often filled with the images of various gods. An interesting side-light on this commandment and its effect of Israel was that they never developed any prominence in sculpture, painting or architecture. It was in the realms of morals, religion, and literature that they made their greatest contribution to the world. Even now our Bible is made up of about three fourths of Hebrew writings. Much of this has inspired many generations, not only of Jews, but of Christians and members of the Moslem faith.

The gospel of Matthew furnishes us with the second part of our lesson Scripture (see 6:24-33). Within the hour this writer was viewing a film on the life of St. Francis in which much of this section of Matthew was quoted. In it the saint is seen in confrontation with the pope surrounded by cardinals and bishops in an atmosphere of almost incredible splendor. Into this assembly comes St. Francis with his ragged band of followers. He quotes Matthew 6:24-29 to the powerful churchmen before him. Some of the officials are angered by the humble preacher, and accuse him of presumption in daring to

address such a learned and powerful group. The pope, however, is greatly moved and gives his blessing to Francis and his followers, by kneeling and kissing the feet of the saint.

This recalls the story of another pope who was visited by members of one of the poor monastic orders. Showing the poor monks the treasury of the church, the pope said: "You see the time has passed when the church had to say 'Silver and gold have I none'. To which one humble monk replied: "Yes, your holiness, and the time has also come when the church seems unable to say 'Rise, take up thy bed and walk.' "

Jesus' purpose in giving these teachings is indicated by the word "therefore" (see verse 31). Since wealth and abundance of material things have no power to cure human anxiety, we must needs look elsewhere. The place to look is toward God who, according to the text, will provide what we actually need, and relieve the anxiety created by the search for ever greater amounts of things. All of us are aware that such teaching falls on deaf ears in a world where, according to Emerson, "things are in the saddle, and ride mankind." Maybe that is why in the three conditions for entering the kingdom (repentance, faith and obedience) repentance is put first.

SUNDAY SCHOOL LESSON

FOR JUNE 17

More Than Lip Service

Matthew 5:33-37; 7:21-23; 21:28-32;
Mark 7:5-8

Lesson Scripture: Exodus 20:7;
Matthew 6:1-6; Mark 7:5-8

To get at the fundamental meaning of the commandment: "Thou shalt not take the name of the Lord thy God in vain" we need to remind ourselves of the importance of names in ancient Hebrew thought. Prof. O. S. Rankin of the University of Edinburgh has explained it this way: "In the thought of the ancient world a name does not merely distinguish a person from other persons, but is closely related to the nature of the bearer. Particularly in the case of such powerful personalities as deities, the name is regarded as part of the being of the divinity so named, and of his character and powers. The name therefore is conceived as possessing an infinitely greater degree of reality and substantiality than has a mere sign of identification." We find, for example that a sanctuary is a place where God has chosen "to cause his name to dwell there" (see Deuteronomy 12:11). This hallowing of the name of God accounts for the practice in Judaism of

refraining from pronouncing the Divine name, and substituting for the word "Adonai", meaning Lord.. In the New Testament we might take two examples from many to show how this thought is used there. Jesus said: "I manifested thy name unto the men whom thou gavest me." Or take the verse: "Where two or three are gathered together in my name, there I am in the midst of them."

It is commonly assumed that the commandment we are discussing refers only to profanity. But it turns out that it means much more. To use the name of God to swear falsely is one of its principal meanings. In common law this has come to mean the wilful telling of a lie while under oath, and is known as perjury. To profane anything means to desecrate, debase or defile it, especially holy things.

Another dimension has been added to our topic as we turn to the New Testament Scripture. It is that insincere worship can also mean the taking of the Lord's name in vain. In Matthew 6:16 it is declared that parading your piety before others in order to create a belief in your own in hypocritical. One modern transla-

tion gives this rendering of Matthew 6:5: "And now about prayer. When you pray, don't be like the hypocrites who pretend piety by praying publicly on street corners and in synagogues where everyone can see them. Truly, that is all the reward they will ever get."

In the selection from Mark's gospel we have a good example of the "controversy stories" that appear frequently in the gospel records. This refers to the arguments Jesus often had with the members of the "religious establishment." In the case cited (see Mark 7:5-8) the critics of Jesus confronted him with the question as to why his disciples ignored the tradition about ablutions: "Why do not your disciples live according to the tradition of the elders, but eat with hands defiled?" Jesus' reply, according to some scholars, seems uncharacteristically harsh, since it was known that even many of the prominent Jews of the time ignored this tradition. One explanation is that in the course of time bitter conflicts arose over the question as to how much of the ancient tradition the church was obliged to observe, and is thus reflected in the

remembered sayings of Jesus. But according to the text Jesus answered them with a quotation from Isaiah 29:13-14 which reads as follows: "Because this people approach me with their mouths, and honor me with their lips while their heart is far from me, and their religion is but a precept of *men*, learnt by rote, therefore I will yet again shock this people, adding shock to shock: the wisdom of their wise men shall vanish and the discernments of the discerning shall be lost" (NEB).

To this statement of Isaiah Jesus added this: "You leave the commandment of God and hold fast to the tradition of men." What this seems to add up to is an indictment of the then current practice of re-interpreting the law in a manner that makes it more acceptable to men. This appears to mean that Jesus believed the religious leaders of his time had substituted their own views for the commandments of God. It would be helpful for the reader to study the remainder of the section from Mark, that is, 7:8-23 where more examples of the same thing are given, along with Jesus' own explanation of their original meaning.

Issues and Opinions

REMEMBER INTERPRETER'S HOUSE?

Remember Interpreter's House? There have been and are varying responses that range from accolades to absolute rejection. Where one man has said, "I would not take anything for my experience at Interpreter's House" another has said, "Who needs it?" The latter usually has not been to it.

Wally Schirra, the astronaut has been heard to say on television, on behalf of the railroads, "Who needs the railroads?" Then without even a countdown, he says very resolutely "You do, we all do." He then goes over a brief checklist that makes the sight of a rolling train a "Joy to behold" It would be rather difficult for anyone to appreciate a train, when that person is ever aware of a tombstone erected as a result of a car-train encounter.

er. It should be remembered that this is not the train's reason for being, nor its best accomplishment.

Interpreter's House was not created, nor does it remain in operation today, for the purpose of personality pulverization. It is unfortunate that some of us have been so sheltered that an encounter in the "house of devils" proclaims our inadequacy much more than we had realized. When we can learn this, it ought to be accepted with glee rather than destroy the "microscope" that magnified it that we might see it.

The Church often resembles a movie company producing a western. Before each scene "around the old corral" all "evidence" of animal excrement is removed. When all is nice and clean, various numbers of apt gunman shoot any number of times with their six-shooters, leaving "dead" bodies strewn over the ground and across fences. The audience thrills at

the complete lack of authenticity.

Interpreter's House calls for honesty. If you have never been, preacher friend, do yourself a favor. Find out how naive you are. It's a long way from the nose-cone to the pad, but let me assure you that "Houston Control" (Marney, Zeluff) know what they are doing. They can get you off for the flight of your life, and if you don't "cop out" on them, they will get you back safely. When all of the smoke clears away, you won't have but just a few blisters. You will be a better preacher from your new view of earth, and new appreciation of yourself.

Who needs Interpreters House? You do, we all do.

Rev. W.E. Fitzgerald
Winston-Salem

UM Press Association Enlarges Membership

EVANSTON, Ill. (UMI)—A new name and a broadened field of membership were voted here May 10 for the United Methodist Press Association.

The association's executive committee voted to change the group's name to the United Methodist Association of Communicators (UMAC), effective immediately. The new name was said to be more descriptive of the constituency which the group serves.

The enlarged field of membership is broken into several categories:

- * Any person working fulltime in broadcast, print, or audio-visual communications in any United Methodist local church, annual conference, jurisdictional conference, general church board or agency, or any related institution such as a hospital or college.

- * Any employee of any annual conference who spends at least 50 per cent of his or her time on communications duties.

- * One representative to be chosen by each annual conference on the basis of expertise in communications media and/or management.

- * Any United Methodist employed as an instructor of communications or media in any institution of higher education.

- * Any United Methodist employed fulltime in secular broadcast, print, or audio-visual media.

The former press association has traditionally had members primarily from among communicators at annual conference and general agency levels.



Marriage Is Something Else, a series of meditations for newlyweds by James Weekley, is designed for the first four weeks of marriage. The book seeks to help answer that important question, "Is marriage bliss?" Contains a marriage ceremony and certificate suitable for framing.

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The author, Rev. James (Jim) Weekley, is a minister in the Western North Carolina Conference. He is pastor at Oak Grove United Methodist Church in Mocksville.

Wilson Praises 'Return To Bible' In UM Curriculum

NASHVILLE, Tenn. (UMI)—Pluralism continued to be a major concern as the new Program-Curriculum Committee of the United Methodist Church met here for its organizational meeting May 7-11.

The 37-member body, charged with "designing and authorizing the development of an official curriculum for the Church," is administratively related to the Board of Discipleship but includes representatives from all major church agencies.

Elected chairman of the Committee was Bishop Melvin Wheatley, Jr., Denver, Colo.

Vice chairmen are Dr. Howard Ham, head of the Board of Discipleship's Division of Education and Dr. Ewart G. Watts, editor of church school publications. Executive Secretaries are Division staff members Dr. Warren J. Hartman and Dr. M. Franklin Dotts.

The pluralism of the Committee showed up both in its actions and discussions and its new membership. A slightly larger group of members from local churches were present including former critics of the curriculum material produced by the church.

During the closing session of the meeting, Dr. W.P. Wilson, a psychiatrist from Duke Medical Center, Durham, N.C., admitted he had come to the committee as a "hostile witness."

Affirming the Committee he said, "It was a worthwhile thing for me to come."

"I like to see the Methodist Church move back to God, a God who is not an incidental," he said.

He said new Bible study series proposed for children along with a new Bible series to be introduced for youth this fall and a series released this year for adults illustrated a "return to the Bible" and were "the most important aspects of this meeting."

"The only way to change the world is to change people," he added. "Without a new spirit in a man the world does not change."

Speaking on pluralism, Dr. Watts, editor of church school publications, said, "God is calling the church to be a place in society where each person can be himself without being bulldozed into conformity. While we cannot custom-tailor resources for all, we must be aware of authentic differences."

Of the 37 members of the new Committee, 21 are "at-large" or non-staff. Eight of the 21 at-large members are lay persons and 13 are clergy, 10 of whom are local church pastors. During the last quadrennium the Committee included nine clergy including five seminary professors, and three lay persons.

The Committee approved a task force on pluralism "to research, define and report on the major groups of our constituency."

Acting upon recommendations from the three age group sections, the Committee:

- approved a resolution affirming the "Doctrine and Doctrinal Statements" adopted by the 1972 General Conference.

- agreed to place a high priority on the re-examination of the educational and theological bases of its work.

- approved the production of materials for use in black churches including a study book for youth entitled "Can Blacks be Christian," a study book for adults, "Black Experience and Concerns," and a pamphlet on "Choosing and Using Resources in the Black Church."

- approved an elective unit for older elementary children with the working title of "Barefoot Through Broken Glass."

- approved a Children's Bible Series as "one element in the United Methodist

curriculum plan for children."

—heard a request from the Fellowship of United Methodist Musicians and responded by approving a task force which will investigate the needs of a "music curriculum to be integrated within the total curriculum of the church."

—affirmed its support of a Division of Education task force on visually handicapped.

—suggested that a children's unit entitled "Hey, God!" and designed for use in central city or urban settings be expanded.

Letters To Editor

LIQUOR BY THE DRINK AGAIN

That old problem is here again, so get ready for a battle royal. Someone may say, "What stand am I to take in this liquor by the drink issue?" Take a stand against liquor. Period! Reaction against liquor is beginning to set in. Insurance companies, law enforcement agencies, the courts, and manufacturers are all beginning to see what liquor is doing to America.

By the drink, by the bottle, or by the barrel, it is still the same old evil. "By the drink" is only going to whet the appetite for another drink. That will whet the appetite for a bottle, and one bottle calls for another, and another, so that the liquor dealers and manufacturers are the only ones who profit from the liquor business.

This idea that liquor is paying its own way is simply not true! It is costing the non-drinking public more than their state taxes. You do not see the true picture of liquor drinking in the press. You only see the statistics which make you think that drinking is the thing to do. Well, these figures have nearly eighty percent of the adults in America drinking. There is but one answer for this "liquor by the drink" issue. TOTAL ABSTINENCE! This has been the Methodist answer for over 200 years.

My Brethren, do not be afraid to tell the truth about liquor. Warn your people that if they vote for "liquor by the drink," bar rooms are just around the cor-

ner. That will be the next step. The liquor people have brought us where we are today, one step at the time. They are using our democratic system of government for their own means. It ought not to be a matter of "by the drink," but the people ought to have the right to vote on the outlet stores, or liquor stores, on a state wide level.

This is the last letter I will send in to the Advocate as an active preacher, for I am retiring at the June Conference, but I will still be in there pitching for liquor is our worst enemy. It causes nearly as many deaths, casualty-wise, as heart disease; it is a mild drug, and you can get hooked on it before you know what has happened.

Rev. Robert M. Hardee
Climax

'SINGLE FIGURE' ASKING HELPS DISABLED MINISTERS

So many people are asking questions about the "single figure" asking, and this is as it should be in a free country.

However, the critics are often noisy, whereas the enormous good sometimes goes unnoticed and unmentioned.

A small part of the fund goes to ministers who are disabled and unable to serve.

I am one of those who rejoiced in our new concern and responsibility. I favored this step — the "minister's disability fund" as a part of the single figure asking. Somehow I never felt like it could happen to me!

But flu, pneumonia, and a myocardiac infarction made me as helpless as a baby — altogether eight weeks in the hospital and a year to live as family while recovering.

How grateful I am for my charges helping on "Blue Cross." With conference and family help, I was not a pitiful object of charity.

Rev. Thomas H. House
Southport

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CHURCHES ON ADVOCATE CLUB PLAN

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Lizabeth City District
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Goldsboro District
Micro, B.R. McCullen
Greenville District
Bethel, R.F. McKee
New Bern District
Swainsboro, T.M. Faggart
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Laurel Hill, Clarence Garner
Rocky Mount District
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Cabor, W.C. Spencer

EVERY FAMILY

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Greenville District
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Oak Hill, R.G. Wagoner
Pleasant Hill, Dwight Whitlock
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Gastonia District
Roger City, J.L. Ervin
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Greensboro District
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Calvary, High Point, C.J. Huneycutt
Rankin Memorial, High Point, W.G. Burgin
Marion District
St. Matthews, Morganton, J.O. Prichard
Salisbury District
Cerr Street, Concord, J.T. Frazier
Statesville District
Hopewell, R.J. Essary
First, Maiden, C.D. Pyatt
Vanderburg, M.J. Parker
Thomasville District
Bethany-Macedonia, D.E. Conrad

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Gastonia District
Pisgah, Lincolnnton, G.G. Gregory
Statesville District
Bethel, Hickory, J.C. Davis
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CHRISTIANS SHOULD BE *SEEN* AND HEARD

by William H. Gattis

The minister stood at the grave. He was offering words of comfort, strength, and assurance to the family and friends of the deceased. The gravesite was near a busy highway. The noise of the traffic was distracting. To those standing nearest the highway the passing cars and trucks may have drowned out his voice completely. I know, for myself, on occasions I could only see the expressions on his face and the movement of his lips. I could tell he was talking, but I couldn't understand what he was saying. I could see but not hear.

It struck me how close the Church is to similar circumstances — distractions which drown out the Word of hope. The message so often is never heard, but hopefully it can be seen. People can't understand what we are saying because of what they see us doing. Too often, they don't hear because of what they see.

The story is told of a missionary who was giving an address to some Hindu ladies, one of whom got up and walked out. After a short absence she returned and listened more intently than before. At the close the missionary asked her if she left because she was not interested. The lady replied: "Oh, yes, I was so interested in the wonderful things you were saying that I went out to ask your carriage driver whether you really meant it and whether you lived it at home. He said you did, so I came back to listen again."

As one man spoke of David Livingston, the medical missionary: "He made me a Christian, and he never knew that he was doing it." Jesus' word to the disciples was not only "to proclaim the Good News, but to bring liberty to the captives . . . sight to the blind . . . freedom to the oppressed."

Could that have been what Jesus meant when He said to his disciples then and NOW "YOU ARE THE SALT OF THE EARTH . . . YOU ARE THE LIGHT OF THE WORLD?" Be careful not to permit what you do to speak louder than what you say.

The Rev. Mr. Gattis is associate minister at Hay Street Church, Fayetteville.

DS

NORTH CAROLINA

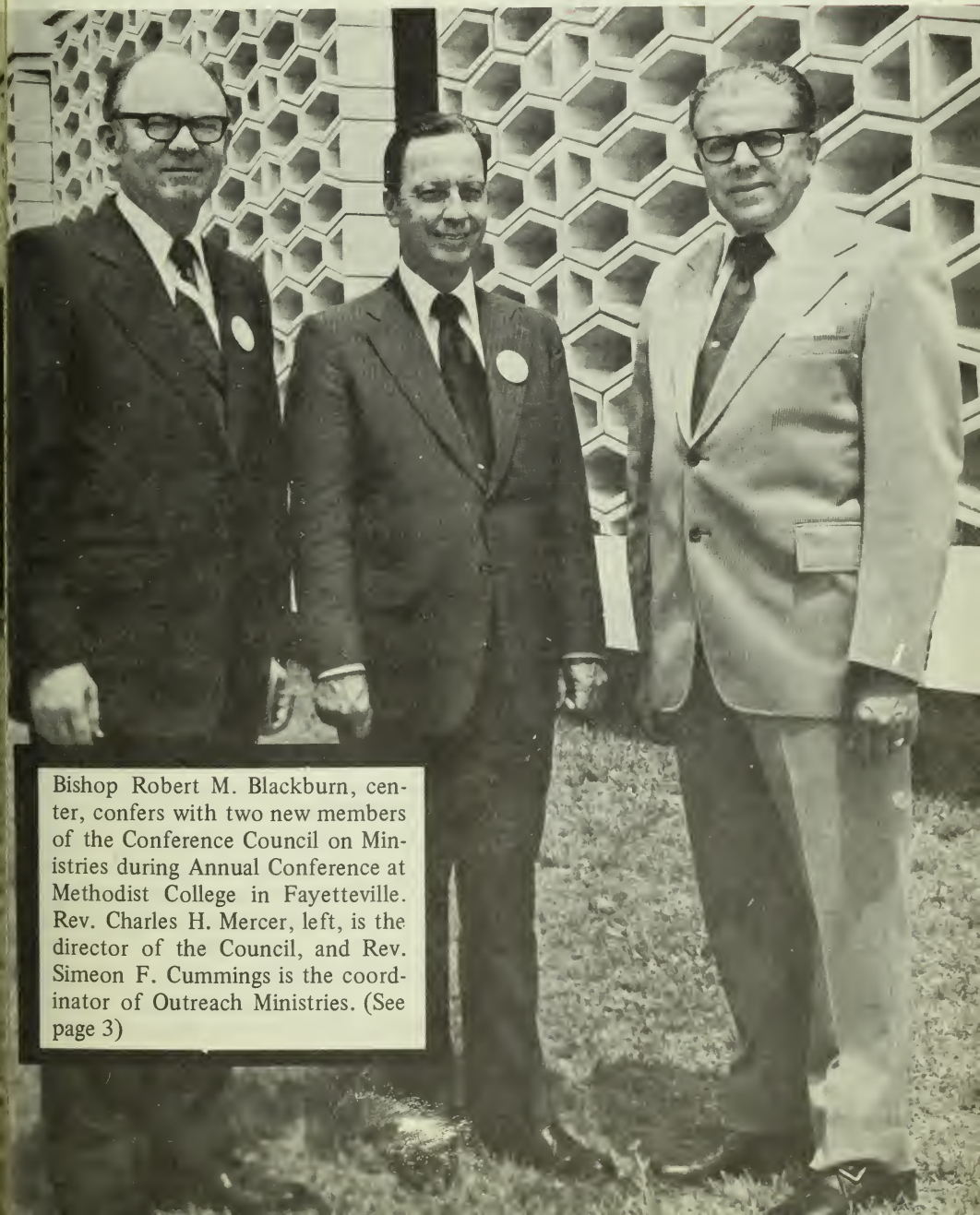
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DURHAM, N. C.



Bishop Robert M. Blackburn, center, confers with two new members of the Conference Council on Ministries during Annual Conference at Methodist College in Fayetteville. Rev. Charles H. Mercer, left, is the director of the Council, and Rev. Simeon F. Cummings is the coordinator of Outreach Ministries. (See page 3)

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NORTH CAROLINA

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North Carolina Conference Report

Indian Appointed to Ministries Council Staff

The appointment of the first American Indian minister to a major United Methodist conference staff position was announced by Bishop Robert Blackburn on the opening day of the North Carolina Annual Conference in Fayetteville. The conference was in session June 4 through June 7 at Methodist College.

Rev. Simeon F. Cummings, 53, a native of Robeson County and pastor for 20 years of Prospect Church near Pembroke, was appointed to the Council on Ministries staff in Raleigh as coordinator of Outreach Ministries. Prospect is the largest Indian United Methodist Church in America.

The Rev. Charles Mercer, superintendent for the past five years of the New Bern District, was appointed director of the Conference Council on Ministries. Other new appointees to the Council were Rev. C. Franklin Grill of Scotland Neck as coordinator of Resources, and Rev. William H. Gattis of Fayetteville as coordinator of Youth Ministry and Social Concerns. In a shift of responsibility, Rev. F. Belton Joyner was named coordinator of Leadership Development and Adult Work.

New superintendents for the Burlington, Fayetteville and New Bern Districts were named by Bishop Blackburn.

Dr. N. W. Grant, director of the Council on Ministries for the past several years, was appointed to the Burlington District. The Rev. James H. Miller, Jr., minister of Centenary Church in New Bern for the past three years, is the new superintendent of the Fayetteville District. The New Bern District superintendent will be Rev. Harold Leatherman, pastor for five years of Queen Street Church in Kinston.

The composite report of the district superintendents was presented by the president of the Conference Cabinet, Dr. Graham H. Eubank. He reported that

8,527 new members had been received during the past conference year. The Raleigh District led the other eleven districts with an increase of 774 members. Eubank also reported that over 80% of the 860 churches have participated in Key 73 evangelism efforts. The district superintendents praised Bishop Blackburn for his visitation of 560 ministers during the years, covering over 30,000 miles during the first ten months of his episcopacy.

Twenty-eight new United Methodist ministers, including two women, were ordained into the N.C. Conference on Monday night. Miss Helen Crotwell of Durham and Miss Jo Ann Merritt of Wilmington were among the ordinands.

A 30-member task force to implement the United Methodist Call for Peace and Self-Development of Peoples was appointed by Bishop Blackburn. Eighteen laymen and 12 clergymen were appointed to work as a group. Goldsboro District Superintendent A. F. Fisher was named as convener.

A \$1.9 million budget for the next seven months and a \$3.4 million budget for the 1974 calendar year were adopted.

After three hours of debate on Tuesday, delegates voted to restore funds trimmed from the campus ministry appropriation, which was being lowered from \$66,000 to \$51,000, for the 1974 fiscal year.

The motion to restore the funds passed but first was amended. The amendment stipulates that if the churches do not produce enough money to complete increased appropriations granted the college ministries and other programs, these increases will be curtailed.

Wednesday the conference overwhelmingly passed a resolution to oppose the liquor by the drink referendum in



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November. In a motion presented by the Rev. Arthur Phillips of Carthage and an amendment presented by the Rev. W. M. Ellis of Williamston which endorsed the Christian Action League, the quarter million Methodists in the North Carolina Conference were urged to defeat the liquor by the drink proposal.

Other action on social concerns passed by the Conference Wednesday afternoon included:

—A resolution by the 24 youth delegates which put the conference on record opposing the intent of the Federal Aviation Administration to restrict areas over Hatteras, Ocracoke and Engelhard for Navy jet fighter maneuvers. Delegates were told that these maneuvers conducted at supersonic speed would endanger wildlife, sealife and residents of the area. Tommy Wells, a NCSU sophomore, presented the report.

—A resolution expressing concern over continued bombing and other military activities in Southeast Asia.

—A resolution directing the Methodist Foundation to take into account not just capital gains but also Christian standards in investment policies.

James T. Patrick of Durham, conference lay leader from 1968-71, was presented a special Laity Award by the Division of Lay Life and Work.

North Raleigh Church and Calendonia Church, near Laurinburg, were designated as churches of the year.

Several ministers were honored by the conference. Rev. Wade Goldston of Rocky Mount was recognized for his work with lay pastors at Louisburg College. Dr. N.W. Grant was cited for his work as the first conference Council on Ministries director, in a special resolution presented by Dr. William K. Quick, secretary of the Conference Council. Honoring a longtime Christian education executive, the C.P. Morris Beach at Camp Don Lee was declared in special action. Dr. Morris served on the conference level from 1950-73, first as executive director of the Board of Education and then as associate

director of Nurture and Training of the Conference Council on Ministries. He has been appointed as director of Camp Don Lee and minister of education in the Pamlico Parish.

The Conference delegates approved 11 but one of the eight proposed constitutional amendments, which had been submitted by the 1972 session of the General Conference to the annual conferences to be voted upon. Amendment No. 1972-10 which called for giving lay delegates at annual conferences the right to vote on ministerial matters, was defeated by a large margin.

Debate over raising the minimum salaries of lay and associate ministers to equal that of ministers with seminary degrees helped keep the delegates in session until nearly midnight Wednesday. The final figure arrived at, which will be effective June 1, represents about a 5 per cent increase over 1972 levels. Seminary students at Duke University made two motions which were rejected by the delegates. One would have raised student pastors' minimum salaries from the present \$6,000 level to \$7,600. The other would have required the conference to pay each seminary student \$7,000 per year while in divinity school.

Conference treasurer, Charles K. McAdams, reported that \$3,193,773 has been raised on the single figure asking and special causes. The single figure represented 98.5% of the total askings and was the best response in the history of the conference. McAdams said the Durham District paid 99.8 per cent, and Fayetteville, Goldsboro, and Rockingham districts were over 100 per cent.

The conference approved a recommendation that annual sessions alternate between Methodist College at Fayetteville and Wesleyan College at Rocky Mount—with the stipulation that a local church could host a session as part of a "special celebration in the life of that church." Delegates rejected a proposal that the local churches pay the \$15,000 conference costs for their pastors and lay

representatives over and beyond their regular conference giving.

The reading of pastoral assignments

closed the 148th session with 167 ministers being appointed to new churches.

Report of the WNC Conference

Bishop Issues Challenge: Reverse Membership Loss

Near the end of an historic annual conference, held at Lake Junaluska, June 6 to 10, Bishop Earl G. Hunt, Jr. called upon the members to go back home and bring back a year hence a report showing a net gain in membership of 5,000. The challenge was issued at the annual meeting of the Western N.C. Conference following a report of the conference statistician, the Rev. Paschal Waugh, which revealed that for the last accounting period, June 1 through Dec. 31, 1973, the membership of the conference stood at 280,667, a net loss of 1,091. It was reported that 258 charges of the conference had failed to report a single addition on profession of faith. Of the other pastoral charges, 269 received five or less and only 144 charges received over ten members by profession of faith.

The financial report was much better—a total of \$16,185,438, just \$10 million less raised in the 7 months than had been raised in the previous 12 month period. In obvious great concern, Bishop Hunt remarked "We have done a better job with dollars than we have with people; and people are the main business of the church. It is incredible that there are 258 charges which have not received one member on profession of faith during this period." He went on to point out that our top priority should be to win men and women, boys and girls, to Jesus Christ.

What made this conference especially historic was its decision to locate a new headquarters building in Charlotte. The decision came after three years of vacillating between Charlotte and Statesville with possible consideration of other locations. A committee which had been working on the problem recommended that a

20 acre site offered by The Methodist Home in Charlotte be accepted. A substitute motion that Statesville be made the focal point of operation was defeated by a vote of 604 to 520. Thereupon the committee's recommendation was approved by 698 votes to 307.

Another history-making decision involved the adoption of a new program format for the annual conference. Patterned after that of the General Conference, it called for the setting up of 19 legislative committees, each covering a specific area of program or concern. Every annual conference delegate will be assigned to one or another of these committees. All matters coming before the conference will be referred to a committee, which will deal with the problems and issues laid before it and later report its recommendations to the full annual conference. The conference may then approve or disapprove as it sees fit. A committee on reference will assign resolutions and other matter to different legislative committees. The committee on reference, incidentally, will not only function at annual conference, but will meet periodically during the year and receive proposals and resolutions as they may come in from church members, from local churches, or from conference agencies. Reports from the legislative committees would be steered to the plenary sessions of the annual conference through a calendar committee working with legislative co-ordinators. All matter before each legislative committee would ultimately have to be reported out to the annual conference for its final action.

The annual conference boards and agencies were also ordered to be drastically restructured. Here, too, the pattern adopted follows closely the structure of

(Continued on page 30)

Appointments—NC Conference 1973-74

(Note Changes in appointments from 1972-1973 are indicated by *Italic.*)

BURLINGTON DISTRICT

District Superintendent—*N.W. Grant*

Bellemont—W. Hoyt Cheek

Bethel—*Jesse C. Staton, Jr.*

Burlington: Davis Street—R.E.L. Moser

Associate—*Floyd Hinshaw*

Faith—C.F. Hirschi

Front Street—John M. Cline

Associate—R.S. Pullman

Minister of Education—Fred Falls, Jr.

Grace—*Lawrence J. Bridges*

Saint Paul's—*Charles E. Owens*

Webb Avenue—Trinity—G.W. Johnson

West Burlington—M. Randall Baker

Burlington Circuit—Allen C. Ridenour

Carrboro—*Irving E. Cook*

Cedar Grove—Prospect—R.L. Wallace

Chapel Hill: Aldersgate—W.W. Sherman, Jr.

Amity—Hugh H. Cameron

Orange—*Eddie A. Walker*

University—H. Langill Watson

Associate—*Andrew L. Henry*

Chestnut Ridge—*Michael L. Hale*

Cobb Circuit—H.T. Pickett

Efland—Bobby R. Whitfield

Eno—Palmer's Grove—Billy F. Seate

Fairview—C.N. Burgess

Friendship—George A. Davis

Graham: Christ Church—Cedar Cliff—Jerry Turner

First—R.C. Mooney, Jr.

Haw River—W.L. Wolfe

Hebron—W. Ed. Privette

Hightower—John L. Farthing

Hillsborough—Herman N. Ward, Jr.

Leasburg—Salem—Charles N. Hutchinson

Lebanon—P.F. Newton

Mebane—R. I. Epps

Milton—John K. Young

Mount Hermon—H.L. McLaurin

New Hope—Purley—Lewis H. Dodson

New Sharon—R.R. Knowles

Rock Creek—*William Presnell*

Saint Luke's—L.C. Byers, II

Salem—Chapel—Carson Wiggins

Saxaphaw—Murry DeHart

Shiloh—S.J. Starnes

Sweepsonville—A.B. Falls, Jr.

Union Grove—W.E. Braswell

Walnut Grove—Clark Poole

Whitney Cross—C.E. Woodruff, Jr.

Yanceyville—H.L. Harrell

Special Appointments

Alexander, Gayle T., Unit Coordinator,

6 North Carolina Christian Advocate

Alamance County Mental Health Center

Burlington: Grace CC

Alexander, J. C., Jr., Assistant Professor of Speech, Western Carolina University; Chapel Hill: Aldersgate CC

Hodgins, H. H., Director of Student Activities Rockingham Community College; Mt. Hermon CC

Johnson, Robert L., Director, Wesley Foundation, University of North Carolina, Chapel Hill; Chapel Hill: University CC

Sharpe, William G., IV, Director of Publications, Chaplain, Elon College; Burlington: Grace CC

Stafford, Sidney E., Assistant Professor, Louisburg College; Chapel Hill: Amity CC

Starnes, William B., Chaplain, U. S. Army Shiloh CC

Wegwart, Wayne G., Director of Retreat, "A Place Apart", Lexington, N.C.; Burlington: Grace CC

Gibson, J. Richard, Student, Graduate School University of North Carolina at Chapel Hill Chapel Hill: University CC

Gum, Donald F. (P), Student, Divinity School Duke University; Bethel CC

Powell, Charles Luke, Jr. (P), Student, Jerusalem, Israel; Chapel Hill: University CC

Wier, Frank, Student, Vanderbilt University Burlington: St. Paul's CC

Disability Leave: Harry L. Rogers, Haw River CC

Retired: Chester J. Andrews, Allen P. Brantley, W. M. Howard, Jr., J. H. Lanning, M. W. Lawrence, J. F. Minnis, P. F. Newton, S. J. Starnes, J. D. Stott, T. J. Whitehead.

DURHAM DISTRICT

District Superintendent:—C.D. Barclift

Allensville—Trinity—John W. Ruth

Andrews—Soapstone—David B. Merriman

Bahama: Mt. Bethel—M.L. Barber

Banks—Grove Hill—Philip W. Keel

Brookdale—Brookland—J.W. Forbes

Butner—Leo C. Thompson

Concord—Oak Grove—T. G. Holtsclaw

Creedmoor—Ben C. Rouse

Durham: Aldersgate—William C. Simpson, Jr.

Asbury—Kelly J. Wilson, Jr.

Asbury Temple—H.J. Rector

Bethany—Ralph L. Fleming, Jr.

Bethesda—Burvin L. Baucom

Branson—George F. Blanchard

Calvary—F. R. Randolph

Carr—Robert F. Bundy

Duke's Chapel—J.E. Sutton

Duke Memorial—Charles S. Hubbard
Associate—Dan L. Hendricks
 Epworth—Allison Simonton, Jr.
 Glendale Heights—J.L. Hood
Associate—E.D. Williams
 Lakewood—J.R. Oliver, Sr.
Maybrook-Massey—Wayne L. Gooch
 McMannen—E.M. Thompson, Jr.
 Parkwood—S.G. Dodson, Jr.
 Pleasant Green—J. B. Godwin, Sr.
 St. Paul—Billy M. Carden
 Trinity—W.K. Quick
Associate—Dennis M. Campbell
 Wellons Village—Don P. Lee
 Ellis Chapel—W.A. Tew
 Fletcher's Chapel—J.C. Shore
Granville Circuit—Douglas R. Dowling
Granville-Vance—Charles Cobb
 Henderson:
City Road—Neil E. Smith
 First—M. Dewey Tyson
 White Memorial—W. Douglas Lamb
Lea's Chapel-Warren's Grove—Edward F. Bogie, II
 Mt. Sylvan—J.K. Bostick
 Mt. Tabor-Riverview—Robert C. Flynn
 Mt. Tirzah-Helena—James C. Lee
Mt. Zion—William V. Taylor
 Oxford—R.L. Crossno
 Oxford Circuit—M.R. Gardner
 Rehoboth—Harris Chapel—Virgil B. Huffman
 Rougemont—Richard E. Parsons
 Roxboro: Ca-Vel—William I. Hughes
Grace—Charles M. Herring
Longhurst—Paul D. Granger
Long Memorial—Robert L. Bame
 Stem-Bullock—David R. Grissom
 Tabernacle—Henry N. Lovelace

Special Appointments:
 Aitken, Paul Wesley, chaplain, Medical Center, Duke University; Durham: Duke Memorial CC
 Black, Bobby C., Chaplain, United States Air Force; Durham: Aldersgate CC
 Blue, John R., Chaplain, Veterans Administration Hospital; Durham: Epworth CC
 Bradley, David G., Professor, Dept. of Religion, Duke University; Durham: Duke Memorial CC
 Campbell, Jerry Dean (P), Assistant Librarian, Iliff School of Theology; Durham: McMannen CC
 Chandler, Daniel Ross, Professor, Baruch College of The City University of New York; Durham: Asbury CC
 Coble, Joseph F., Administrator, The Methodist Retirement Homes, Inc.; Durham McMannen CC
 Cox, Richard Lewis (P), Dean of Students, Duke University; Durham: McMannen CC
 Crotwell, Helen (P), Associate Chaplain, Duke University; Durham: Trinity CC
 Cushman, Robert E., Professor, Systematic Theology, Divinity School, Duke University; Durham: Trinity CC
 Davis, C. Earl, Chaplain, Macon-Bibb Mental Health Center, Macon, Georgia; Henderson: First CC
 Desrosiers, Norman A., Superintendent, Alcoholic Rehabilitation Center, Butner; Durham: Duke Memorial CC
 Dowdy, Melvin D., Pastoral Counselor, Family Counseling Service; Roxboro: Long Memorial CC
 Freeman, William L., Special Education Teacher, State Department of Correction, Polk Youth Center, Raleigh, N.C.; Durham: Lakewood CC
 Gray, A. D. L., Superintendent, Oxford Orphanage; Oxford CC
 Harris, Robert G., Jr., Chaplain, United States Army; Durham: Parkwood CC
 Ingram, O. Kelly, Professor, Parish Ministry, Divinity School, Duke University; Durham: Trinity CC
 Jeffries, William M., Director, Peace Education Program, American Friends Service Committee; Durham: Parkwood CC
 Johnson, Harvey B., Administrator and Chaplain, Moravian Home, Inc., Winston-Salem; Durham: Glendale Heights CC
 Jones, Barney L., Professor, Department of Religion, Duke University; Durham, Duke Memorial CC
 Little, Brooks B., Director, The Upper Room Library, Chapel and Museum; Durham: Bethany CC
 Love, Robert H., Chaplain, Lovco, Inc., and United States Army Reserve; Mt. Sylvan CC
 Osborn, Robert T., Professor, Department of Religion, Duke University; Durham: Duke Memorial CC
 Reed, John E., Assistant Professor, College of the Ozarks; Durham: Maybrook-Massey CC
 Richey, Russell E., Assistant Professor, Theological School, Drew University; Durham: Trinity CC
 Robinson, Charles K., Associate Professor, Divinity School, Duke University; Durham: Asbury Temple CC
 Rudin, John J., II, Associate Professor, Divinity School, Duke University; Durham: Trinity CC
 Shinn, Gerald H., Associate Professor, University of North Carolina at Wilmington; Durham: Asbury CC
 Shoaf, E. Clifford, Director Field Education, Divinity School, Duke University; Durham: Duke Memorial CC
 Steinmetz, David C., Associate Professor, Divinity School, Duke University; Durham: Trinity CC
 Stone, W. Denver, Missionary to Malaysia; Durham: Trinity CC

ham: Asbury Temple CC
 Vereen, LaFon C., Administrative Assistant,
 The Methodist Retirement Homes, Inc.; Dur-
 ham: Asbury CC
 Watson, H. Douglas, Chaplain Resident, Medical
 College of Virginia; Durham Wellons Village
 CC
 Wilson, Robert L., Research Professor, Church
 and Society, Divinity School, Duke Univer-
 sity; Durham: Epworth CC
 Woodcock, Eldon G., Professor, Nyack College;
 Durham: Carr CC
 Draeger, John H., (PM), Medical College of
 Virginia; Durham: Trinity CC
 Gooch, Ray Thomas, (PM), Divinity School,
 Duke University; Banks-Grove Hill CC
 Safley, Michael Wayne, (PM), Divinity School,
 Duke University; Durham: Parkwood CC
 Wilson, James Lough, (PM), Wesley Theological
 Seminary; Durham: Asbury CC
 Disability Leave—W.K. Barrs, Durham; Lake-
 wood CC, Charles H. Lancaster; Durham:
 Duke Memorial CC
 Supernumerary—Walton N. Bass; Durham:
 Lakewood CC; James W. Lineberger, Jr.;
 Roxboro: Longhurst CC
 Retired: M. R. Chambers, D. A. Clarke, E. C.
 Crawford, L. M. Hall, L. D. Hayman, D. D.
 Holt, J. L. Joyce, W. V. McRae, J. H. Miller,
 Sr., H.E. Myers, John R. Poe, D.M. Sharpe,
 B.B. Slaughter, H.E. Spence, H.F. Surratt,
 W.A. Tew, A.M. Williams, J.D. Young

ELIZABETH CITY DISTRICT

District Superintendent: G. Robert McKenzie
Ahoskie—Nathan H. Byrd
Albemarle—Evander Parnell
Aulander—Bobby L. Privette
 Chowan—Dan M. Forbes
 Creswell—H.M. Hunnings
 Currituck—D.M. Lewis
 Edenton—E.L. Earnhardt
 Elizabeth City:
 City Road—F.C. Bradshaw
 First—J. Kern Ormond
 Associate—Woodrow W. Wells, Jr.
 Riverside—Bobby P. Tyson
Gatesville—A. H. Payne
Harrellsville—Jan J. Dickens
 Hatteras—G.M. Marsh, Jr.
 Hertford—Milton T. Mann
Kinnakeet—Harry V. Quiett
Kitty Hawk—W. S. Teague
Manns Harbor—Stumpy Point-
 East Lake—John T. Ledford
Manteo—H.A. Bizzell
Moyock—M.L. Funkhouser
 Murfreesboro—W.A. Wentz, Jr.
New Hope—Woodland—Thomas D. Hoogerland
 Newland—Grace—C. G. Nickens
 North Gates—H. L. Martin

Ocracoke—James E. Creech
Pasquotank—Richard R. Smith
 Perkins—Charles H. Carpenter
 Perquimans—W.R. Pinner
 Pilmoor Memorial—F.W. Fortescue
Plymouth—Julian W. Scott
 South Camden—J.J. Grimes
South Mills—R. Lynn Ogburn
 Tyrrell—Grady L. Kinley
 Union-Newbegun—E. Russell Stott
Wanchese—Roy O. Burgess
Windsor—Paul B. Scott, Jr.

Special Appointments

Cherry, Corbin Lee, Chaplain, United States
 Army (Retired); Hertford: First CC
 Gore, Albert N., Jr., Chaplain, United States
 Army; Perquimans CC
 Goldfinch, Albert E., Jr., Student, Gordon Con-
 well Divinity School; South Mills CC
 Supernumerary: E. E. Whitley: Pasquotank CC
 Retired: E. E. Edmond, D. T. Goodwin, C. B.
 Hutcherson, E.R. Meekins, George D. Miller
 (RLP)

FAYETTEVILLE DISTRICT

District Superintendent—James H. Miller, Jr.
 Angier—James G. Lupton
 Clinton: First-J.E. Garlington
 Associate—John S. Paschal
 Grace—R. Bruce Pate
 Clinton Circuit—David R. McKay
Coats—L.P. Plyler
 Còharie Mission—H.G. Ridaught
 Cotton—E.D. Martin
 Cumberland—John W. Yount
Dunn: Divine Street—Robert F. McKee
Erwin—H. L. Tenney
 Fayetteville:
 Arran Lake—David Atwood
 Calvary—V.L. Free
 Camp Ground—R. D. Ricks, Jr.
 Christ—Robert F. Moore
 Culbreth Memorial—J.B. Speight
 Gardners—Jack M. Hunter
 Haymount—E. F. Smith
 Associate—Frank I. Lloyd
 Hay Street—Wallace H. Kirby
 Associate—Billy F. Lee
 John Wesley—S. T. Gillespie
 Johnson Memorial—J.R. Lancaster
 Lyon Memorial—H.D. Scott
 Person Street—R.M. Smithson
 St. Andrews—A. McK. Cameron
 St. Matthews—T. E. Loftis
 Salem—R.L. Baldrige
 Victory—J.D. Mitchell
 Wesley Heights—Worth B. Cotton
 Goshen—Keener—S.S. Moore
 Hope Mills—R.S. Brodie
 Hopewell—Mt. Moriah—P.C. Yelverton
 Kipling-Cokesbury—Berry O. Barbour

Leslie—M.W. Maness
 Lillington—*E.B. Fisher*
 Linden: Parkers Grove—B.D. Critcher
 Mamers—F.W. Fraley
Marvin—James Buie
Newton Grove—C.P. Pearce
 Raeford: First—H. S. Winberry
 Hoke—Gordon W. Ruggles
 Roseboro—R.R. Blankenhorn
 Salemburg—Jack M. Morrill
 South River—R. C. Hamilton, Jr.
Spring Hill—H.M. Wilkinson
 Spring Lake—A.C. Edens, Jr.
 Stedman—J.M. Roberts
Tabor—W.E. Smith
 Wesley-Blacks Chapel—N.P. Edens

Special Appointments

Ballance, Bernice, Deaconess, Church and Community Worker, Harnett County; Lillington CC
 Ballance, Ethelynde, Deaconess, Director of Christian Education; Raeford: First CC
 Chandler, George P., Professor, Columbia College; Fayetteville: Hay Street CC
 Knott, T. Garland, Professor, Methodist College; Fayetteville: Hay Street CC
 Lowdermilk, William P., Director of Public Relations, Methodist College; Fayetteville: Hay Street CC
 Maness, Tracy A., Chaplain, United States Army; Fayetteville: Hay Street CC
 Plyler, L. P., Professor, Methodist College; Fayetteville: Haymount CC
 Pope, T. Arnold, Professor, Methodist College; Fayetteville: Haymount CC
 Weaver, Walter P., Professor, Florida Southern College; Fayetteville: Hay Street CC
 West, C. Ray, Counselor, Harnett County Mental Health Center; Erwin CC
 Womack, Samuel J., Jr., Dean, Methodist College; Fayetteville: Haymount CC
 Yow, Tommy S., III, Director of Admissions, Methodist College; Fayetteville: Lyon Memorial CC
 Disability Leave: Graham S. Eubank; Fayetteville: Hay Street CC
 Retired: C. W. Barbee, B.D. Critcher, N.P. Edens, C. Freeman Heath, P.O. Lee, M.W. Maness, M.R. Miller, J.R. Regan, A.G. Tyson, R.D. Wellons

GOLDSBORO DISTRICT

District Superintendent:—A.F. Fisher
Benson—John H. Crum
 Beston—Jere A. Rouse
Bethel-Rones—Leon E. Hill
 Brogden-Falling Creek—J. Hillary Bryant
 Browning-Smith—Kelly J. Wilson, III
 Eureka-Yelverton—G.R. Massey
 Faison—Richard F. Lewis
 Four Oaks—E.M. Rhiner
 Fremont—Russell S. Harrison

Garris Chapel—C. McGee Creech
 Goldsboro:
 Airboro—W.H. Farmer
 Daniels Memorial—W.R. Crowder
 New Hope—William G. French
 Pine Forest—J.W. Hicks, Jr.
 Providence—W. Stanley Smith
 St. John—Earl Wilson
 St. Luke—F. Odell Walker
 St. Paul—B.L. Davidson
 Associate—J.S. McMillan
 Salem—D.M. Tyson
 Institute—E.E. Bryan
 Jerusalem-Bethel—T.C. West, Jr.
 Kenansville Circuit—Jack M. Benfield
 Kenly-Buckhorn—F.J. Duplissey
 Kinston: Westminster—J.C.P. Brown
 LaGrange—W.S. Davenport
 Magnolia—J.B. Helms
 Micro-Fellowship—B.R. McCullen
 Mt. Carmel-Saulston—Eric Carson
 Mt. Olive: First—J.B. Parvin
 Pikeville-Jefferson—L.R. Aills
 Pine Level—Bennie J. Tripp
 Princeton—B.F. Potter, Jr.
 Rose Hill—David L. Moe
 Selma: Edgerton-Brietz—R.M. Poulk
 Associate—R.G. Gurley
 Seven Springs—Richard C. Hill
 Smithfield: *Asbury—W.R. Stevens*
 Centenary—F.O. Fitzgerald
 Whitley—M.H. Gilbert
 South Smithfield—Henry G. Jinnette
 Turkey-Friendship—Charles Pollock
 Wallace—W.D. Sabiston, III
 Warsaw—B.H. Wilson, III
 Wayne Circuit—Leon Lewis, Jr.

Special Appointments

Griffis, James W., Jr., Chaplain, United States Army; Magnolia CC
 Hix, C.E., Jr., Professor, Central College; LaGrange CC
 Megill, George C., Missionary to Brazil; Goldsboro: St. Luke CC
 Purcell, E. G., Jr., Professor, Atlantic Christian College; Pikeville CC
 Tyson, Tommy, Approved Evangelist: Goldsboro: St. Paul CC
 Couch, Paul Lee, Student, Union Theological Seminary; Goldsboro: St. Paul CC (PM)
 McCoy, Michael Ryan, Student, Princeton Theological Seminary; Goldsboro: St. Paul CC (PM)
 Retired: D. W. Charlton, D.E. Earnhardt, A.S. Lancaster, W.R. Stevens, R.E. Walston

GREENVILLE DISTRICT

District Superintendent: H.M. McLamb
 Aurora—E.C. McCall
 Ayden—L.T. Wilson
Bath—James McCullen
Belhaven: Trinity—Frederick F. Dillon

Bell Arthur—Ralph M. Hill
Bethel—Ellis J. Bedsworth
Edgecombe—H. Charles Davis
Farmville—Kermit R. Wheeler
Greenville:

Holy Trinity—R.L. Turnage, Jr.
Jarvis Memorial—Troy J. Barrett
Associate—Charles M. Smith
St. James—Christian White
Associate—F.G. Peterson
Grifton—J.E. Sponenberg
Grimesland—Charles M. Rector
Hobgood—H.M. Owens
Hookerton-Rainbow—Arthur W. Winstead
Jamesville—George B. Eubanks
Kinston:

Queen Street—John T. Maides
St. Mark's-Lane's—James G. Snypes
Kinston Circuit—John D. Long
Mattamuskeet—L.L. Sanderlin
Maury-Mt. Herman—John C. Andrews
Monk-Walstonburg—Arthur G. Fisher, Jr.
Noble's Chapel—D.R. Woodworth
Pink Hill—W. T. Clarke
Robersonville—Jerry T. Smith
Salem—Richard G. Arno
Snow Hill: Calvary—John D. Aycock
Stantonsburg—C.W. Wooten
Stokes—D.C. Boone
Swan Quarter—R.F. Randalls
Tarboro: St. James—Caswell E. Shaw
Associate—R.L. Thompson
Vanceboro—James L. Hobbs
Vanceboro Circuit—R.S. Murphy
Washington: Asbury—H.F. Crawley
First—Horace S. Garris
Washington Circuit—John G. Olive
Wesley—Key W. Taylor
Williamston—Wallace M. Ellis
Woodington-Webb—Billy B. Cuthrell

Special Appointments

Fulcher, Thomas O., Director of Cooperative Education, Lenoir Community College;
Kinston: Queen Street CC
Peterson, J. L., Jr., Instructor, Sue Bennett College, London, Kentucky; Vanceboro CC
Waldrop, J. H., Jr., Staff, Alcoholic Rehabilitation Center, Greenville; Greenville: Jarvis Memorial CC
Warren, James H., Professor, Scarritt College; Greenville: Jarvis Memorial CC
Aiken, Michael Lee (P), Student, Divinity School, Duke University; Greenville: St. James CC
Harris, James H., Jr., (P), Student, Divinity School, Duke University; Farmville CC
Retired: D. C. Boone, A.E. Brown, E.H. Measamer, H.F. Pollock, C.T. Rogers, Sr., Key W. Taylor, L.A. Watts

NEW BERN DISTRICT

District Superintendent—H.F. Leatherman

Asbury—Dover—J.C. Parker
Associate—H.D. Elliott
Atlantic—E.F. Seymour
Beaufort: Ann Street—R.L. Nicks
Beech Grove—C.T. Wilson
Belgrade—Tabernacle—E.H. Overman
Bridgeton—Carl M. Eller
Cedar Island—H.H. Cash
Core Creek—Ronald D. Cyr
Harkers Island—Wallace B. Lewis
Harlowe—Oak Grove—to be supplied
Havelock: Cherry Point—C.B. Cheezem
First—W.C. Teachey
Hubert—L.G. Royall
Jacksonville: Northwoods—John W. Hobbs
Trinity—James A. Auman
Associate—Dan L. Miller
Marshallberg: Trinity—Stephen T. Mann
Maysville—W. Jack Martin
Midway—Bethlehem—Vance A. Lewis
Morehead City:

First—Paul C. Browning
Franklin Memorial—George C. Smith
St. Peter's—D.W. Griffin

New Bern:

Centenary—E.R. Porter
Garber—R.H. Jordan
Riverside—Eugene M. Hancock
Trinity—Brooks Patten
Newport: St. James—P.D. Midgett, III
Oriental—David E. Lupton
Pamlico Parish—L.R. Sparrow
Associate—G.W. Campbell
Pollocksville—to be supplied
Richlands—Clingman C. Capps
Richlands Circuit—to be supplied
Riverdale—E.P. Armstrong
Salter Path—F.L. Reynolds
Shady Grove—Robert E. Rattz
Sneads Ferry—C.H. Brigman
Straits—North River—C.I. Umstead
Swansboro—T.M. Faggart
Trenton—James H. Coile
Verona—Herbert F. Horne
Williston—Smyrna—R.M. Gradeless

Special Appointments

Glover, M.K., Professor, Old Dominion Univ
Norfolk, New Bern: Centenary CC
Morris, C.P., Camp Don Lee Director and Minister of Education in Pamlico Parish
Pamlico Parish CC
Tingle, James A., Ministry in and to Society
New Bern: Centenary CC
Litzenberger, Charles M. (P), Student, Candle School of Theology; New Bern: Centenary CC
Retired: H.H. Cash, R.G. Dawson, J.T. Fische (RLP), D.L. Fouts, R.D. Shinkle (RLP)

RALEIGH DISTRICT

District Superintendent—J.W. Page
Apex—W.D. Wise
Bethlehem—Shady Grove—R.C. Waters

Cary: First—James G. White, Jr.
Associate—W.S. Burns
White Plains—N.B. Hill, Jr.
 Clayton—R.N. Knight
 Ebenezer—J.W. Hamilton
Franklin—Danny G. Allen
Franklinton—Paul L. Leeland
 Garner: First—Charles V. Bryant
St. Andrews—Douglas Jessee
 Gillburg—John T. Nesbitt
 Hollands—W.N. Fulford
 Jerusalem—Zion—H.R. Warren
Kittrell—Plank Chapel—C.L. Warren
 Knightdale—W.M. Wells
 Louisburg—Vassar W. Jones
 Louisburg Circuit—Keys S. Pendleton
 Macon—Dennis A. Weaver
Middleburg—L.A. Culbertson
Mt. Zion—W. Edward Barber
 Norlina—M.W. Warren
 Raleigh:

Benson Memorial—Brian G. Gentle
Cokesbury—to be supplied
 Edenton Street—T.M. Vick, Jr.
Associate—John K. Ormond, Jr.
Associate—M.O. Stephenson
 Fairmont—R.T. Commander
 Hayes Barton—C.G. McCarver
 Highland—Jack L. Hunter
 Jenkins Memorial—John T. Smith
 Layden Memorial—H.T. Ferguson
 Longview—C. Clyde Tucker
Macedonia—J.C. Loy
 Millbrook—W.A. Seawell
 North Raleigh—H.S. Huggins, III
Pleasant Grove—Bruce D. Taylor
 St. James—Amos H. Stone
 St. Mark's—J. Malloy Owen, III
Associate—G.W. Ralph
Trinity—J.C. Chaffin
Wesley Memorial—W.C. Spencer, Jr.
 Westover—K.L. Braswell
 Wilson Temple—T.V. Carter
 Wynnewood Park—Gladys R. Williford
 Trinity (Franklin Co.)—Malcolm Willingham
 Union Chapel—Eric O. Murray
 Vance—John E. Wood
 Wake Forest—Youngsville—I.J. Wall, Jr.
 Warren—D.D. Stalder
 Warrenton: Wesley Memorial—Wayne E. Young

Special Appointments

Brogan, Wesley G., Professor, Greensboro College; Raleigh: Edenton Street CC
 Cummings, Simeon F., Coordinator, Outreach, Conference Council on Ministries; Raleigh: Edenton Street CC
 Daniels, Franklin C., Chaplain, United States Army; Raleigh: Edenton Street CC
 Frazier, Kenneth E., Chaplain, St. Elizabeth Hospital, Washington, D.C.; Raleigh: Wilson Temple CC
 Garrison, J.W., Missionary to Brazil; Raleigh:

Edenton Street CC
 Gattis, William H., Coordinator, Youth Ministry and Social Concerns, Conference Council on Ministries; Raleigh: Highland CC
 Glass, J. Conrad, Jr., Professor, North Carolina State University; Raleigh: St. James CC
 Glover, R. Keith, Coordinator, Children's Ministry and Camping, Conference Council on Ministries; Raleigh: North Raleigh CC
 Grill, C. Frank, Coordinator, Resources, Conference Council on Ministries; Raleigh: Highland CC
 Joyner, F. Belton, Coordinator, Leadership Development and Adult Work Conference Council on Ministries; Raleigh: Highland CC
 Lineberger, J. Worth, Superintendent, Methodist Home for Children; Raleigh: Edenton Street CC
 McDonald, W.N., Professor, Louisburg College; Louisburg CC
 McGlamery, Neal V., Director, Wesley Foundation, N.C. State University; Raleigh: Fairmont CC
 Mercer, Charles H., Director, Conference Council on Ministries; Raleigh: Edenton Street CC
 Mitchell, C. Maness, Managing Director, Methodist Ministers Credit Union; Raleigh: Westover CC
 Nagel, Donald C., Resident in Family Practice, Riverside Hospital, Newport News, Va.; Cary: First CC
 Rickards, James P., Chaplain, United States Air Force; Raleigh: Edenton St. CC
 Ricketts, Mac L., Professor, Louisburg College; Louisburg CC
 Robbins, Cecil W., President, Louisburg College; Louisburg CC
 Scroggs, Robin J., Professor, Chicago Theological Seminary; Raleigh: Hayes Barton CC
 Settle, Carl E., Chaplain, Louisburg College; Louisburg CC
 Versteeg, Robert J., Professor, Louisburg College; Louisburg CC
 Waggoner, J.M., Chaplain, Methodist Home for Children; Raleigh: Edenton St. CC
 Warren, James I., Jr., Professor, Scarritt College; Raleigh: St. James CC
 Wilson, A.J., III, Chaplain, St. Elizabeth Hospital; Raleigh: Edenton St. CC
 Wooldridge, Oscar B., Coordinator, Religious Affairs, N.C. State University; Raleigh: Highland CC
 Barfield, Clark (PM) Divinity School, Duke University; Raleigh: Edenton St. CC
 Cash, Michael T. (P), Student, Divinity School, Duke University; Cary: First CC
 Daniel, David E., Student, Graduate School, N.C. State University; Louisburg CC
 Johnson, C.R., Student, University of Edinburg; Raleigh: Pleasant Grove CC
 Langston, James F., Southeastern Seminary; Raleigh: St. James CC

Parvis, Paul M. (P), Student, Oxford University, England; Raleigh: Hayes Barton CC
 Supernumerary: Neil H. Thompson; Raleigh: Hayes Barton CC
 Retired: Harold R. Beede, G.W. Blount, L.C. Brothers, G.W. Crutchfield, E.C. Durham, O.L. Hathaway, F.D. Hedden, J.B. Hurley, H.C. Jones, H.B. Lewis, J.O. Long, G.N. Moore, H.P. Powell, R.W. Pritchard, A.L. Reynolds, Leon Russell, L.A. Tilley, W.C. Wilson

ROCKINGHAM DISTRICT

District Superintendent—J.V. Early
 Bethesda—J.C. Staton
 Caledonia—James L. Hardee
 Collins Chapel—W.J. Locklear
Cool Springs—W.F. Elliott
Cordova—Luther V. Wesley
 Ellerbe—W.F. Meacham
Fairmont: Trinity—R.M. Drew
 Hamlet: Fellowship—John H. White
 First—K.B. Sexton
 St. Peter—J.W. Gamble
 Laurel Hill—Clarence Garner
 Laurinburg: Central—L.C. Swink
 First—S.D. McMillan, Jr.
 Galilee—S.L. Townsend
 St. Luke—E.J. France
 Lumberton:
 Asbury—Pineview—H.R. Heath, Jr.
 Branch Street—Jakie Locklear
 Chestnut Street—James H. Bailey
 Mt. Olive—J.F. Cummings
Lumberton Circuit—Earl F. Matoy
 Maxton: St. George—Piney Grove—O.M. Graham
 St. Paul—S.H. Brown
Norman—Donnie G. Davis
Olivet—Richard V. Mabe
 Parkton—J. Earl McLendon
 Pembroke: First-Calvary—Jerry J. Juren
Pembroke Circuit—R.A. Fairley
Philadelphia—J.F. Sawyer
Pleasant Grove-Ashpole—J.P. Bullard
Prospect—Harvey Lowry
 Red Springs: *Rhyne Memorial—J.H. Shiver*
 Trinity—Clyde H. Dunn
 Roberdel—James A. Williams
 Rockingham: East—O.W. Watson
 First—Paul G. Bunn
 Glenwood—W. Carson Lewis
 Pee Dee—Roger E. Thompson
 Trinity—F.W. Pursley
 West-Zion—Lee A. Phillips
 Rowland: First—Don Lee Harris
 Cedar Grove—Salem—E.M. McNair
 St. John—Gibson—J. David Jones
 St. Pauls—B.F. Meacham
 Sandy Plains—R.L. Mangum
Sneads Grove—Tabernacle—John A. Farmer
 Walls Chapel—Mt. Zion—J.O. Smith
Special Appointments
 Beeson, Gilbert W., Jr., Chaplain, United States

Air Force; Pembroke: First-Calvary CC
 Cameron, Mary C., Deaconess, Robeson County Church and Community Center; Sandy Plains CC
 Fulcher, J. Rodney, Professor, St. Andrew Presbyterian College; Caledonia CC
 Jones, Preston C., Sr. (P), Chaplain, University of North Carolina at Chapel Hill; Red Springs: Rhyne Memorial CC
 Juren, Jerry J., Director of Campus Ministry, Pembroke State University; Pembroke First-Calvary CC
 Kinkle, J.H., Approved Evangelist; Laurinburg Central CC
 Lowry, D.F., Director, Church Extension, Indian Community; Pembroke: First-Calvary CC
 Mangum, Robert L., Director, Robeson County Church and Community Center; Sandy Plains CC
 Mitchell, Kathryn L., Deaconess, Associate Director, Robeson County Church and Community Center; Lumberton: Chestnut Street CC
 Murphy, Miles, Jr., Chaplain, Veterans Administration Hospital, Columbia, S.C.; Red Springs: Rhyne Memorial CC
 Retired: W.F. Elliott, T.B. Hough, B.T. Hurley, A.C. Lee, Ralph H. Lewis, D.F. Lowry, M.D. McLamb, J.P. Pegg, I.J. Strawbridge, D.D. Traynham

ROCKY MOUNT DISTRICT

District Superintendent—Paul Carruth
 Bailey—Daniel E. Meadows
 Bethesda—Frank P. Haggard
 Calvary—Clarence R. Breedin
 Conway—Lewis A. Dillman
Elm City—H.M. Chrismon
 Enfield—W. Eugene Tisdale
Evansdale—Black Creek—Horace G. Quigley
 Gaston—Herman D. Coker
 Halifax—Charles D. Myers
Hawkins—Tabor—Willie J. Evans
 Hornes—James L. Powell
 Littleton—Vance C. Way
Lucama—Sims—Eric C. Krohne
 Milwaukee—Daniel D. Bowman
 Mount Pleasant—Wade A. Mullikin
 Mount Zion—James R. Hailey
Nash—Robert B. Storrs
Nashville—J. Donald Phillips
 Northampton—Charles F. Eakin
 Rich Square—Wade Hawkins
Roanoke—J.A. Noseworthy
 Roanoke Rapids: *First—Alton P. Hill, Jr.*
 Associate—J. Edward Morrison
 Rosemary—Lester P. Jackson
 Rocky Mount:
 Clark Street—Oscar S. Williams
 Englewood—Norwood L. Jones
 First—J. Paul Edwards
 Associate—John E. Williams

Marvin—Clifton R. Hollowell
 St. Paul—C. Wade Goldston
Sandy Cross—Neal Salter
Scotland Neck—G. Paul Phillips
 Seaboard—Robert A. McLean
 Smith—Roger V. Elliott
Spring—Garysburg—Charles K. Morrison
Spring Hope—John E. Harwood, Jr.
 Weldon—Albert D. Byrd, Jr.
 Wendell—Samuel L. Wood
West Halifax—Roy L. Matthews
Whitakers—Jon C. Gulnac
 Wilson: First—Warren B. Petteway
 Associate—Linwood E. Blackburn
 West Nash—Pearce H. Layfield
 Winstead—Robert W. Morgan
 Woodland—Kimsey King
 Zebulon—J. Thomas Smith

Special Appointments

Collins, Thomas A., President, N.C. Wesleyan
 College; Rocky Mount: First CC
 Draper, Howard Dennis, Jr., Alcoholism
 Counselor, Halifax County Mental Health
 Center; Halifax CC
 Greene, John T., Professor, Florida State Uni-
 versity; Whitakers CC
 Hailey, James R., Chaplain and Professor of
 Religion, N.C. Wesleyan College; Mt. Zion
 CC
 Heston, Warner R., Jr., Director, Continuing
 Education, Wilson County Technical Insti-
 tute; Wilson: First CC
 Jernigan, J.O., Chaplain, Veterans Administra-
 tion Hospital, Fayetteville, N.C.; Spring
 Hope CC
 Moore, Jack W., Professor, N.C. Wesleyan Col-
 lege; Rocky Mount: First CC
 Adams, Dennis M. (PM). Divinity School, Duke
 Univ., Rocky Mount: St. Paul CC
 Jordan, Milton R. (P), Student, Harvard Divi-
 nity School; Weldon CC
 Old, Marshall R. (PM) Divinity School, Duke
 Univ., Rocky Mount: Clark Street CC
 Disability Leave: Paul W. Evans; Rocky Mount:
 St. Paul CC
 Retired: H.R. Ashmore, B.E. Bingham, H.L.
 Davis, H.L. Harris, T.R. Jenkins, Leon W.
 Ross

SANFORD DISTRICT

District Superintendent—James H. McCallum
 Aberdeen—W.I. Jackson
 Biscoe—Denny C. Wise
Bonlee—W.B. Gregory
 Broadway—N.D. Holcomb, Jr.
Bynum—LeVerne B. Womack, Jr.
 Candor—L.A. Green
 Carthage—H.A. Phillips, Jr.
Center—Gordon E. Allen, Jr.
Chatham—Zion—Parker H. Hager
 Fuquay—Varina—Jesse V. Bone
 Glendon—George E. Hawkins
 Goldston—James L. Summey

Hickory Mountain—R.P. Hayes
 Holly Springs—Edward Gunter
Jones Chapel—Orville E. Leonard
 Lovejoy—Macedonia—L.C. Boyette
Merritts—Ebenezer—Charles Hackett
Moncure—E. Thompson Herndon, Jr.
 Mt. Gilead: First—Lawrence E. Lugar
 Mt. Pleasant—Grove—Chapel—Rex E. Brooks
 Pekin—Odell S. Matthis
 Pinebluff—Robert J. Rudd
Piney Grove—Hickory Grove—Gordon T. Hanford
 Pittsboro—H.W. Pearce
Pittsboro Circuit—Arthur L. Wesley
 Pleasant Hill—L.C. Bisette
 Poplar Springs—Trinity—Buddy J. Champion
 Robbins—W.C. Feltman
Sandhills—Bobby Jordan
 Sanford: *Jonesboro—W. Everette Eason*
 Steele Street—R.W. Ponder
 Sanford Circuit—Leroy Spells
 Siler City: First—Douglas L. Byrd
 West End—J.M. Short
Silk Hope—Clarence O'Briant
Smyrna—Bobby H. Lamb
 Southern Pines—V.E. Queen
 Springs—Chapel—J.W. Davis
Star—Leonard Mayo
 Troy: Trinity—Paul W. Boone
 Troy Circuit—J.W. Caviness
 Vass—Chester D. Brown
 West End—C.B. Hicks

Special Appointments

Beane, Kenneth E., Chaplain, United States Air
 Force (Retired); Siler City CC
 Brown, Philip S., Executive Director, Episcopal
 Home for the Ageing, Southern Pines;
 Southern Pines CC
 Caudill, Charles C., Chaplain, United States Air
 Force; Fuquay—Varina CC
 Cottingham, John G., Chaplain, United States
 Army; Goldston CC
 Danek, Thomas A., Director, Union County
 Mental Health Center; Pittsboro CC
 Naider, Konstanty, Missionary to Polish People
 in America; Sanford: Steele Street CC
 Worley, William E., Professor, St. Petersburg
 Junior College; Goldston CC
 Retired: W.C. Ball, C.H. Beale, R.H. Caudill,
 John Cline, W.A. Crow, W.L. Maness, W.S.
 Potter, J.A. Russell, A.L. Thompson, W.N.
 Vaughn, C.P. Womack

WILMINGTON DISTRICT

District Superintendent—W.J. Neese
 Bethel—Lebanon—W.R. King
Bladen—Rayford H. Methvin
Bolivia—T.H. House
 Bolton—Shiloh—Frank L. Alexander
 Burgaw—Travis W. Owen
Carolina Beach—Thomas R. McKay
 Carver's Creek—H.W. Burnside, Jr.
 Chadbourn—Evergreen—Allen Richardson
 Clarkton—Bluefield—Howard A. Elam

Dublin—Henry W. Lee
 Elizabethtown—H. Fred Davis
Fair Bluff—Cerro Gordo—Wallace T. Greens
 Garland—W.O. Connor
 Hallsboro—J.C. Dunn
 Hampstead—C.E. Price, Jr.
 Harrells—Johnnie S. Huggins
 Lake Waccamaw—W.A. Ruth
 Ocean View—M.W. Warren, Jr.
 Old Dock—R.V. Hardison, Jr.
 Riegelwood—P.M. Chance, Jr.
 Rocky Point—Leon M. Brock
 Scott's Hill—Ben F. Musser
 Shallotte: Camp—J.S. Epperson
 Shallotte Circuit—Tracie Varnum
Southport—J. Earl Richardson
 Tabor City—C.H. Mewborn
 Town Creek—E.C. Batchelor
Wesley's Chapel—E.C. Lancaster
 Whiteville—Charles E. Sparks
Whiteville Circuit—H.B. Harrell
 Wilmington:
 Devon Park—John H. Parrish
 Epworth—T.M. Mason
 Fifth Avenue—George W. Ports, Jr.
 Grace—Rufus H. Stark, II
 Oleander—Donald D. Sledge
 Pine Valley—Al J. Morris
 St. John—R.J. Hudson

Sunset Park—James C. Stokes, Jr.
Trinity—Sidney G. Boone
 Wesley Memorial—Vernon C. Tyson
 Associate—William J. Mann

Wrightsboro—L.M. Peele, Jr.
 Wrightsville Beach—G. Lloyd Edge
Special Appointments
 Bryan, James L., Chaplain, United States Army
 Wilmington: Trinity CC
 Cooke, G. Waylor, Director of Operations
 Lake Junaluska Assembly; Wrightsville
 Beach CC
 Pearsall, John S., Chaplain, Veterans Admini-
 stration Hospital; Rocky Point CC
 Starnes, James A., Professor, Southeastern
 Community College; Whiteville CC
 Stokes, John L. III, Associate Professor,
 University of North Carolina at Wilmington;
 Wilmington: Sunset Park CC
 Merritt, Jo Ann (P), Student, Boston
 Theological Seminary; Wilmington: Grace
 CC
 Disability Leave: James Bruce Garner (FTLP);
 Scott's Hill CC
 Frank D. Salmon; Shallotte: Camp CC
 Retired: C.S. Boggs, J.M. Carroll (RLP), G.M.
 Kelley (RLP), B.F. Musser, J.H. Parrish,
 E.R. Shuller

Appointments—WNC Conference 1973-74

(Note—Changes in appointments from 1972-73 are indicated by *italic*)

ALBEMARLE DISTRICT

District Superintendent—Ray F. Swink
 Albemarle: Central—Roger W. Tucker
 First Street—Charles W. Randolph
 Main Street—Roy H. Lockridge
 Parkway-Pine Grove—Everette B. Wright
 Tabernacle—James E. Bowen
 Albemarle Circuit—Charles B. Stevens, III
Ansonville—Jimmie C. Furr
 Badin—Paul V. Ridenhour
Bethany—Steven F. Lee
 Bethel-Palestine—Foster R. Loflin
 Bethlehem—R. Harold Strader
 Camp Ground—Howard E. Stuart
 Friendship—Hayward L. Morrison
Hebron—Joe Lear
 Indian Trail-Stallings—Mark F. Wimmer
 Lilesville—William R. Doser
Locust—Jesse Rushing
 Marshville—James E. Smith
 Mineral Springs—R. Marsden Kitley
 Monroe: Benton Heights-Midway—Edgar F. Kale
 Central—W. Calvin Leonard
 Associate—Randolph P. Waugh
 Memorial-Sutton Park—Forrest E. Church
 Moren—Foy L. Brooks

New Hope-Bethel—Lawrence Haddaway
New Hope-Trinity—Hugh Dalton Sims
 New London-Bethesda—T. A. Plyler, Jr.
 Norwood—Ralph E. Kayler
Norwood Circuit—Richard C. Gratz
 Oakboro—To be supplied
 Peachland—David E. Hubbard
 Polkton—John T. Gantt
Prospect—William B. Farmer
Richfield-New Mt. Tabor—Dick W. Mitchem
 Rolling Hills-Grace-Bethel—Steve D. Joyce
Salem—James T. Trollinger
 Stanfield—James G. Allred, Jr.
 Stony Hill-Randall—J. Hurley Thomas, III
 Unionville—Eddie C. Gudger
 Wade—Lawrence C. Morton
Wadesboro: First—N. Carson Williams, Jr.
 Waxhaw—James R. Faggart
 Weddington—Ernest U. Stephens
Wesley Chapel—Wayne A. Beatty
 Wingate—R. Britton Hadley, Jr.

SPECIAL APPOINTMENTS

Non-Methodist Related
 Jack J. Early, Executive Director of Educa-
 tional Affairs, American Bankers Asso-
 ciation, Wesley Chapel CC
 J. Lem Stokes, II, Associate Vice President, The

University of North Carolina, Wesley Chapel
CC

Methodist Related

William G. Binfeld, Assistant Professor of Religion, Central Methodist College; Albemarle: Central CC

Earl D. C. Brewer, Professor, Candler School of Theology; Ansonville CC

Susan Carmichael, Deaconess, Associate Professor of Christian Education, Pfeiffer College; Wesley Chapel CC

William Faggart, Associate Professor Pfeiffer College; Wesley Chapel CC

N. A. Huffman, Professor, Williamette University; Waxhaw CC

C.M. Maness, Jr., Chaplain, U.S. Army; Bethany CC

J. Horace Maness, Professor, Pfeiffer College; Wesley College CC

Phillip A. Pharr, Assistant Professor of Religion, Pfeiffer College; Albemarle: Central CC

B. C. Russell, Professor of Religion and Philosophy, Pfeiffer College, New London-Bethesda CC

Sterling D. Whitley, Professor, American University; Wesley Chapel CC

RETIRED: F.R. Davis, Carl W. Dennis, John R. Little, E.W. Mills, I.L. Sharpe, I.L. Shaver, Fred H. Shinn

RETIRED DEACONESS: Mary Fisher Floyd

RETIRED ASSOCIATE: Edgar F. Kale

ASHEVILLE DISTRICT

District Superintendent—J. Clay Madison

Action—William Charles Clark

Asheville: Abernethy—Philip H. Gibbs

Asbury Memorial—Norman H. Pusey

Berry Temple-Wilson's Chapel—James T. Jones

Bethesda—John F. Edwards

Biltmore—George H. Needham

Central—Thomas B. Stockton

Associate—Roland Barnhardt

Minister of Education—Ron L. Hall

Elkwood—John E. Jones

Emma-Green Memorial—J. Holt Madison

French Broad—Mark Q. Tuttle

Groce—B.A. Haire

Haywood Street—Thomas J. Howard

Oakley—E. Wannamaker Hardin, Jr.

Riverview—Elizabeth Ditchfield

St. Paul's—Joel T. Key

Trinity—Ralph L. Reed

Avery's Creek-Fanning's Chapel—A. Jack Waldrep

Bald Creek—Edith Morgan

Balfour-Moore's Grove—Phillip R. Vaughn, Jr.

Barnardsville—E.O. Peeler

Bethany—Tweeds—E.O. Queen

Bethel—Lucy Norton

Black Mountain—Horwood P. Myers

Brevard: First—Robert G. Tuttle

St. Timothy—Kenneth G. Roth

Burnsville—W. Ralph Jacks

East Flat Rock—Eugene C. Johnston, Jr.

Edneyville—Dee Bee Martin

Etowah-Cummings Memorial—W. Pleas Elder

Fairview-Sharon-Nesbitt's—Robert M. Harris

Fletcher—Robert W. Walters

Francis Asbury—Davis M. Cowart

Grace-Dix Creek—James B. Thomas

Hendersonville: First—George P. Robinson

Associate—David C. Creech

Hot Springs—Baxter Proffitt

Laurel Hill-Brown's View—Furman J. Rogers

Leicester-Bell—Earl M. Hansell

Marshall—Michael Anderson

Mars Hill—James B. Long, Jr.

Associate—To be supplied

Mills River—William L. Crowell

Montmorenci—J. Edwin Carter

Newdale—Donald W. Turman

Oak Hill—Albert W. Wellons

Oteen—Azalea—John E. Hawkins

Piney Mountain-Davis-Pisgah—William H. Key

Pleasant Hill—Dwight E. Whitlock, Jr.

Rosman—Frank H. Ison

Salem-Clark's Chapel—Leslie F. Ditchfield

Saluda—W. Harold Groce

Sandy—Paul Greene

Sardis-Reeves—Enoch G. Ball, Jr.

Skyland—Kelly C. Brendle

Snow Hill—Carrol R. Lindsey

Swannonoa-Tabernacle—J. Ed. Houk

Tryon-Columbus—C. A. Rhinehardt

Weaverville—Don A. Payne

SPECIAL APPOINTMENTS

Non-Methodist Related

R. David Cox, Chaplain, W.N.C. Sanitorium, Black Mountain; Hendersonville: First CC

Henry M. Flowers, Assistant Superintendent, Oxford Orphanage; Central CC

Herbert M. Gamble, Jr., Director of Crisis Ministries, Asheville District; Trinity CC

L.B. Laye, Program Coordinator, Western Region and Alcoholic Rehabilitation Center, N.C. Department of Mental Health; Black Mountain CC

Louis Miles, Assistant Professor of Religion and Assistant Chaplain, Warren Wilson College, Swannonoa; Brevard: First CC

Grady N. Wicker, Dean of Campus, Oxford Orphanage; Brevard: First CC

Methodist Related

Nelson F. Adams, Associate Professor of Music, Brevard College; Brevard: First CC

Mary Bethea, Administrator, Brooks-Howell Home; Central CC

J.A. Burris, Chaplain, VA Hospital, Tampa, Florida; Francis Asbury CC

Robert A. Davis, President, Brevard College; Brevard: First CC

Linda Frost, Deaconess, Teacher of Religion,
Allen High School; St. Stephens CC
Martha E. Horne, Deaconess, Assistant Director
Brooks-Howell Home; Abernathy CC
Ralph E. James, Jr., Professor, N.C. Wesleyan
College; Central CC
Luther H. Lawing, Student Financial Aid Ad-
ministrator, Brevard College; Brevard: First
CC
Carol Ann O'Hanlon, Minister of Education,
Farmingdale United Methodist Church,
Farmingdale, N.Y.; Reeves Chapel CC
McMurray S. Richey, Professor, Duke Divinity
School; Central CC
C. Edward Roy, Chaplain and Professor of Re-
ligion, Brevard College; Brevard: First CC
George M. Schreyer, Professor, Pfeiffer College;
Fletcher CC
Royce E. Smith, Co-ordinator of the Depart-
ment of Pastoral Services of the Community
Mental Health and Retardation Board,
Wayne and Homes Counties; St. Timothy
CC
D.L. Swain, Missionary of Japan; Central CC
Ruth Walther, Deaconess, Superintendent Allen
High School; Berry Temple CC
Robert T. Young—Chaplain, Duke University;
Skyland CC

STUDENT APPOINTMENTS:

Boyd Marshall, Holliday, Duke Divinity School
Harry Vernon Quiett, Duke Divinity School
Stephen Sapp, Duke Divinity School
Donald Shuman, Duke Divinity School

DISABILITY LEAVE:

E.M. Hoyle, Jr.

RETIRED:

W.F. Beadle, E.H. Blackard, W.C. Clark, Robert
E. Early, J.H. Green, W. Harold Groce,
J.E.B. Houser, E.M. Hoyle, Jr., R.T. Houts,
W.F. Keeler, Tom M. Mason, Vero R. Mas-
ters, James B. McLarty, Philip E. Nord-
strom, Fred W. Paschal, E.O. Peeler, W.H.
Pless, O.L. Robinson, J.N. Snow, L.C. Stev-
ens, Mark Q. Tuttle, R. Dwight Ware, R.L.
Young.

RETIRED LAY PASTOR:

E.C. Gover

CHARLOTTE DISTRICT

District Superintendent—Cecil L. Heckard
Asbury—T. Dale Holcombe
Blair Road—H.E. Blackmon
Charlotte: *Aldersgate—James C. Calloway*
Belmont Park—John S. Jordan
Minister of Education—William Cole
Big Spring—Cecil K. Myrick
Calvary—J. Leo Pittard
Central—Oscar Dowdle
Chadwick—T.B. Craddock
Christ—Joseph M. Reeves
Cokesbury—Henry A. Justice
Cole Memorial—William C. Sides, Jr.
Commonwealth—Frank H. Edwards

Covenant—Kelley R. Jones
Dilworth—R.T. Montfort
Associate—William B. Ellison
Duncan Memorial and Charlotte Special
Ministries—Thomas R. Sigmon
First—Jacob G. Golden
Associate—Mike R. Howard
Associate—C.C. Herbert, Jr.
Grace—Robert L. Carter, Jr.
Associate—Charles Reichard
Hawthorne Lane—J.C. Gilland
Associate—John K. Ferree
Hickory Grove—James S. Bellamy
Associate James E. Morgan
Homestead—William A. Rock, Jr.
Kilgo—Reginald J. Cooke
Memorial—Roy T. Houts, Jr.
Moore's Chapel—Steeleberry-Harry Queen
Mouzon—E. Paul Hamilton
Myers Park—A.M. Faulkner
Associate: G.G. Adams, Jr.
Associate: Erman F. Bradley
Associate: Ben W. Curry
Minister of Education—Fred K. Macon
Oak Grove—Frank F. Wooten
Plaza—Robert L. Moore
Pleasant Grove—W.B.A. Culp
Associate—J.T. Brogdon
Providence—R. Herman Nicholson
Associate—C.M. Worthy, Jr.
Purcell—James A. Allen
St. Andrew's—Kenneth M. Johnson
Associate—G. Clifton Ervin
St. James—Floyd L. Berrier
St. John's—David L. Baxter
St. Luke—Harold C. Austin
St. Mark's—Belvin Jessup
St. Paul—Ivan L. Stephens
St. Stephen's—James M. Armstrong, Jr.
Minister of Education—William Cole
Sharon—James G. Huggin
Associate—David L. Steele
Simpson-Gillespie-Hunter's Chapel—James
E. McCallum
Spencer Memorial—Fred R. Barber
Thrift—Ronald A. Koonts
Davidson—Robert M. Smith, Jr.
Fair View—Louis H. Woodard
Harrison—Marvin—W.W. Pryor
Hill's Chapel—James M. Leatherwood
Huntersville—William H. Osborne, Jr.
Lake Norman—B.W. Stamey
Lowesville Circuit—Robert H. McDowell
Matthews—William B. Bobbitt, Jr.
Mt. Holly: Aldersgate—Eddie J. McCurry
Burge Memorial—M.W. Walton
First—Kenneth D. Crouse
Mount Zion—John James Miller
Pineville—George E. Auman
Riverbend-Snow Hill—Tracy H. Streater
Rock Springs—Roy L. Eubanks
St. Paul's—James M. McLean

Trinity—Raymond L. Wilkinson
Zoar—William Edwin Dennis

SPECIAL APPOINTMENTS Non-Methodist Related

P.G. Deal III, Program Coordinator, Randolph Clinic, St. Stephens CC
Charles L. Herron, Area Training Officer, Planned Parenthood-World Population; St. Andrew's CC
Wayne Marshall Jones, Staff of Ecumenical Institute, Chicago; Providence CC
J. Parks Todd, Jr., Public Affairs Producer, WTVI, Public Television; Trinity CC
L.H. Witherspoon, Professor of Religion, UNCC; Myers Park CC

Methodist Related

John Moore Bullard, Professor, Wofford College; Myers Park CC
W.W. Butler, Dean of Columbia College and Professor of Philosophy, Columbia College; St. Andrew's CC
James H. Charlesworth, Associate Professor, Department of Religion, Duke University; Calvary CC
Kenneth W. Clark (R), Professor Emeritus, Duke Divinity School; Charlotte; First CC
Flora Clipper, Deaconess, Day Care Director, Bethlehem Center; Simpson-Gillespie CC
Dan T. Earnhardt, Director, Wesley Foundation, East Carolina University; Duncan Memorial CC
James W. Fowler, Jr., Executive Director College Coordinating Council; Myers Park CC
Lucy Gist, Deaconess, Director of Bethlehem Center; St. Paul CC
W.Q. Grigg (R), Director of Golden Cross; Commonwealth CC
Thor Hall, Professor of Religious Activities, University of Tenn., Chattanooga; Dilworth CC
Sidney A. Head, Director of Methodist Counseling and Hospital Ministry of the Charlotte District; Providence CC
I.S. Hoffman, Chaplain, The Methodist Home; Plaza CC
T.S. Langford, Dean, Duke Divinity School; Dilworth CC
Cecil K. Myrick, Methodist Cooperative Urban Ministry; Charlotte; First CC
J.H. Phillips, Professor, Duke University; Calvary CC
Charles D. White, Administrative Assistant to the Bishop
Paul W. Yount, Jr., Director, Missionary Orientation Center, Stony Point, N.Y.; Harrison-Marvin CC

STUDENT APPOINTMENTS:

Keith Bingham, Asbury Seminary; St. James CC

Charles Thomas Davis (P), Duke Divinity School; Sharon CC
Phillip DeBerry, Jr. (P), Candler School of Theology; Calvary CC
Don Paul Lee (P), Duke Divinity School; Charlotte; First CC
Charles E. Medlin, Duke Divinity School, St. Andrew's CC
Daniel N. Powell, Duke Divinity School; Hickory Grove CC
Thomas E. Raper, Graduate School of Arts and Sciences, Emory University; Charlotte; First CC
Jerry Y. Seamans, Methodist Seminary, Delaware, Ohio; Cokesbury CC

DISABILITY LEAVE:

A. James Clemmer, M. Preston Hughes, Jr.

RETIRED:

L.R. Akers, A.B. Bruton, O.L. Brown, Kenneth W. Clark, F.O. Dryman, Grady N. Dulin, H.C. Freeman, J.S. Gibbs, W.Q. Grigg, J. Chalmus Grose, C.C. Herbert, Jr., W.R. Jenkins, Walter R. Kelley, A.A. Kyles, Vernon A. Morton, Edgar H. Nease, Clyde O. Newell, N.S. Ogburn, N.L. Oliver, J. Charles Reichard, P.L. Shore, Sr., J.L. Swinson

RETIRED LAY PASTORS:

Mrs. G.G. Adams, Mrs. Clyde O. Newell.

GASTONIA DISTRICT

District Superintendent—Philip L. Shore, Jr.

Asbury—Don L. Fisher

Belmont: Ebenezer—Jack D. Harris

First—C. Garland Young

Park Street—John E. Davis, Jr.

St. Mark's—Edgar F. Pepper, Jr.

South Point—W.H. VonCannon

Belmont—G.A. Upton

Bessemer City: Bethea—To be supplied

First—Puett—W.H. Pheagin, Jr.

Bethesda—Smyre—Elton L. Strickland

Bethlehem—Bess Chapel—E.D. Cantor, Jr.

Beulah—Concord—Mary's Grove—W. C. Stroupe

Boger City—Joe L. Ervin

Casar—Ben T. Steele

Cherryville: First—Glenn R. McCulley

Cleveland Circuit—Paul G. Kale

Clover Hill—Oak Grove—W.G. Biggerstaff

Cramerton: Cramer Memorial—Robert G. Russell, Jr.

West Cramerton—Bruce G. Hobson

Crouse—Thomas E. Blanton, Jr.

Crowell Memorial—Palm Tree—M.E. Seehorn

Dallas: First—George C. Starr, Jr.

El Bethel—Hoey Memorial—E.L. Murphy

Fallston: Friendship—C. Frank Pennigar

Gastonia: *Bradley Memorial—Sherrill B. Biggers*

Covenant—C.C. Murray

Epworth—Kelly's Chapel—H.C. Lucas

Faith—James S. White

First—Charles E. Shannon

Associate—R.A. Clanton, Jr.

Minister of Education—W. Kirk McNeill

Maylo—W. Rayvon White
Myers Memorial—T.L. Cassidy
 Myrtle—J.S. Higgins
 Trinity—Bruce G. Hobson
 High Shoals—Iron Station—B.E. Poole
 Hinton's Chapel—Mt. Pleasant—Marion W. Walton
 King's Mountain: Central—R. Paschal Waugh
 Galilee—St. Paul's—T.A. Powell
 Grace—N.C. Bush
 Laboratory—Landers—Frank A. Jeffers
 Lawndale—Double Shoals—Billy Joe Parker
 Lincoln Circuit—Mack M. Armstrong
 Lincoln: First—Courtney B. Ross
 Rhyne Heights—Herman C. Beck
 Lowell—McAdenville—R.L. Phillips
 Messiah—C. Milton Young
 Northbrook—Furman A. Wright
 Palm Tree—William T. Forbis
 Pine Grove—Steve B. Tower
Pisgah—A. G. Perkins
Polkville-Rehobeth—Bruce A. Norwood
 Saint Paul—To be supplied
Sharon-Boiling Springs—Cletes A. Pope, Jr.
 Shelby: Aldersgate—Ernest D. Page
 Central—W. Jackson Huneycutt
Associate—Howard L. Coleman
 Durham—Philadelphia—A.W. Stowe
 Hoyle Memorial—Wade R. Bustle
 Lafayette Street—Harold R. Simpson
Stanley—Lawrence E. Barden
 Sulphur Springs—I.M. Brendle
 West Lincoln—Joe E. Green

SPECIAL APPOINTMENTS

Non-Methodist

Ben F. Davis, Counselor, Cleveland Mental Health Clinic; Lawndale CC
 H.L. Marbury, Chaplain, Georgia Department of Correction; Epworth CC
 Daniel D. Sain, Professor, Embry-Riddle Aeronautical Institute; Belwood CC
 Wayne R. Smith, Survey Specialist, Research Triangle Institute; Sharon-Boiling Springs CC

Methodist Related

Joseph Russell Andrews, Chaplain, U.S. Army; Rhyne Heights CC
 Richard H. Babcock, Assistant to Dean, Theological School, Drew University; Gastonia: First CC
 Jack H. Cooke, Chaplain, Carolina Freight Carriers; Cherryville: First CC
 Vera Falls, Deaconess, Church and Community Worker, Upper Cleveland Group Ministry; Lawndale CC
 Kenneth A. Horn, Council on Ministries Staff; Myers Memorial CC

STUDENT APPOINTMENTS: Carl S. Johnson (P), Duke Divinity School; Gastonia: First CC
 Keys S. Pendleton (P), Southeastern Seminary; Pine Grove CC
 F. Clark Poole (P), Duke Divinity School; Shelby: Lafayette Street CC

Daniel D. Swink (P), Perkins School of Theology; West Lincoln CC
 RETIRED: V. N. Allen, P.E. Bingham, J. Combs, W.L. Harkey, R.M. Hauss, T. Highfill, John Hoyle, Jr., J.O. Huss, H. Jordan, H.F. Kuehn, Marshall McCall, W.A. Rollins

GREENSBORO DISTRICT

District Superintendent—Orion N. Hutchinson, Jr.
 Bass Chapel—Raleigh Crossroads—W.R. Royster
Bethlehem—Howard R. Wilkinson
 Brown Summit—R.W. Johnson
 Collins Grove—Holmes Grove—Cornelius Holland
Gethsemane—Curtis L. Sides
Gibsonville—Charles E. Page
 Greensboro: Bessemer—Julian M. Aldridge, Jr.
 Calvary—Giles O. Bowman, Sr.
Assistant—Lawrence W. Staples, Jr.
Carraway Memorial—James E. McNeely
 Centenary—W.T. Medlin, Jr.
 Associate—Jesse G. Wilkinson
 Christ—Brunson Wallace
 Associate—Frank Stith, III
 College Place—Lloyd G. Hunsucker
 Associate—Cliff Summey
 Glenwood—George E. Smith
Grace—J. Alton Fitzgerald
Associate—Harlan L. Creech, III
 Groometown—St. Andrews—Roy G. Stead, Jr.
 Hinsnaw Memorial—Walter R. Thompson
Irving Park—J. Lawrence McCleskey
 Laughlin Memorial—Summerfield—David S. Harkness
 Lee's Chapel—James Boles
 Metropolitan—Trevor C. Jones
 Mount Pisgah—Ronald G. Overcash
 Mount Tabor—Celia Phelps—Lawrence E. Johnson
 Muir's Chapel—D.P. Smotherman
 Newlyn Street—Harold T. Reeves
 Proximity—John J. Powell
Assistant—William L. Barbee
 St. John's—Everett Freeman
 St. Matthews—John J. Patterson
 St. Paul's—E.R. Lynn
 Trinity—Roy C. Putnam
 Union Memorial—Avery E. Robinson
 West Market Street—Harley M. Williams
 Associate—Earl K. Gibson
 Minister to Youth—William D. Tanner, Jr.
 Minister of Education—Paul M. Bradley
 Guilford College—James S. Gibbs, Jr.
Haw River Circuit—James G. Allred
 Hickory Grove—Sedgefield Lakes—Walter O. Cooper
 Midway Circuit—Gwyn Clayton
Morehead—R. Cliff Summey
 Moriah—William Andrews

Mount Pleasant—Herbert T. Penry
Associate—Robert L. Kerr
Mount Pleasant Circuit—Clyde W. Faulkner
Associate—John W. Lipphardt, Jr.
New Goshen—Eugene Black
Oak Ridge—Ray Hahn
Pleasant Garden—Marion Workman
Rehobeth—J. Wayne Billings
Sedalia—St. James—W.N. Johnson
Summerville—Center—Dan P. Stowe
Tabernacle—Boyce Huffstetler

SPECIAL APPOINTMENTS

Non—Methodist

Edward J. Best, Jr. (P), Race Relations Instructor, 13th Infantry, U.S. Army; St. Matthews CC
William T. Brown, Jr., President, Martin Luther King, Jr., National University; Union Memorial CC
W. Arthur Kale, Visiting Professor of Religion, Chung Chi College, Chinese University of Hong Kong; West Market Street CC
Kenneth M. Lyon (P), Program Director, Randolph-Asheboro YMCA; Mt. Pleasant CC
Robert F. Streetman, Assistant Professor of Religion, Montclair State College, Upper Montclair, N.J.; College Place CC
D. Turner, Regional Director Child Evangelism Fellowship—South Pacific and India; Rehobeth CC

Methodist Related

Lawrence C. Adams, Chaplain, Iowa Methodist Hospital, Des Moines; Grace CC
Lucy A. Austin, Associate Director of Religious Activities, East Campus, Duke University; Grace CC
Joseph B. Bethea, Director of Black Church Studies, Duke Divinity School; St. Matthews CC
William O. Bigham, Executive Director, Greensboro Urban Ministry; Grace CC
William R. Brantley, Associate Director Conference Council on Ministries; Grace CC
Douglas Camp, Campus Minister, Wesley Foundation, UNC-G; College Place CC
Jackson W. Carroll, Jr., Assistant Professor and Director, Religious Research Center, Candler School of Theology, Emory University; West Market Street CC
George B. Ehlhardt, Sabbatical Leave; West Market Street CC
James W. Ferree, Associate Director Conference Council on Ministries; Union Memorial CC
Mer O. Hall, Assistant Chaplain to Duke University; Gibsonville CC
Steven L. Hicks (LP), Drug Abuse Consultant, Greensboro Urban Ministry; Grace CC
Harold Hipps, Associate General Secretary, Division of Lay Ministries, General Board of Higher Education and Ministry; West Market Street CC
Walter E. Hudgins, Associate Professor of Phi-

losophy, Wofford College; Christ CC
James E. Hull, Professor of Philosophy and Religion, Greensboro College; West Market Street CC
C.B. Lacy, Professor of World Christianity, Duke Divinity School; West Market Street CC
Julian A. Lindsey, Director-Conference Council on Ministries; Centenary CC
Lewistine M. McCoy, Executive Secretary for Latin America II, World Division General Board of Global Ministries; Moriah CC
Joseph R. Petree, Approved Evangelist; Oak Ridge CC
E.M. Reagan, Jr., Chaplain, U.S. Navy; Lee's Chapel CC
Charles D. Stokes, Missionary to Korea; Rehobeth CC
James C. Stokes, Editor, *N.C. Christian Advocate*; West Market Street CC
Amos Taj, Greensboro Urban Ministry; Pleasant Garden CC
Wilson O. Weldon, Editor, *The Upper Room*, West Market Street CC
Howard C. Wilkinson, President, Greensboro College; West Market Street CC
Earl Wilson, Jr. (P), Director, Wesley Foundation, A and T University; Metropolitan CC
STUDENTS APPOINTMENTS: Susan Anne Bennett, Garrett Theological Seminary; Grace CC
Richard Alan Clark, Graduate Student, Department of Religion, Graduate School of Arts and Sciences, Emory University; Muir's Chapel CC
Eugene E. Dean, Jr. (P), Candler School of Theology; Mt. Pleasant CC
Linda Carole Holder (P), Chaplain Intern, N.C. Memorial Hospital, Chapel Hill; Gibsonville CC
James Lee Powell, Graduate School, N.C. State University; Proximity CC
Robert E. Roach (P), Duke Divinity School; Centenary CC
Mark R. Sills, Wesley Theological Seminary; Muir's Chapel CC
Lee H. Strange (P), Duke Divinity School; West Market Street CC
RETIRED: J. Elwood Carroll, Robert M. Hardee, C.O. Kennerly, Karl H. Koestline, L.E. Mabry, Felton F. McCallum, C.B. Newton, A.B. Pearce, G.M. Phelps, Sr., Raymond A. Smith, J.B. Tabor, Jr., Frank J. Stough, John C. Vernon, Jesse G. Wilkinson
RETIRED LAY PASTORS: William Norman Johnson, Henry G. Minor
HIGH POINT DISTRICT
District Superintendent—H. Eugene Peacock
Archdale—Earl C. Black, Jr.
Asheboro: *Brower's Chapel*—E. Boyd Stokes
Calvary—Joe C. Daniels
Central—G. Howard Allred

First—Donald W. Haynes

Associate—John F. Andrews

Giles—Charlotte—Mt. Shepherd—Melvin M. Beeker

Grace—New Union—Lee Roy Hunt

Saint Luke—Andrew W. Brown, Jr.

West Bend—Billy V. Hunter

West Chapel—Legend Park—Michael Buckner

Bethany—Gray's Chapel—J.P. Clodfelter, Jr.

Bethel—Liberty Grove—Otto A. Withers, Jr.

Burnett's Chapel—Harold D. Shives

Cedar Falls—Ervin H. Hauser

Coleridge—Frank M. Jarvis

Empire Circuit—Elwood J. Jones

Fairfield—Randolph Hills—Theodore E. Hendrix

Fairview—W.F. Lee

Franklinville—Robert L. Greenawalt

High Point: Brooks Memorial—St. Mark's—

Clarence E. Strickland

Calvary—C. Jerome Huneycutt

Christ—Larry B. Wilkinson

First—Richard J. Crowder

Associate—Charles M. Turner

Highland & Television Ministry—George E. Lyndon, Jr.

Lebanon—D. Bryce Parker

Mitchell's Grove—Aubert M. Smith

Montlieu Avenue—Gary H. Brown

Northwood—Bobby R. Beck

Oak View—Douglas Beard

Rankin Memorial—W. Grady Burgin

Saint Timothy—Dan Wall

Ward Street—Kenneth R. Moore

Welch Memorial—J. Dwight Cartner

High Point: Wesley Memorial—B.R. Fitzgerald

Associate—R. Delbert Byrum

Associate—Barry P. Osborne

Jamestown—John H. Barnes

Julian—George Carnwright

Level Cross—Ebenezer—Charles E. Morton

Liberty: First—Paul A. Bruton

Liberty Circuit—Arthur and Nancy Allen

Mt. Gilead—Mt. Pleasant—Charles B. Walker

Mt. Lebanon—W.H. Yokeley

Mt. Vernon—Mitchell C. Murrow

Mt. Zion—Zion Hill—I.C. Spinks

New Salem—H.M. Jamieson

Oakdale—Vickrey—E.E. Hiatt, Jr.

Old Union—Worthville—William F. Thompson

Ramseur: Jordan Memorial—George B. Culbreth

Ramseur Circuit—Sophia J. East

Randleman: First—LeRoy A. Scott

Randleman—St. Peters—To be supplied

Saint Mary's—J.W. Jones

Sandy Ridge—Benjamin D. Killian

Seagrove—Cleveland S. Duke, Jr.

South Randolph—Charles W. Byrd

Spring Hill—T. Stephen McLain

Trinity: Memorial—C. Denny White, Jr.

SPECIAL APPOINTMENTS

Non-Methodist

Thomas J. Duncan, Director, Urban Ministries
High Point: First CC

Raymond L. Himes, John Wesley College
Greensboro; Mt. Vernon CC

Thomas Kilby Watson, Director, Youth Unlimited; High Point: Wesley Memorial CC

Methodist Related

W. Stanley Baker, Chaplain, U.S. Army; High Point; First CC

Earl P. Crow, Jr., Professor of Religion, High Point College; Franklinville CC

Edwin Vance Davis, High Point College; Asheville: First CC

Paul H. Duckwall, Director, Mt. Shepherd Retreat Center; Archdale CC

Charles P. Teague, Chaplain, High Point College; High Point: Christ Church CC

Charles E. Tyson, Chaplain, Texas Department of Correction; Asheville: St. Luke's CC

STUDENT APPOINTMENTS: Danny Brown
Asbury Theological Seminary; Asheville: Brower's Chapel CC

W. Kenneth Brown, Candler School of Theology; Asheville: First CC

Phillip Brady Cole, Candler School of Theology; Asheville: First CC

James A. Hewitt, University of Manchester School of Theology; Sandy Ridge CC

Kenneth Robbins Moore, Jr., Duke Divinity School; High Point: Ward Street CC

RETIRED: R. W. Blanchard, J.R. Duncan, C.L. Grant, H.E. Jones, W.R. Locke, T. Glen Madison, H.H. Peterson, C.W. Russell, Ralph H. Taylor

MARION DISTRICT

District Superintendent—W. Douglas Corrihe
Altamont—To be supplied

Avery Circuit—Donald R. Freshour

Banner Elk—RAM—G. Roland Mullinix

Burke—McDowell—Floyd J. Wood

Christ—Aaron W. Moss

Forest City: First—Horace R. McSwain

Pleasant Grove—Alexander—E. Lee Ellis

Wells Springs—Brooks Chapel—Mundy's Chapel—David Dunlap

Friendship—Shady Grove—Zeno C. Wright
Gilkey—John A. Petty

Glen Alpine—Malcolm C. Reece

Hildebran—Bennie Walters

Kistler's Chapel—Tanner's Grove—Joe Phillips
Marion: Addie's Chapel—George W. Slade

Clinchfield—Nebo—James P. Hornbuckle, Jr.

East McDowell Parish—Collins M. Benfield
Associate—Mrs. P.F. Snider

First—O.L. Hancock, Jr.

St. Mark's—Cross Mill—Charles G. Sherrill

Marion Circuit—S.E. White

Mill Spring—To be supplied

Mitchell—Yancey Parish—Hubert C. Clinard

Morganton: Bethel—Floyd G. Bottoms

First—Harlan L. Creech, Jr.
 Associate—Melvin D. McIntosh
 North—John W. Cole
 Salem—Fletcher L. Andrews
 St. Matthews—James O. Prichard
 Zion Memorial and Outreach Ministry—
 Franklin W. Grice
 Mount Harmony—John H. Deyton
 Mount Hebron—Alvin A. Wilson
 Newland—Elk Park—Morris J. Byers
 Oak Grove—Salem—Fred A. Hill
 Oak Hill—C. William Sartin
 Old Fort—Ebenezer—Ben T. Gantt, Jr.
 Rutherford College: Abernethy Memorial—
 Clegg W. Avett
 Rutherfordton: First—L. Lewis VunCannon
 Spindale—Merle G. Perkins
 Spruce Pine—Edward M. Heath
 Associate—Grover C. Graham
 Sunshine—Wayne E. Hoyle
 Table Rock—Joe A. Combs
 Waldese—Milton G. Widenhouse
 Wesley Parish—Harry R. Sellars, Jr.
 Wesley Parish Co-minister—Clay J. Morgan

SPECIAL APPOINTMENTS

Non-Methodist

Alph Miller, Chaplain, Western North Carolina
 Center; Morganton: First CC
 W. Douglas Shepherd, Counseling Minister,
 Broughton Hospital; Morganton: North CC
 Methodist Related
 A. Summey, Jr. Minister to the Deaf, Morgan-
 ton; Zion Memorial CC
 Be B. Tyson, Professor of Religion, Southern
 Methodist University; Bethlehem CC
 STUDENT APPOINTMENTS: John E. Herold
 (P), Candler School of Theology; Mount
 Hebron CC
 A. Spencer (P), Boston School of Theology;
 Morganton: St. Matthews CC
 ETIRED: J.R. Bowman, V.P. Crowder, M.
 Teague Hipps, Hugh D. Jessup, Fletcher Nel-
 son, Fred L. Setzer, T.H. Swofford, C.F.
 Tate

ETIRED ASSOCIATE MEMBERS: Cleat G.
 Owens

ETIRED LAY PASTOR: L.W. Hall

NORTH WILKESBORO DISTRICT

District Superintendent—Robert H. Stamey
 Alleghany - Grayson—Fred H. LeMaster
 Arbor Grove - Union—J. Frank Herman
 Bethany—D.D. Holt
 Boone: Boone—M.V. Thumm
 Associate—Thomas J. Herin
 Deerfield—D.H. Lutz
 Boone Circuit—Phillip E. Williams
 Booneville - Mitchell Chapel—M.W. Heckard, Jr.
 Center—W. Ralph Surratt
 Weston - Green Valley—Byrd H. Metcalf
 Kin: First—O. Dewey Smith
 Kin Circuit—Sammie L. Martin
 Kin - Jonesville—J.G. Boyd

Helton—Ronald J. Mann
 Hiddenite—Wade E. Wright
 Jefferson—Worth A. Sweet
 Jonesville—R. Bennett Bullard, Jr.
 Miller's Creek—James L. McKinney
 Moravian Falls—Jimmie Holland
 Mount Bethel—Ben F. Wilson
 Mountain Park-Grassy Creek—Thomas F. Prich-
 ard
 Nathan's Creek—Finley M. Orr
 North Wilkesboro: First—John H. Christy, Jr.
 Associate—David Michael Jordan
 Philadelphia-Beaver Creek-Boone Chapel—C.W.
 Bailey
 Rocky Springs—Clyde L. White
 Saint Paul's—Alvin G. Jones
 Sparta—George W. MacDow
 Stony Point—Marvin—Sam B. Moss
 Taylorsville—Edward D. Lee
 Thurmond—O.T. Hayes
 Todd—Clifford W. Clubb
 Warrensville—Dwight Ludwig
 Watauga—E.H. Lowman
 West Jefferson—H. Wendell Brittain
 West Yadkin—Frank E. Blalock
 Wilkesboro—H. Glen Lanier
 Yadkinville—Rick W. Mills

SPECIAL APPOINTMENT

Non-Methodist Related

Hugh Lawrence Bond, Professor, Appalachian
 State University; Boone CC
 G. Keith Howell, Administrative Officer, New
 River Mental Health Department (Wilkes-
 boro, N.C.); Miller's Creek CC
 Lester D. Keasey, Professor, Appalachian State
 University; Boone CC
 Wayne W. Woodward, Librarian, Asbury Col-
 lege; Elkin Circuit CC

Methodist Related

F.L. Heckard, Chaplain, U.S. Army; Taylors-
 ville CC
 M. Wilson Nesbitt, Director of Rural Church
 Affairs, The Duke Endowment; West Jeffer-
 son CC
 Wayne G. Shelton, Chaplain, U.S. Army; Elkin
 Circuit CC
 Manuel D. Wortman, Director of Wesley Foun-
 dation, Appalachian State University; Boone
 CC

DISABILITY LEAVE:

R.W. McCulley, T.E. Rutledge, Jr.

RETIRED:

S.J. Brawley, Moir W. Edwards, W.A. Kerr, Jr.

RETIRED LAY PASTORS:

O.T. Hayes, Finley M. Orr

SALISBURY DISTRICT

District Superintendent—Melton E. Harbin
 Bethel—Oren R. Edmonds
 Boger's Chapel—To be supplied
 Centenary—R. Norman Beck
 Center Grove-Friendship—G.G. Gregory

China Grove: First—Robert Combs
 South—F.E. Brown
 Colds Springs—C. Marvin Boggs
 Concord: Ann Street—Kenneth Eller
 Center—G.Lee Pollock
Central—Harold E. Wright
 Epworth—John K. Miller
 Forest Hill—Jesse Johnson
 Harmony—C. Bryce Smith
 Kerr Street—John T. Frazier, Jr.
Rocky Ridge—Robert W. Little
Westford—William H. Dingus
 Gay's Chapel—Earl A. Cook, Jr.
 Gold Hill - Bethlehem—Bobby Wayne Moody
 Harrisburg—Ellis L. Rouse, Jr.
 Kannapolis: Bethpage—Grady Barringer
Jackson Park—James E. Rink
 Memorial—W.T. Medlin, III
 Midway—Neil Smith
 Mt. Mitchell—Joseph Marion Fulk, Jr.
 North-W. D. Argo
 Royal Oaks—Larry B. Clifton
 Trinity—Paul R. Berrier

Associate—D. Bryan Fox, Jr.

Landis—Bobby Joe Dennis
 Liberty—Carl Lain
 Matton's Grove - Zion—Eddie Lee Black
 Midland—Don Noblitt
 Mt. Carmel—To be supplied
Mount Olivet—Lewis C. Gibbs
 Mount Pleasant—Hubert A. Brown
Mount Tabor—Cameron M. Dodson
 Oak Grove—To be supplied
 Providence - Bethel—K. Wesley Judy
 Roberta—N. Fred Jordan
Rock Grove—R.H. Ballard
 Rockwell - William C. Currie
Rowan - Yadkin—Benny Hillard
 Salisbury: Coburn Memorial—Joseph T. Melton
First—Jerry D. Murray

Associate—Joseph C. Seymour, Jr.

Main Street - Long Street—B.T. Myers
Milford Hills—Richard A. Howle
 Park Avenue—Oscar L. Easter
 Shiloh (Granite Quarry)—Derrel L. Parris
Shiloh - Bethany—Michael G. Deal
Spencer: Central—J.E. Cochran
Unity—Paul Hart
West Rowan—R.E. Sides
Woodleaf - South River—Shirley T. Jones

SPECIAL APPOINTMENTS

Methodist Related

J. Pat Heafner, Staff, Conference Council on Ministries; Landis CC
 B. Maurice Ritchie, Director of Admissions and Student Affairs, Duke Divinity School; Forest Hill CC
 Hoyt H. Wood, Chaplain, VA Center, Bay Pines, Florida; Forest Hill CC

STUDENT APPOINTMENTS:

A. David Argo (P), American University, Washington; North Kannapolis CC

Nathlee Curtis Stickland, Jr., Candler School of Theology; Memorial CC
 DISABILITY LEAVE:
 A.J. Cox, Carl A. Haire
 RETIRED:

C.R. Allison, K.L. Blackwelder, George Clay Earl N. Cook, D.P. Grant, E.J. Harbison, B.W. Lefler, J.L. Love, Fred R. Love, W.E. Rufty, J.C. Swaim, Frank B. Starnes.

STATESVILLE DISTRICT

District Superintendent—Carlton G. Alspaugh, Jr.

Balls Creek—Robert M. Clinard
 Bethlehem - Bethel—Olin B. Isenhour
 Catawba—R. James Starling
 Center - Pisgah—Robert L. Poindexter, Jr.
 Chapel Hill - Christ—R. Dale Hilton
Claremont: Bethlehem—R.F. Hilliard
 Collier's - Baton—A.J. Cox, III
 Concord - Hopewell—Rufus J. Essary
 Conover: First—Donald F. George
 Ebenezer—Lee W. Dunlap
 Elmwood—To be supplied
 Fairgrove—C. Jack Caudill
Grace Chapel - Ebenezer—Dewey A. Bailey
 Grante Falls - Rhodhiss—Clark W. Benson
Harper's - Cedar Valley—L. Paul Heafner
 Hickory: Bethel—Joe C. Davis

First—Charles G. Beam, Jr.

Associate—T. Dixon Adams

Hartsell Memorial—McQueen Chapel—Harry A. Smith

Highland—William N. Blanton, Jr.

St. John's—Dayle G. Groh

St. Luke—Thad L. McDonald, Jr.

Westview—F. Doyle Freeman

Hudson - Mt. Herman—John M. Burton

Lenoir: First—John R. Hamilton

Associate—James H. Segars, Sr.

Smith Memorial - Harper's Chapel—Glen Lyles

Trinity - Mt. Olivet—Frank H. Thomas

Whitnel - Maria Chapel—John P. Spillman, Jr.

Littlejohn - Gamewell—Robert V. Dodd

Maiden. First—Harry G. Long, Jr.

May's Chapel-St. Paul's—Budd Ellington, Jr.

McKendree-Rocky Mount—Marion Swann

Mooresville: Broad Street - Jones Memorial

Zane Gray Norton

Central—Herbert D. Garmon

Port City—Liston Sellers, Jr.

New Salem - Cool Springs—Donald C. Davis

Newton: Abernethy Memorial—C.B. Barr, Jr.

First—James H. Coleman

St. Paul - Beulah - Providence—James Scales

North Iredell Coop. Ministry

Friendship—Frank G. Richards, III

Harmony and Director—W.W. Blanton

Union Grove - Olin—Donald W. Routh

Pisgah - Trinity—William F. Gerhardt
Plateau-Wesley Chapel—Louis H. Evans, Jr.
Rose Chapel - Providence—John W. Kale
Shiloh (Catawba County)—Charles R. McKinney
Shiloh - Wesley Chapel—William E. Walker
Statesville: Boulevard—Joe C. McMurry
Broad Street—Earle R. Haire
Associate—C.F. Womble
Monticello - Midway—Donald F. Rollins
Race Street—Donald G. Bridger
Scott's Chapel—To be supplied
Wesley Memorial—Bill E. Bass
Terrell—A. Gayle Ford
Triplott—Thomas C. McLean
Troutman: First—Charles R. Bruce
Vanderburg—Marion Joe Parker
Williamson's Chapel—Arnold D. Corriher

SPECIAL APPOINTMENTS

Non-Methodist Related

David W. Charlton, Jr., Bristol Mental Health Center; *Conover: First CC*
Robert A. Foster, Pastoral Consultant, Mental Health Center; *Lenoir: First CC*
Reginald L. Smith, Jr., Caldwell County Community College; *Harpers-Cedar Valley CC*

Methodist Related

I.G. Allen (R), Director of Conference Brotherhood; *Statesville: Broad Street CC*
Oliver Alston, Deaconess, Church and Community Worker; *Hartzell CC*
Tomer M. Keever (R), Director of Archives, Conference Historical Society; *Statesville: Broad Street CC*
J.C. Kennedy, Jr., Associate Director, Conference Council on Ministries; *Statesville: Broad Street CC*

Virginia Miller, Deaconess, Church and Community Worker, Caldwell County; *Hudson CC*

Phillip A. Pharr, Professor of Religion, Pfeiffer College; *Ebenezer CC*

Quise Robinson, Deaconess, Staff Conference Council on Ministries; *Wesley Memorial CC*

STUDENT APPOINTMENTS: *Harry F. Andrews (P)*, Candler School of Theology; *May's Chapel*—St. Paul CC

John A. Magnuson, Jr. (P), Duke Divinity School; *Fairview CC*

Michael L. Reynolds (P), Boston Theological School; *Mooresville: Broad Street CC*

Philip Wendell Williams (P), Candler School of Theology; *May's Chapel*—St. Paul CC

SABILITY LEAVE: Cecil G. Hefner

RETIRED: *H.G. Allen*, William Howard Benfield, W.C. Cockman, Ray S. Cody, McRae Crawford, D.H. Dennis, J.Q. Dula, M.C. Elerbe, M.G. Ervin, A.C. Gibbs, Rollin P. Gibbs, R. Clem Goforth, Homer M. Keever,

F.A. Kiker, Walter Lee Lanier, George W. Patterson, A. Frank Phibbs, C. Moody Smith, Preston L. Smith, L. Spencer, Garland R. Stafford, Paul W. Townsend, G. Ervin White, J. Garland Winkler, C.F. Womble, Ben H. Zigler

RETIRED LAY PASTORS: G. Lovett, R.A. Setzer

THOMASVILLE DISTRICT

District Superintendent—George W. Rudisill

Advance - Mocks—William C. Anderson

Arcadia—John W. Lockman

Bethany - Macedonia—Don E. Conrad

Bethesda—Ned B. Owens

Bethlehem—D.K. Funderburk

Canaan—Miles A. McLean

Cid—Robert L. Crook

Cooleemee—Avery A. Ferguson

Davidson—J. Hal Varner

Davie—Charles W. Sisk

Denton: Central—Gilbert Miller

Denton Circuit—J.C. Reynolds

Dulins-Smith Grove—Frederick A. Robbins

Elbaton—Willard L. Stevens

Eldorado—To be supplied

Farmer—Leonard T. VonCannon

Farmington—Fred C. Shoaf

Good Hope—R. Gilmer Waggoner

Hopewell—Robert L. Witty, Jr.

Lexington:

Christ Chapel - Ebenezer—John S. Oakley

First—C. Harley Dickson

Associate—Lee S. Dukes, III

St. Stephens—John F. Epps

Trinity—Robert L. Oakley

Wesley Heights - St. Timothy—A.B. Weaver

Liberty - Concord—J.C. Lane

Linwood - Cotton Grove—W.A. Knight

Midway—T. Paul Starnes

Mocksville: First—D. Austin Hamilton

Mocksville Circuit—Jack D. Luther

Mt. Carmel - Greer's Chapel—John F. Cagle

Mt. Pleasant—Alvin B. Pope

New Mt. Vernon—Edward L. Moore

Oak Forest—Joe B. Davis

Oak Grove—James F. Weekley

Parish—M.S. Laughlin

Pinewoods - Fairview—Joe S. Johnson

Pleasant Grove—Ray Stephens

Prospect - Pleasant Hill—Ardis D. Payne

Reeds—Brown T. McKinney

Shady Grove—George E. Thompson

Sheffield—Kermit Shoaf

Shiloh—James A. Northington

South Davidson—Morris Borgman

Tabernacle—Luther C. Harris

Thomasville: Bethel—John M. Rufty

Central—Wyatt P. Cole

Fair Grove—J.M.G. Warner

First—Robert P. Bunch

Johnsontown—M. Donald Sides

Memorial—H. Claude Young
 Minister of Youth and Education—James R.
 Westmoreland
 Trinity—Henry C. Thompson
 Unity—Wilbur Jarrett
 West End—Paul M. Dennis
 Tyro—Reece E. Cook
 United Chapel - Chestnut Grove—Paul M.
 Cassell
 Welcome: Center—B.B. Bearden

SPECIAL APPOINTMENT

Non-Methodist Related

Robert J. Goldston, Alcohol Coordinator,
 Davidson County Mental Health Center,
 Lexington; Lexington: First CC

Methodist Related

J. Harley Cecil, Senior Chaplain, Murdock Cen-
 ter, Butner; Pleasant Grove CC

STUDENT APPOINTMENTS—Richard E.
 Burkhart (P), Candler School of Theology;
 Memorial CC

Benjamin C. Clodfelter (P), Duke Divinity
 School; Memorial CC

Harrison Lee Hinson (P), United Theological
 Seminary, Dayton, Ohio; Union Chapel-
 Chestnut Grove CC

Henry R. Inman, Jr. (P) Candler School of The-
 ology; Tyro CC

Joe E. Luther, Jr., Graduate School, Wake For-
 est University; Pleasant Hill-Prospect CC

Randy B. Michael (P), Harvard Divinity School,
 Cambridge, Mass.; Lexington: Trinity CC

DISABILITY LEAVE—B.F. McCracken

RETIRED: J.B. Fitzgerald, E.M. Jones, O. C.
 Loy, R.G. McClamrock, R. Moody Nifong,
 Vernon A. Morton, A. P. Ratledge, C.E.
 Ridge, H.C. Sprinkle, Jr., W.B. Thompson,
 J.W. Vestal, A. C. Waggoner

WAYNESVILLE DISTRICT

District Superintendent—John L. McWhorter

Bethel—Henry M. King, Jr.

Bryson City—William D. Clodfelter

Canton: Central—W. Thornton Hawkins

First—Warner B. Miller

Cashiers—J.W. Crawley

Cherokee—Ralph H. Eanes, Jr.

Cherokee County Parish Director and Murphy

First—Frank B. Turner

Associate and Andrews—Donald D. Davis

Associate & Murphy Circuit—C. Hoger

Night

Associate and Murphy Circuit—Stephen M.

Martin

Clay County Parish Director and Hayesville

First—Jack C. Smith

Associate and Hayesville Circuit—Joe A.

Shirley

Shooting Creek Circuit—William B. Wom-

bough

Clyde—George H. Winecoff

Crabtree—Arelin Freshour
 Cullowhee—Russell N. Burson, Jr.
 Elizabeth Chapel—Maple Grove—Don R. Jon

Faith—Paul A. Barker

Francis Cove. —Charlie D. Mehaffey

Fines Creek—J.F. Broyles, Jr.

Franklin: First—Robin W. Hurley

Franklin Circuit—Belmont G. Doub

Highlands—C.C. Washam

Long's Chapel—Joe W. Lasley

Macon Circuit—John E. Foster

Maggie - Dellwood—M. Loy Kennedy

Morning Star—B.W. Clinard

Pigeon Valley—Wade H. Childers, Jr.

Plains—Robert W. Wolfe

Robbinsville—Ervin S. Cook, Jr.

Rockwood - Beaverdam—J. Harry Hawk

Shady Grove—Thomas W. Weeks

Sylva: First—Terry L. Hammill

Sylva Circuit—William T. Haselden

Waynesville: First—J. Bernard Hurley

Webster Circuit—Gene A. McCants

West Macon Circuit—J. Joel Carter

Whittier Circuit—James R. Hamilton

SPECIAL APPOINTMENTS

Non-Methodist Related

Clyde W. Faulkner, Jr., Professor, Georgia State
 University; Hayesville CC

J.W. Fowler, III, Assistant Professor and Director
 of Continuing Education, Harvard Divinity
 School; Waynesville: First CC

Paul W. Mattias, Executive Director, S. C.
 Council of Human Relations; Cashiers CC

J.L. Williams, Executive Director, The New
 Directions, Burlington; Canton: Central CC

Methodist Related

Lloyd Richard Bailey, Professor, Duke Divinity
 School; Long's Chapel CC

Gladys L. Campbell, Deaconess, Associate
 Director Hinton Rural Life Center; Hayes-
 ville CC

William B. Harris Executive Director, Bethel
 hem Community Center, Columbia, S. C.
 Macon Circuit CC

Carl W. Judy, Missionary to Korea; Plains CC

E.H. Nease, Jr., Executive Director, Lake Jun-
 euska Assembly; Waynesville: First CC

G.A. Oglesby, Chaplain, University Hospital
 Jacksonville, Florida; Long's Chapel CC

Arthur Pearce, Chaplain, U.S. Army; Andrews
 CC

V.J. Ramsey, Chaplain, U.S. Navy; Webster CC

James M. Thurman, Chaplain. U.S. Air Force;
 Highlands CC

Lee F. Tuttle, Executive Secretary, World
 Methodist Council; Waynesville: First CC

George C. Weekley, Campus Minister. Western
 Carolina University; Cullowhee CC

B.M. Whiteside, Chaplain, U.S. Army; Crabtree
 CC

Russell L. Young, Jr., Secretary, American
 Section, World Methodist Council: Wayne

ville: First CC
RETIRED: Luther A. Bennett, Joseph R. Bogle,
 J. H. Brendall, John H. Carper, L.B. George,
 Frank B. Jordan, A. Glenn Lackey, A. W.
 Lynch, Marjorie B. Lee McCrary, C.E. Mur-
 ray, Edgar C. Price, Byron Shankle, Frank
 Smathers, W.S. Smith

WINSTON-SALEM FORSYTH DISTRICT

District Superintendent—James C. Peters
 Bethel—George M. Carver
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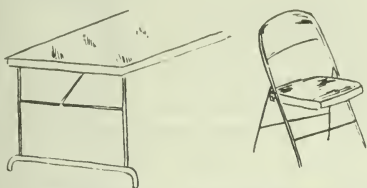
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CORRECTION

In *The Upper Room* ad on Page 13 of the May 31 *N.C. Christian Advocate*, the price of the individual copies was incorrect. The ad should have stated, "Fifteen cents per copy in lots of 10 or more sent to one address."

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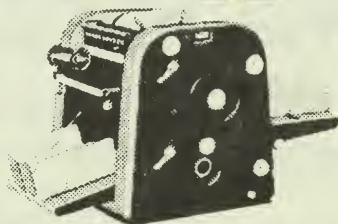
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FOR JUNE 24



Work, Rest, and Worship

Background Scripture: Exodus 20; Mark 2; Luke 14:1-6; Hebrews 10:25

Lesson Scripture: Exodus 20:8-11; Mark 2:23-28; Luke 4:16-19

Many of the great and near great in our tradition have felt called upon to praise publicly the Sabbath and its contribution to our civilization. Among these will be found statesmen, poets, soldiers, scholars, business men, doctors, lawyers, and those from many other walks of life. Its proper observance has been linked with the national well-being; even with national survival. It has been credited with improvement of health, with the rights of labor, with the preservation of morals and, above all, with the continuance and progress of religion. When one reads the comments made by such a wide sample of our leaders in times past it is hard to keep from wondering how they would feel about the decline in reverence for the Sabbath that is apparent to everyone today.

So great was the reverence for the Sabbath among the Hebrews that some scholars have suggested that in the Genesis account of the creation the purpose was not so much to give an account of the origin of the world as it was to show how the climax of the creation was the institution of the Sabbath. We are told that after creating the world God rested on the seventh day and, by doing so, "blessed the seventh day and hallowed it."

This respect for the Sabbath gave rise to many interpretations of its significance and, further on, how it should be observed. In the times of Jesus many such traditions were in effect. The purpose of these was to teach people what they were permitted to do, and what they were not permitted to do on that sacred day. For example, in later rabbinical teachings

there were said to be thirty-nine types of activity that were forbidden on the Sabbath day. There was a saying that if people would observe the Sabbath perfectly only once the Messiah would come. It was further argued that this was true because the keeping of the Sabbath was thought to be equal to all the other commandments put together. In our time a famous rabbi has said: "The Sabbaths are our great cathedrals; and our Holy of Holies is a shrine that neither the Romans nor the Germans were able to burn."

Jesus found himself at odds with the religious leaders of his time on many occasions and over various questions. One example of this is found in Mark 2:23-28 and it has to do with Sabbath observance. When the disciples of Jesus were observed picking off some ears of corn, an act which was permissible when a person was hungry and without food (see Deuteronomy 23:24-25), they were criticized because it happened to be on a Sabbath and was considered a violation of the Holy Day. Jesus replied to their criticism with a quotation from I Samuel 21: where the great and honored King David and his hungry followers ate the showbread that was in the sanctuary which only priests were allowed to eat. Following this reply to his critics, Jesus added this: "The Sabbath was made for the sake of man and not man for the Sabbath. This was like saying to them: "Do you think God would have created the whole world so that he could have beings that would observe the Sabbath?"

The next part of our Scripture lesson is from Luke 4:16-19. The words are so important that it would take many pages to deal with them adequately. They were no doubt included by the lesson planner because the scene is in the synagogue at Nazareth on a Sabbath day. Jesus had

one there because "it was his custom" to do so. This point needs to be stressed because some people seem to think Jesus was completely out of sympathy with the Judaism of his day. This shows he availed himself of the opportunity of public worship in the place where it was traditionally carried on.

However, it is far more significant that he chose this occasion to make public the aims of his mission and ministry (see Luke 4:18-19). This ministry was to be

directed to and carried out in behalf of certain groups of people who had usually been neglected. These were (1) the poor, or economically disinherited (2) the captives, or those under the control of evil forces (3) the blind, or physically handicapped and (4) the oppressed, or the politically exploited and degraded. Jesus closed with the announcement that "the year of the Lord's favor" had come. In other words "Begin now to live in the kingdom!"

SUNDAY SCHOOL LESSON

FOR JULY 1

Response To Heritage

Background Scripture: Proverbs 23:22-25; Mark 7:9-13

Lesson Scripture: Exodus 20:12; Deuteronomy 6:6-9; Ephesians 6:1-4; 2 Timothy 1:5

Continuing our series of lessons on the Ten Commandments we now come to what Paul called "the first command with promise." (see Ephesians 6:2). The commandment reads: "Honor your father and your mother, that your days may be long upon the land which the Lord your God gives you" (Exodus 20:12). We believe that, for whatever reason, the Jewish people have been able to maintain a stronger family than that of many other human groups. In ancient Israel there was reverence for parents. The father in the home was the first priest, and certain religious acts such as "lighting the Sabbath lamps" at sundown was the duty of the mother. Furthermore, the death penalty awaited those who carried parental disobedience to the point of cursing them (see Exodus 21:17). This severe penalty is due to the ancient belief that words used in cursing a person carried supernatural power, and was therefore equal to an overt act.

We must single out for special attention Deuteronomy 6:6-9, known among Jews as the "Shema" which is derived from the word meaning "hear." The book of Deuteronomy is a book the main purpose of which was religious reform. For this reason the verbs used here all suggest an appeal; note such verbs as: "heed," "keep," "hear," "seek," "know,"

"obey," "do," "remember." In evaluating this passage we should certainly have to rate it among the most significant declarations on religious education to be found in the entire Bible; or anywhere else, for that matter. It is translated in the Complete Bible, American Translation, as follows: "Listen, O Israel; the Lord is our God, the Lord alone; so you must love the Lord your God with all your mind and all your heart and all your strength. These instructions that I am giving you today are to be fixed in your mind; you must impress them on your children, and talk about them when you are sitting at home, and when you go off on a journey, when you lie down and when you get up; you must bind them on your hand as a sign, and they must be worn on your forehead as a mark; you must inscribe them on the door posts of your house and on your gates."

In the lesson Scripture from Ephesians 6:1-4 we have one of the few specific directions in the New Testament regarding family relationships. Children are urged to obey their parents "for it is right that you should." The passage found in Exodus 20:12 is quoted as an incentive to obedience. This shows that the early church still relied upon the Old Testament for guidance. After the appeal to children there follows another, this time to fathers. The King James Version reads "provoke not your children to wrath." In the New English Bible it is translated thus: "You fathers must not goad your children to resentment, but give them the instruction, and correction which belong

to Christian upbringing." The word "goad" is the same word as that used to describe a sharp-pointed rod used in controlling oxen. This text, therefore, appears to be suggesting that some method *other than* that used to control dumb animals be used in controlling children. For a parent to demand unquestioning obedience in every case, down to the last detail, is to assume parents are never wrong. Certainly there are cases where children are made to do things which everyone would agree are wrong. In other words, the question arises as to whether parents *always* know what is right. Certainly nearly everyone would agree that there is a difference between "the ox-goad" treatment and "the

nurture and admonition of the Lord."

Young Timothy is an example of what a good religious heritage can do (see Timothy 1:5). One is reminded here of the power of a good family tradition. In these days of what appears to be a loosening of family ties one begins to suspect that the oft-heard exhortation: "Remember who you are" often falls on deaf ears. There is a strange heresy abroad in the days which says: "Well, it's my own life isn't it?" This view is not only false from a practical point of view (as every careful student of the behavioral sciences knows), but it is contrary to Christian teaching. Paul put it this way in I Corinthians 6:19: "You are not your own; you were bought with a price."

WNC Conference Report

(Continued from page 5)

the General Conference as adopted at Atlanta in May, 1972. There would be five boards: Discipleship, Church and Society, Global Ministries, Higher Education, and Ministry. In the General Church the Board of Higher Education and Ministry are one, but because of the specific duties relative to the ordained ministry assigned to the annual conference, it was essential that the Board of the Ministry be set up as a separate entity. The four other boards would operate in conjunction with the Council on Ministries. Each of the boards would divide its area of responsibility into work areas (or divisions), and each could set up committees and task groups as might be desired.

There would also be retained the Council on Finance and Administration which would be related directly to the bishop and to the annual conference. A treasurer or business manager would be responsible to this council. The organizational plan also calls for a number of additional commissions and committees, almost all of which are already in existence.

Another comprehensive report to come before the conference was that of the Committee on Personnel and District Boundaries. As amended, the adopted report calls for the Council on Ministries

to be carried on with no more than eight people including the several co-ordinators. One of the number would be in the capacity of Director, and another might be designated as Associate Director. The present number of personnel is nine. The report also calls for the phasing out of the position of Executive Director of the College Coordinating Council not later than annual conference of 1975.

An amendment to the report called for a rescinding of last year's action to reduce the number of districts from 14 to 13. The rationale for this action was that with more program planning and instrumentation carried out at the district level, the superintendent would have an added work load and that it would be unwise to increase the number of charges per district.

Dissatisfaction was expressed with the report of the Committee on Goals and Priorities. It was recognized that a vast amount of work had been done by the committee; but a majority in the conference felt that the report should be more specific about goals and that priorities should be spelled out more precisely.

The special committee on Ministerial Support made an interim report and will continue its study into matters of salary, housing, sabbatical leave and other areas of concern.

The issue of Liquor By the Drink (LBD) came before the conference in the form of a resolution from the Board of Church and Society. The statement affirmed support for the abstinence position, but "not as the only choice." It implied that LBD would increase consumption and add to "problems related to alcohol misuse." It surmised that LBD would be "a means of personal profit," and it expressed opposition to "giving economic considerations priority over humane concerns." In final summary, the statement said: "Recognizing that there can be honest differings of opinions in regard to this matter, we call upon all United Methodists in our Conference to seek out and seriously and prayerfully consider the facts pertinent to this issue and to vote their religious and moral convictions."

A motion to refer the statement back to the board with instructions to make the statement "stronger" was defeated. Later in the conference a resolution was passed reaffirming support for the Christian Action League, "especially in connection with its program and work in the upcoming referendum on Liquor By the Drink."

In response to a section of Bishop Hunt's state of the church address delivered on Wednesday night, a resolution was offered and adopted supporting the bishop's statement on racial merger. It made special reference to the suggestion that "Methodists at large and particularly special appointees among the clergy, along with their families, serve as catalysts for promoting racial interchange in our Conference by affiliating with congregations of a predominantly different race." It also "applauded his call for expressions of voluntary readiness on the part of both black and white churches to accept the assignment of ministers of another race."

Vote on eight proposed constitutional amendments, passed by the General Conference and referred to the 90 some annual conferences, produced an over-

whelming favorable vote on seven of them. The other one, which called for giving lay delegates to annual conferences the right to vote on ministerial matters was narrowly opposed by 306 votes to 293. After all of the annual conferences have voted, the aye and nay votes will all be counted to determine what proposed amendments will become law and which ones, if any, will have been rejected.

23 persons, including one woman, were admitted into full connection, and 29, one being a woman, were received as probationary members. 19 persons were granted the retired relationship. They are L.R. Akers, Jr., A.G. Amick, J.R. Bogle, J.H. Carper, R.S. Cody, R.E. Early, W.H. Groce, R.M. Hardee, C.C. Herbert, Jr., E.M. Hoyle, Jr., W.R. Locke, P.E. Nordstrom, N.L. Oliver, A.F. Phibbs, F.S. Starnes, J.C. Swaim, A.L. Kesler, C.G. Owens, and L.A. Thompson.

The rather heavy agenda of the conference was broken by a dramatic presentation on Thursday morning. A part of Saturday morning was reserved for a memorial service honoring the ministers and wives who had died since the last annual conference.

A budget was adopted which will total approximately \$5,395,000. This represents an increase of about \$140,000 over last year, and will involve an increased asking from the local churches of something like 2.5%. It was pointed out that in actual dollar value, this represents a small decrease as compared to last year.

Bishop Hunt's state of the church address on the opening night, two great sermons near the close by Bishop Roy Short, a tender and lucid memorial address by Dr. James S. Ferguson, and a supremely eloquent sermon by Dr. William H. Borders lifted the conference from dwelling too long on its "house-keeping" business, and offered high moments to match the challenge of the times.

Summer Institute at Duke Open to Ministers, Lay Workers

The annual summer pastors' clinics at Duke University Divinity School will have a new name, a new format and will be held earlier this year.

The newly-entitled Summer Institute for Ministry will be in session July 2-6, and July 9-13, and interested person may enroll for one or both weeks. The institute is inter-denominational and is open to ministers, their spouses and to lay workers within the church.

The only two-week course offered is the Pastoral Care Clinic, which will be under the direction of Dr. Richard A. Goodling, professor of pastoral psychology, assisted by the pastoral psychology staff.

The first week courses are:

Exegesis of Romans, taught by Dr. D. Moody Smith, Jr., professor of New Testament Interpretation, Duke Divinity School.

The Minister as Change Agent, with Dr. Robert L. Wilson, director of the J.M. Ormond Center for Research, Planning, and Development, Duke Divinity School, as instructor.

A clinic on *Contemporary Evangelism* will be directed by Dr. George H. Outen of the General Board of Discipleship in

Nashville. The other first week clinic will be a *Personal Growth Laboratory* led by Dr. William Derek Shows of the Department of Psychiatry at the Duke University Medical Center.

July 9-13 courses will be taught by two faculty members of the Duke Divinity School. Dr. Lloyd R. Bailey, associate professor of Old Testament, will teach *Methods in Biblical Preaching. The Church and the New Evangelicalism* will be taught by Dr. Paul A. Mickey, assistant professor of Pastoral Theology.

The second week clinics will include *Worship: Whence and Whither?* led by Dr. James F. White, professor of Worship Perkins School of Theology, SMU, and *Organizational Renewal for the Local Church* under the leadership of Dr. James H. Davis, a staff member of the Board of Global Ministries.

For further information about the Summer Institute for Ministry, and about financial aid for participants, address inquiries to Dr. McMurry S. Richey, Director of Continuing Education, The Divinity School, Duke University, P.O. Box 4673, Duke Station, Durham, N.C. 27706.

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NORTH CAROLINA

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Vol. 118 Greensboro, North Carolina June 28, 1973 No. 13

DURHAM, N. C.



The ministers who retired at the recent session of the Western North Carolina Conference have a total of more than 487 years of service to the United Methodist Church. Pictured in front of Memorial Chapel at Lake Junaluska are, standing, left to right, C.C. Herbert, Jr., William R. Locke, Nathaniel L. Oliver, Lewis R. Akers, Jr., John H. Carper, John Curtis Swaim, Robert M. Hardee, Aultman Luther Kesler, Alvin G. Amick; seated, from left, Cleat G. Owens, Andrew Franklin Phibbs, Enoch Marvin Hoyle, Jr., Philip Ellsworth Nordstrom, Ray Spencer Cody, Frank S. Starnes, and Robert E. Early. Not shown, Joseph Ray Bogle, W. Harold Groce, and Lawrence Arthur Thompson.

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**Member of Associated Church Press and
The United Methodist Press Association**

Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY


June	25-30	WNC Youth
July	2-7	WNC Youth
July	2-7	Junaluska Music Week
July	9-13	SEJ Missions Conference
July	9-14	SEJ Youth in Missions
July	9-14	Consultation on Youth Leadership
July	12-15	Ashram
July	15-20	SEJ Ministers Conference
July	19-22	SEJ Worship Ministry
July	22-25	Devotional Life Conference
July	22-26	Junaluska Youth Week
July	22-26	Senior Citizens
July	23-24	SEJ Health and Welfare
July	26-29	SEJ Laymen's Conference
July	30-Aug. 3	United Methodist for Evangelical Christianity
Aug.	3-4	Junaluska Assembly Board of Trustees
Aug.	4	Junaluska Associates
Aug.	16-17	SEJ Leadership Enterprises, Learning Center and Lab School
Aug.	7-8	Jurisdiction Committee on Foundations
Aug.	12-17	Candler Camp Meeting and Evangelism Conference
Aug.	13-16	Church Business Managers
Aug.	17-19	WNC Laymen's Conference
Aug.	19-24	SEJ Junaluska Youth Convocation
Aug.	20-29	Preaching Clinic
Aug.	29-Sept. 4	Department of Finance and Field Service

NORTH CAROLINA CONFERENCE

June	24-30	Senior High Workshop
July	16-20	Annual Conference Session, UMYF, Methodist College

WESTERN NORTH CAROLINA CONFERENCE

June	24-30	Junior High Camp, Camp Tekoa
June	25-30	Senior High Assembly, Lake Junaluska
June	28	Salisbury District Stewards and Mission Society Mtg., Epworth, Concord, 7:30 p.m.
June	30	Picnic, Greensboro District Ministers and Families, Camp Guilrock, 7:30 p.m.
July	1-7	All Girl Camp, Camp Tekoa
July	2-6	Senior High Assembly, Lake Junaluska
July	6-8	Weekend Camp for Families with Mentally Retarded members
July	8-14	Junior High Camp, Camp Tekoa
July	12-13	Conference Council on Children's Ministries, Pfeiffer College
July	15-21	Senior High Camp, Camp Tekoa
July	15-20	Senior High Bike Trip, Western N.C. Route
July	22-28	Senior High Bike Trip, Western N.C. Route
July	29-Aug. 4	Camp for the Deaf, Camp Tekoa



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The Bishop's Message

The 1973 session of the North Carolina Annual Conference is now a memory, and a very happy memory for me! I enjoyed every minute of it! Everyone was so considerate and kind to the new Bishop and made the first experience of presiding a pleasant one.

We had some high moments that stand out especially. Chief among these were the three night sessions—the Ordination Service on Monday, the Hour of Evangelism on Tuesday, and the Hour of Missions on Wednesday. What outstanding speakers we had! And what careful preparation went into each service. Our thanks to all who participated.

And now we have a new year ahead of us. More than 160 churches have new pastors. I hope that each one is off to a good start and that the new relationships will be productive for the cause of Christ. Our four new Conference staff persons are already busy in meetings and programs throughout the Conference. Three new District Superintendents are at their posts in Burlington, Fayetteville and

New Bern. We should have a great year! I am especially pleased with the fine young ministers who were ordained this year and expect great things from them.

The new format for *The N.C. Christian Advocate* is excellent! I like it. I hope you do. Send in your news and help make it a vital publication. And, do all you can to get new subscriptions. We ought to have 50,000 a year!

The United Methodist Series of The Protestant Hour will be on the air, Sundays, July 8–September 30. Check your local radio schedule and plan to listen. Dr. Richard Lancaster of Indianapolis will be the speaker.

I'll be looking for many of you at "R and R" at Methodist College late in July. An outstanding curriculum and faculty will make it a valuable experience.

The first three weeks of July I will be at Lake Junaluska attending meetings and enjoying a bit of relaxation with my family. We'll be seeing many of you there!

Robert M. Blackburn

A Lay Delegate Looks At Annual Conference

(Miss Kate Bender, a member of Trinity United Methodist Church, Jacksonville, attended the North Carolina Annual Conference at Fayetteville this month as a lay delegate from her church. This is her report on her first Annual Conference, given at the Sunday morning worship service at Trinity).

When Rev. Mr. Auman asked me to relate to you what to me was the highlight of Annual Conference, I knew then what I would have to say—the entire conference was a highlight to me. Specifically, however, I think I would lift out the "Hour of Evangelism" on Tuesday evening and on Wednesday evening the "Hour of Missions." The speakers were outstanding, and I was profoundly moved at both services.

And the music. With my background

in church music, every member of my family, including myself, having sung in the choir of Trinity, I was deeply impressed by the music there. The glorious anthems sung by the superb choirs, the grand old hymns sung lustily by that great audience were thrilling.

On the lighter side, while at breakfast one morning several of my dormitory mates seemed concerned about their report to the home church. I told them my report was all taken care of. Everyone laughed when I quoted: "The fellowship was wonderful and the food great."

On the serious side, being present as a delegate at every business session and every service of the 148th session of the North Carolina Annual Conference was an experience I shall cherish for the rest of my life. To represent my beloved

church at Annual Conference has been a crowning honor, has made me prouder still to be a part of this great United

Methodist Church.

From the bottom of my heart, I want to thank you for sending me.

NC Wesleyan Trustees Hold Spring Meeting

ROCKY MOUNT — The N.C. Wesleyan College Board of Trustees heard reports of a successful college year, approved the budget for the coming year, adopted a new major program, elected officers for 1973-74 and reluctantly approved a \$100 tuition increase for the academic year at the recent Annual Meeting at the college.

Board Chairman Thomas J. Pearsall, who presided, expressed appreciation to Wesleyan President Thomas A. Collins for the excellent report of one of Wesleyan's best years. The trustees were enthusiastic in their authorization of degrees for the largest graduating class in history, 165 candidates, with 25 honor students, also the largest group to be academically recognized.

The board approved a budget requiring expenditures in excess of \$1,900,000. Tuition and fees were increased by \$100 from \$1570 to \$1670, an increase of approximately six per cent. Although tuition will increase by \$100, expendi-

tures will increase more than \$300 per student, and the difference will be handled with new and increased grants to balance the rising costs for service, faculty and personnel.

A new major program was adopted offering the Bachelor of Science in Technology degree, to provide a liberal arts degree program to graduates of approved programs in Technical Institutes and Community Colleges.

The trustees re-elected the current slate of officers: from Rocky Mount, Thomas J. Pearsall, chairman; Guy E. Barnes, vice chairman; and the Rev. James A. Auman of Jacksonville, as secretary. These officers will serve on the Executive Committee as will Ray Bandy, Archie McLean and William W. Shaw of Rocky Mount; and the Rev. Edward F. Smith of Fayetteville. President Thomas A. Collins was re-elected for his fifteenth year and the board expressed appreciation to all officers of the college.

Billy Graham Crusade Set In Raleigh

RALEIGH — Plans for an eight day Central Carolina Crusade were announced here by Evangelist Billy Graham. He will preach in North Carolina State University's Carter Stadium, September 23-30, 1973.

Introducing Graham at his first press conference in this part of his native state was Dr. Fred Brooks, Jr., head of the Computer Science Department at the University of North Carolina, Chapel Hill, and Chairman of the Crusade Executive Committee.

The emphasis will be on youth, Graham said of the fall evangelistic effort. Three major universities, UNC, N. C. State, and Duke, are in the immediate area. A number of colleges are also located in the Durham-

Chapel Hill-Raleigh "triangle."

Graham reviewed for reporters at the meeting a crowded 1973 schedule of engagements, many of them aimed primarily at young audiences. The full schedule was explained by aides as a reason for planning the September Crusade here for eight days instead of for the 10 days projected earlier.

The others major events on the Graham calendar this year with a youth emphasis will be YES '73 (Youth Evangelism Seminar) in Minneapolis—St. Paul in connection with the Upper Midwest Crusade in July and SPRE-E '73 (Spiritual Re-Emphasis) in London at the end of August.

Some Thoughts For the New Conference Year

Almost one-third of our United Methodist pastors have just been moved to new appointments. This has involved quite an ordeal for the whole parsonage family. It has been a time for the minister and his family to take a good look at their possessions and to decide what they wanted to take with them and what they considered not worth keeping.

While moving to a new appointment has its painful aspects it also has something good to contribute: i.e. it compels a person to check through all of the accumulated "baggage" which he has acquired and place a new set of values upon it all. In the process of doing this many a parsonage family has come across books and magazines, items of furniture, miscellaneous personal belongings, which are just not worth the trouble and expense of moving to a new home.

We all have just a bit of the pack rat in us. We tend to gather belongings—sometimes without much rhyme nor reason. Most of us do not carry that to the extreme of the man who kept a collection of odd socks, the mate for which had long since been lost. Or the person who hung on to keys for which he had no locks and locks for which he had no keys.

Moving-time gives a person the opportunity to discard excess baggage; to throw out or give away that which is no longer useful to him. Sometimes, moreover, he is confronted with the demand to choose from among the possessions he wants to keep. Having run out of both space and time, he must quickly decide what is to be left.

No one goes into the experience of moving without dread and many persons come through it utterly exhausted—exhausted physically, of course; but also exhausted mentally and emotionally.

This is true, of course, because moving to a new appointment is much more than

a physical thing. Moreover, it is not only the material possessions which the pastor and his family move. They also take with them a vast accumulation of ideas, of attitudes, of motivations, of ideals. These can sometimes represent a strange assortment of values, including much that is superficial worth and some things that are positively damaging.

Did we examine into this sort of baggage as we prepared to move? Did we check over our attitudes and our ideals along with our books and sermon portfolios? Did we throw out any prejudices? Any negative emotions? Any feelings of resentment? Surely no minister would find any of these useful to him as he moves to a new appointment. Quite to the contrary, he would find such attitudes and emotions to be a dead weight holding him back from his best achievement.

One of the wonderful things about our heavenly Father is the way in which again and again He gives us a second chance. Surely the Methodist itinerant system is in league with such a God! In our system a minister is appointed for one year at a time (except the bishop), and at the end of any given year or any number of years he can catch his breath and move to a new field of assignment if that seems best for all concerned. This is not to enable anyone to run away from the problems which he should stick out and face up to. But it enables him to gather up all of the gain in maturity, all of the growth in grace, and apply it to an entirely new setting. By the same token, it enables him to get thoroughly rid of liabilities which may have dogged his way along the old paths. He is set free from the imprisonment of past mistakes, and is released to be a better and wiser man.

Wouldn't it be a magnificent thing for United Methodism in North Carolina to

every pastor could take up his work this year with the overwhelming conviction that he was where he is because God has a great work to be done there; and that God—not merely the bishop and his cabinet, but *God Himself*—has called *him* to do that work! We challenge you, brother pastor, to be that kind of minister in the place where you are!

A Word For The Christian Action League

We are glad to see that both of our North Carolina annual conferences came out with unequivocal support for the program of the Christian Action League in its upcoming efforts in opposition to Liquor by the Drink. The Christian Action League is obviously the most effective ecumenical agency through which various congregations in counties and in local communities can work together to block a further increase in the use of alcohol as a beverage in North Carolina.

Having passed through periods of relative inactivity, the Christian Action League is today an alert, aggressive and well managed organization. It has a high sense of missional responsibility in the whole social action field, but particularly in the area of drug abuse. It is a hard-hitting organization, but has demonstrated that it is more interested in winning friends than making enemies. Its strategy and tactics are adept but honest and above-board. It has deliberately set out to know the law and to make use of the best legal brains available; to know politics and to act with political wisdom; to avoid a stance of naive piosity; to substitute a positive, constructive approach for a thunder-from-the-pulpit blasting which often had a negative effect.

We note the fact that the Christian Action League is now taking the lead in the setting up of county organizations

over the state. In fact, the main thrust of the League's campaign will be on the county level. We hope that United Methodist ministers and congregations will participate actively in these county organizations. There are some areas of witness in which single persons or single congregations cannot be very effective when acting alone; but when joined with others of like mind and spirit their influence is magnified. The Liquor By the Drink issue, we believe, is one such area of witness.

Drug Abuse May Not Be So Widespread

Is the drug problem among high school students as bad as most of us imagine? Dr. W.S. Yancy, a Duke Medical Center pediatrician, says not. Surveys which he and several others have conducted across the nation in the last four years, says Dr. Yancy, indicate that while drug abuse is a significant problem, drug usage among high school students is less than is widely believed.

Whereas the general impression is that 60 to 70 per cent of high school students have used marijuana, the fact is that nearly 75 per cent of them have *not* used this or any other similar drug.

Dr. Yancy adds that his survey shows that alcohol is actually the most used drug, with 85 per cent of the students saying that they had tried it at least once and 55.9 per cent saying they were still using it.

Of course, polls and surveys should be carefully evaluated. In this case, Dr. Yancy based his conclusions upon answers from 7,414 students in the 10th, 11th and 12th grades in 28 public high schools in Rochester, N.Y. and Monroe County (New York) in February, 1971.

A survey conducted in Charlotte among junior and senior high schools about a year ago would seem to bear out

(Continued on page 31)

Introducing the NC Conference Council on Ministries Staff

by John M. Meares

Four members of the Council on Ministries are new appointees, and job assignments for all positions have been redesignated. To help you know where to go for help, the following listings are given.



Charles H. Mercer, Director, Conference Council on Ministries. Rev. Mr. Mercer, under the Constitution and direction of the Conference Council

on Ministries, will supervise the work of the Conference Council staff (Executive and Clerical). He relates to all Agencies with specific responsibilities to the Division of Higher Education, Pastors' School, Committee on Pastoral Care, Board of Pensions, Joint Commission on Equitable Salaries, Joint Committee Disability, and the Conference Brotherhood. Room 207, Telephone 828-0328.



Rev. F. Belton Joyner, Jr., Coordinator: Leadership Development and Adult Ministries. Rev. Mr. Joyner will be available to assist in the

implementation of all adult ministries as they evolve from all agencies and are coordinated by the Council on Adult Ministries. He will have specific responsibilities in the area of Adult and Family Ministries, including Family Camping and study experiences for Adults. Under the Division of Education, he will carry the responsibility for: Development of Local

Church Leaders, Teacher Training (Lay and Christian Workers Schools), Confirmation Training, Learning Centers, Consultation to Churches of small membership, Consultation on Church School Building Plans, Church School Literature Certification of Christian Educators, and Summer R. & R.

Under the Division of Lay Life and Work, he will assist the Division in carrying out its programs and responsibilities. He will also relate to the Committee on the Lay Worker and to United Methodist Women. Room 217, Telephone 834-3035.



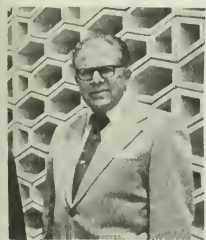
Rev. W.H. Gattis, Coordinator: Youth Ministries and Social Concerns. Rev. Mr. Gattis will have specific responsibilities to the Board of Church

and Society, to the Youth Committee, Music Committee, and for the certification of musicians under the Division of Education. Other responsibilities will include; the Division of Ecumenical and Interreligious Concerns, Commission on Enlistment for Church Occupations, the Division of Worship, and Youth Ministries (Council on Youth Ministry) (Committee on Youth Ministries) and such program as may be developed for the Youth of our Conference. Room 218, Telephone 828-0568.



Rev. R. Keith Glover, Coordinator: Children's Ministry and Camping. Rev. Mr. Glover will have specific responsibility under the Division of

Education for the churches ministry to children, including conference recommendations for children, vacation church school leadership development, and such other programs as may be developed by the Council on Children's Ministries. He will have responsibility to the Conference Committee on Camping, for the development and maintenance of camp facilities, for program development, recruitment, supervision and training of camp staff. Room 218 Telephone 828-0568



Rev. Simeon F. Cummings, Coordinator: Outreach Ministries. Rev. Mr. Cummings will have specific responsibilities to the following agencies:

Division of Evangelism, Key 73 plans, recommendations for Confirmation Training, Youth Convocation at Lake Junaluska, Summer R & R, Evangelism leadership, Conference program recommendations, and suggestions for "We Care Mission."

Division of Health and Welfare, Home for Children, Methodist Retirement Home, Golden Cross, SEMAR (South-eastern Methodist Agency for Retarded), Conference program recommendations and R & R leadership for the division.

Division of Missions, Advance Specials, (World and Conference), Promotion of Church Wide Studies, Itineration of Mission Interpreters, promotion of \$10.00 club membership and calls, Parish Development, Mission Rallies, Urban and Beach ministries, Conference program recommendations, and leadership for Summer R & R for the work of the Division. Room 203 Telephone 834-4010.

Rev. C.F. Grill, Coordinator: Resources. Rev. Mr. Grill will have specific responsibilities to the Board of Missions, Inc., for financial details of building programs, all matters that deal with loans, deeds of trusts and mortgages, and repay-



ment procedures. He will be responsible for rent and maintenance of Board owned trailers, and other properties owned by the Board, and will be the con-

tact person with the National Division of the Board of Global Ministries. Other duties include keeping financial payment records of Ten Dollar Club (Division of Missions) for the promotion of Gifts and Wills, financial counseling, and local church stewardship campaign guidance under the Division of Stewardship. Room 213 Telephone 834-8678.



Mr. John M. Meares, Coordinator: Communications. Mr. Meares has specific responsibilities to the Committee on Communications, Committee

on Interpretation, the Commission on Religion and Race and to the Board of Publications. He will work with the above agencies and other agencies of the conference to interpret the conference programs, to interpret Church finances as they pertain to the General and Annual Conference budgets and special offerings. Mr. Meares will be responsible for the promotion of church periodicals, the Program Supplement (N.C. Christian Advocate), the coordinated mailing, and news releases. He will work with TRAFICO in the development of media resources, training in the use of visual aids, and with the Commission on Religion and Race, as it develops and carries out program recommendations from the Annual Conference. Room 218 Telephone 828-0568

Mrs. Sarah A. Brock, Librarian, Walton Memorial Audio Visual Library (TRAFICO). Mrs. Brock schedules the booking and mailing of AV materials. She

(Continued on p. 28)

First Laity Conference

EVANSTON, Ill. (UMI)—A wide range of program offerings will await the estimated 5,000 persons attending the United Methodist National Conference of the Laity this summer.

Theme for the meeting, the first of its kind in the denomination, is "Commitment in Community," according to David W. Self, an associate general secretary of the Board of Discipleship for the Division of Lay Life and Work, sponsors of the conference. The meeting will be held July 13-15 on the campus of Purdue university, W. Lafayette, Ind.

Growing out of the former United Methodist Men conferences sponsored quadrennially by the Board of the Laity, this year's session will be attended by substantial numbers of women and youth, as well as men, Dr. Self said.

Leading the closing worship experience at the United Methodist National Conference of the Laity July 13-15 in W. Lafayette, Ind., will be Lt. Col Gilbert N. Amelico, below, of March AFB, Calif. Col. Amelico will do a sculpture of

Meets In Mid-July

Included in the program will be platform addresses; traditional and contemporary music; Bible study; small group discussion sessions; an unusual, "opened" drama; a multi-faceted "community fair;" a Saturday night "creative experience" dealing with changing patterns of work and play; and a presentation in sculpture, music and spoken words to close the conference.

The keynote address will be given by the Rev. Earnest A. Smith, a staff executive of the United Methodist Board of Church and Society. Dr. Smith also will give a concluding address on how well the conference has achieved its aims.

Louis R. Mobley, a consultant on leadership styles and a former staff mem-

the face of Christ while he interprets his work in word and music. Some 5,000 men, women and youth are expected to attend the conference which has as its theme "Commitment in Community."



Housing Workcamps

Set

in Western NC

ber of IBM, will address the conference on "How to Deal With Change" and will have over-all direction of the some 200 discussion groups. C.B. Anderson of the Joint Committee on Communications staff has written the drama which will have its first act presented in a plenary session and the second act carried out in subsequent small group meetings.

The closing worship experience will be led by Gilbert N. Amelico, a Lt. Col. in the Air Force stationed at March AFB, Calif. He will do a sculpture of the face of Christ while he interprets his work in word and music. Persons who have seen the presentation describe it as a "deeply moving religious experience."

Worship periods will be under the direction of Miss Gene Maxwell, Denver, Colo., a staff executive of the Board of Global Ministries' Women's Division. Bible Study will be led by Prof. Edward P. Blair, adjunct professor of New Testament Interpretation at Garrett Theological Seminary, Evanston.

The "community fair" on the afternoon of July 14 will provide a wide range of opportunities for conference participants, ranging from the traditional to the "far out." Included will be such topics as how the future is affected by technology, bio-medical considerations, leisure-time ministries, the status and role of women, preparation for retirement, population control, and how to affect change in the church.

Music leadership for the conference will include Bill Mann, Dallas, Texas, Oris Baldwin, Ft. Worth, Texas, Don Larsen, Decatur, Ga., and Dust and Ashes, a contemporary group. The Rev. Earl F. Barfoot of the Board of Discipleship staff is in charge of the Saturday night "creative experience."

Program chairman for the conference is Everett Jones, Damascus, Md. Sidney Nichols of the Board of Discipleship staff is coordinating arrangements.

Workcamps in home building and home repair are being sponsored again this year by SEPI. Skills needed are carpentry (amateur as well as professional), cooking, masonry, and a commitment to teamwork. Helpers are needed also.

The Home Repair Work Camp will be July 22-28. Headquarters will be Antioch United Methodist Church, five miles west of Hot Springs. Participants will spend the week repairing houses to make them more liveable during the cold winter months. Workers can bring campers or tents or may camp in the church.

Headquarters for the Home Building Work Camp, August 12-18, will be Patton Springs Camp, a rustic site in Macon County, where participants may use tents or dormitory facilities. Campers will furnish the labor needed for a young partially paralyzed mother to secure a home through the self-help housing program.

SEPI is the Social, Economic and Political Issues task force of the Commission on Religion in Appalachia (CORA). Miss Virginia Miller, coordinator for SEPI in North Carolina, is a deaconess in the Western North Carolina Conference. Persons interested in the work camps may contact Miss Miller at Box 391, Hudson, N.C.; Rev. Robert Parvin, Box 866, Black Mountain, or Dr. Page Lee, Mars Hill College, Mars Hill.

Miss Miller said, "These workcamps give concerned men and women opportunity to work and plan together, to see first-hand problems these folks encounter while taking a step together to meet the problems. Our workcamp last year turned out to be a tremendous experience for those people from several denominations who participated."

Summer R & R Set Next Month at Fayetteville

by John M. Meares

The N.C. Conference Summer R & R (Renewal and Recreation) has been hailed across the United Methodist Church as "the way to go," for training at the conference level. There will be a weekend session, July 27-29, and a week session, July 30-August 2 at Methodist College, Fayetteville.

This conference-sponsored leadership development opportunity offers help for persons who want to teach the church-wide studies, provides aid for work area chairpersons and age-level coordinators, instructs persons in special areas of interest and need.

A Learning Resource Center will provide helps for individual work. Workshops will be given for work area chairpersons.

R & R Courses



Leader Development in The Local Church (week only) will be taught by Dr. Wayne Lindecker, Assistant General Secretary, Consultant Services

to Designated Leaders. He is chairman of the Committee on Coordination and Training of the Interboard Commission on the Local Church. Dr. Lindecker writes regularly for *The Church School* and *The Interpreter*.



Women - Half the Earth's People, will be taught by Mrs. Betty Cathcart, Women's Division Staff, Nashville Region, Board of Global Ministries,

formerly a member of the Women's Division of the Board of Missions. She served as president of the Southeastern Juris-

diction WSCS and has held numerous other offices on conference, district, and local church levels. Prior to this assignment she served as special assistant to the president of Paine College, Augusta, Georgia.



of Education of The United Methodist Church, Nashville, Tennessee. Mr. Ryan is responsible for designing, testing, and implementing a ministry with middle-aged adults. He has written leader's guides for denomination-wide studies, including "The Life and Teachings of Jesus," and is the author of *Adult Work in the Small Church*.

The Place of The Laity in The Church will be taught by Dr. David Self, General Secretary, Division of Lay Life and Work, Nashville, Tenn. Prior to coming to the Board of Discipleship Mr. Self was engaged in public education in Alabama. A long time active layman, he has brought new life to the work of the laity of the church.



Social Principles of The United Methodist Church, will be taught by Dr. Allan Brockway. Dr. Brockway is a member of the staff of The Board of Church and Society of The United Methodist Church and editor of *ENGAGE*, the magazine of the Board.

Methodist Doctrine, will be taught by

Dr. McMurry S. Richey, Director of Continuing Education and Professor of Theology and Christian Nurture, The Divinity School, Duke University, Durham, N.C.



Music and Worship, will be taught by, Mr. Roger Searles, Minister of Music, St. Paul United Methodist Church, Goldsboro, N.C. Mr.

Searles is a graduate of Syracuse University School of Music, Syracuse, N.Y., and is in his thirteenth year at St. Paul Church.



Justice, Liberation, and Development, will be taught by Dr. Joseph B. Bethea, Director, Black Church Studies, Duke Divinity School, Durham,

N.C. A member of the WNC Conference, Mr. Bethea has held pastorates in NC., S.C., and was District Superintendent of the Virginia Methodist District, Richmond, Va. He was a delegate to General Conference in 68, 70, and 72.



Contemporary Christian Writings, will be taught by Rev. H. Langill Watson, pastor of University United Methodist Church, Chapel Hill, N.C.

Mr. Watson has studied at Duke University (AB), Yale Divinity School (BD), and at Harvard Divinity School (Merrill Fellow). He is Vice Chairman of the Regional Commission on Higher Education and Campus Ministry, and was a delegate to the Southeastern Jurisdictional Conference in 72.

Where Does Your Money Go, will be coordinated by Mr. Charles McAdams,

Conference Treasurer, Raleigh, N.C. Mr. McAdams is an outstanding layman, and



for several years was Director of Public Relations for Methodist College. He will be assisted in this course by Rev. Charles S. Hubbard, Pastor of

Duke Memorial United Methodist Church. Mr. Hubbard is the president of the Conference Council on Finance and Administration. Rev. Rufus H. Stark, II, Pastor of Grace United Methodist Church, Wilmington, N.C. will also assist in this study. Mr. Stark is Chairman of The Conference Division on Missions.



Training for Youth Ministries, will be lead by Rev. F. Belton Joyner, Jr., Coordinator, Leadership Development and Adult Ministries, Conference Council on Ministries, Raleigh.

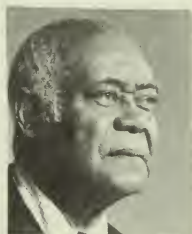
For the past five years, Mr. Joyner has been Coordinator of Youth Ministries, and has made an outstanding contribution to the Youth Ministry of this Conference.

A Learning Resource Center, will be in operation in conjunction with and in support of the total program. The Center will be coordinated by Rev. Milton Mann, Rev. Milton Gilbert, and Mrs. Clarence Cade.

Preachers for Summer R & R



Blackburn



Borders

(Continued on p. 28)

METHODIST NEWS ROUNDUP

WOMEN HAD NO CHANCE FOR TWO POSITIONS, COMMISSION CHARGES

EVANSTON, Ill. (UMC)—The recent filling of two "high positions" recently in the United Methodist Church demonstrate why a Commission on the Status and Role of Women is needed because "in both places a woman had no real chance of being hired," according to a statement released May 24 by the commission's office here.

The two positions were not identified in the statement.

"One group said it straight out — they didn't think a woman could function effectively in a place where she wasn't wanted," the statement said. "If didn't matter which woman. No woman would do. In the other situation, the level of sophistication was much higher, the discrimination no less. A woman had applied and after much ado, was turned down."

"These two situations are far too common in the life of our church," the statement concludes. The issues they raise are much bigger than personalities or 'qualifications.' They speak to a need for us all to move beyond our traditions and training, to match our actions with our words, to envision some new possibilities. It's hard to decide which enemy is the worst. Those who discriminate overtly, those who discriminate covertly, or those who do nothing while the discrimination goes on."

JUDICIAL COUNCIL ISSUES RULINGS

FRENCH LICK, Ind. (UMC)—Decisions affecting top United Methodist leadership in the Philippines, church union in India, and a practice observed in a number of U.S. annual conferences were handed down here May 24-25 by the denomination's Judicial Council.

The nine-member "Supreme Court" of the church said that Bishops Paul L.A. Granadosin and Cornelio M. Ferrer, elected by the Philippines Central Conference for the 1968-72 quadrennium, are entitled to continue in office through the

adjourned 1972 session of the conference which is now scheduled for January of 1974. No bishops were elected at the regular 1972 session. The Judicial Council held in another case from the Philippines, that the Disciplinary limitation on a minister serving no more than six years out of any nine as a district superintendent applies only within the U.S.

On a petition from the North Georgia Conference, the Judicial Council upheld the practice of using legislative committees to review pending legislation before it comes before the entire conference. On union in India, the council issued a memorandum which, for the third time in 13 months, told United Methodist in North India "to proceed as quickly as possible to the consummation of union" with the church of North India.

TWO AMENDMENTS FAILING, SIX PASSING

EVANSTON, Ill. (UMC)—Based on unofficial returns from one-third of the United Methodist annual conferences in the U.S., six proposed amendments to the church's constitution appear to be receiving overwhelming support, and two are losing heavily.

Trailing in the voting are changes which would make possible a General Conference regular session more often than quadrennially, and would give laity a vote on questions of ministerial qualification. Receiving far more than the necessary two-thirds aggregate majority as of June 18 were changes removing masculine language from the constitution, eliminating a minimum age requirement for delegates to General, Jurisdictional and Central conferences, equalizing the number of ministerial and lay members of an annual conference, and removing a barrier to possible autonomy for Puerto Rico United Methodism.

The unofficial reports from the 24 conferences show 3,663 in favor of

making possible a more frequent General Conference, and 5,860 opposed. On the issue of lay voting on ministerial qualifications, 3,867 are in favor, and 5,467 opposed. A total of 7,714 have voted to strike the minimum age for delegates and 1,366 oppose it. Fewer than 700 votes have been cast so far against any of the other questions.

COCU BEGINS IMPLEMENTATION OF NEXT STEPS

CHICAGO, Ill. (UMC)—Implementation of next steps for the nine-church union movement in the United States was launched here June 4-6 by the executive committee of the Consultation on Church Union (COCU).

The representatives of the participating churches, including the United Methodist Church, set up commissions to work in three new areas and welcomed the United Presbyterian Church back into membership, among other business. One of the new groups will begin revising portions of the 1970 *Plan of Union* on which there is general agreement among the nine churches—faith, worship and ministry; a second will consider “appropriate strategies of compensatory action to deal with institutional racism in our present divided church”; and the third will work at setting up experimental “generating communities” designed to demonstrate possibilities of church union in a specific place.

It also was announced that guidelines for the churches to use in planning shared service of Holy Communion on a regular basis while “on the road” toward eventual union are now ready for general distribution.

BISHOPS' COMMITTEE VISITS HOSPITAL STRIKE SCENE

PIKEVILLE, Ky. (UMC)—A three-member committee from the United Methodist Council of Bishops visited here June 11 and 12 in connection with the year-long strike of non-professional workers at Methodist Hospital of Kentucky,

met with both parties in the dispute, and said “continuing conversations are being scheduled.”

Bishops Lloyd C. Wicke, L. Scott Allen and Don W. Holter were appointed by the Council of Bishops in April and said they visited here at the invitation of Bishop Frank L. Robertson of the Louisville Area. The bishops also said that an item on the agenda of the “continuing conversations” would be the recent action of the Kentucky Conference.

That resolution, adopted without a dissenting vote at the annual session in Richmond, Ky., supports collective bargaining, affirms the right of the hospital board of directors to “place patient care as first priority of their responsibility,” affirms the right of workers to representation in employee-employer relations, and charges the hospital board to provide “avenues for representation” for the workers “through selection by the employee group.”

* * *

(Continued on page 27)



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NC Annual Conference Scenes

Shown , at right, presiding at his first annual conference is Bishop Robert M. Blackburn. To the bishop's right is Dr. Kimsey King, secretary of the conference, who is in his second year in this capacity.



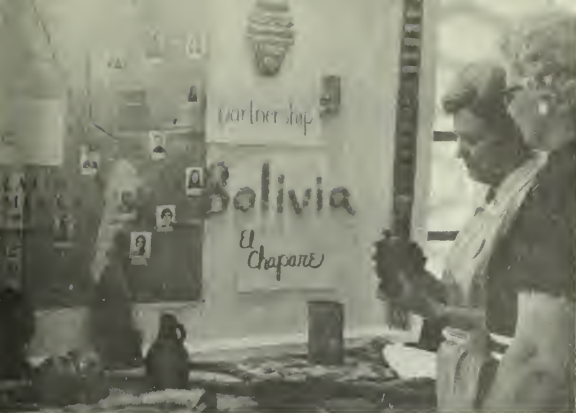
Early in the conference Dr. Nick Grant, director of the Council on Ministries, was called on for his report. This was his final report as director, since the new set of appointments placed him as superintendent of the Burlington District.



There will now be a "Dr. C.P. Morris Beach" on the waterfront of Camp Don Lee. This durable sign which Dr. J.S. Blair, Jr. chairman of the committee on Camping Ministry, is holding announces that the beach is to be so named in tribute to the veteran Christian educator and administrator and his wife, both of whom played a great part in establishing one of the finest camping programs in United Methodism. Dr. Morris, who is shown with Mrs. Morris, will direct a learning center program at Camp Don Lee and also direct the educational ministry for the Pamlico Parish.



Young ordinands take their vows before Bishop Blackburn. Twenty-eight ministers, including two women were ordained into the Conference on Monday night, June 4.



Among the many displays was this one on Latin America. Shown looking it over are Mrs. D.K. Fry, of Raleigh (left), conference president of United Methodist Women, and Mrs. C. Ray Miller of Elizabeth City, who is conference coordinator of Christian Personhood. Mrs. Fry reported impressively on the work of United Methodist Women on Monday afternoon.



Viewing the annual conference scene from one of the wings are Mrs. Robert M. Blackburn and Robert, Jr. The latter is to be a student at the Candler School of Theology, Atlanta, next fall.



This photo highlights the fact that women are increasingly being heard as well as seen at annual conference. The men in the background seem to be listening quite carefully to what this young lady has to say.

Popular place three times a day for respite and refreshment was the cafeteria. The food was rated as excellent, as was the rest of the hospitable service offered by Methodist College. The Rev. W.P. Lowdermilk, director of public relations for the college, was chairman of the local committee on entertainment.



Home Administrator Is Honored

At Tea

United Methodists of the Asheville District paid tribute to Miss Reva McNabb, administrator of Brooks-Howell Home for Retired Missionaries and Deaconesses in Asheville for the past thirteen years, at a tea held at the home on Sunday, June 3.

Hosts for the event were the members of the Board of Directors of the home.

In a service honoring Miss McNabb, Miss Betty Letzig of New York announced that the staff house recently purchased by the home would be named the McNabb House.

Miss Letzig said that the growth of the home and the part Miss McNabb had played in contributing to the welfare and happiness of so many retired workers was a great tribute to her dedicated service in the years she has spent as its director. Miss Letzig is executive secretary of the Division of Health and Welfare Ministries of the Board of Global Ministries of the United Methodist Church.

Dr. J. Clay Madison, superintendent of United Methodist churches in the Asheville District, conducted a service of dedication for the new staff house and the Rev. Embree H. Blackard, former district superintendent, led in a dedicatory prayer.

Mrs. E.D. Chandler, a member of the Brooks-Howell Board since the home was first opened in Asheville, described the growth of the home during Miss McNabb's administration, when the staff has grown from 2 in 1961 to 61 in 1973, and the budget has increased from \$10,000 a year to over \$300,000.

A gift was presented to Miss McNabb by Mrs. John Wright, chairman of the Board.

Mrs. Harold Rhodarmer, former president of the District Women's Society of Christian Service, announced that azaleas are being planted on a bank at Brooks-Howell Home in honor of Miss McNabb as a gift from the women of the district.



Miss McNabb voiced her appreciation to the group for their friendship and cooperation. She presented the keys to the new property to Miss Mary Bethea, incoming director.

Miss Bethea responded by saying that she would try to carry on the responsibilities in the same spirit of dedication that had been Miss McNabb's custom. Miss McNabb and Miss Bethea are both deaconesses in the United Methodist Church.

About 300 people called during the afternoon. Mrs. James DeCoster of Asheville, chairman of the hospitality committee, was in charge of arrangements.

Miss McNabb's official retirement date was June 17. She is now a part-time employee of the Willamette Home in Portland, Oregon.



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Bishop Mathews To Preach at Junaluska Ashram



Bishop Mathews

A United Methodist bishop, a seminary professor, and a Board of Evangelism staff member will be the leaders of the Lake Junaluska Ashram July 12-15.

Bishop James K. Mathews, episcopal head of the Washington D.C. Area, will preach during the Ashram. He is general chairman of the United Christian Ashram Movement.

Dr. John N. Oswalt, who will be the Bible teacher for the Ashram, is assistant professor of Biblical Languages and Literature at Asbury Theological Seminary.

Rev. Roberto Escamilla, who will speak on "The Church in Action," is director of Leadership Development and Bilingual Ministries of the United Methodist Board of Evangelism. He has translated into Spanish many books, including *Victory Through Surrender*, by Dr. E.

Stanley Jones and has led evangelistic tours to Costa Rica, Panama, and Mexico.

Registration for the Ashram will begin on Thursday, July 12, at 3 p.m. Carl B. Harris of Charlotte is director, and Miss Betty Jo Crocker of Lake Junaluska is registrar.

Upper Room To Sponsor Devotional Life Seminar

A Conference on Devotional Life and Literature will open at Lake Junaluska on Sunday evening, July 22, with an address by Dr. Bryant M. Kirkland, minister of Fifth Avenue Presbyterian Church of New York City. Sponsored by the *The Upper Room*, the conference is for both laymen and ministers.

Participants will learn new and creative ways of using devotional materials, participate in workshops on creative writing for devotional literature and gain new knowledge about contemporary styles of devotional life.

Others leaders of the Conference will be Dr. Wilson O. Weldon, editor of *The Upper Room*; Dr. William Paulsell, Atlantic Christian College in Wilson; Dr. Webb Garrison, minister and author from Evansville, Ind.; Dr. Truman Potter, minister for Christ United Methodist Church, Charleston, W. Va., and the Rev. Maurice King, dean of the Upper Room Chapel.

Further information about the conference may be obtained by writing to *The Upper Room*, 1908 Grand Avenue, Nashville, Tenn.

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WOMEN'S NEWS

North Carolina Conference

Mrs. Bruce Hargrove

NEW BERN DISTRICT

Mrs. Thomas P. Greene, Southeastern Jurisdictional President of the United Methodist Women, was the guest of the District recently. She arrived on Friday in Jacksonville and was entertained by Trinity United Methodist Church. On Saturday a Luncheon was given by the Executive Board and friends in New Bern.

The District Meeting met at Centenary Church on Saturday afternoon and Mrs. Greene told of her recent visit to India. She was one of the four women of the World Division to go India to help in their leadership Program.

On Sunday morning accompanied by Mrs. A.B. Roberts, she spoke to the women of St. James Church in Newport during the Sunday School hour and spoke at the morning worship. The family style dinner and fellowship was enjoyed by all. Mrs. Greene took advantage of the opportunity to tell about the church at work in India. As a result of Mrs. Greene's visit a scholarship was given for a boy to go to school for one (1) year and the District Offering was sent to Miss Maxine Coleman in Bombay to buy a cook stove for a Girl's School.

ELIZABETH CITY DISTRICT

Sunday Afternoon, May 6, some two hundred Methodists met at the Hertford United Methodist Church to celebrate the organization of a new, all inclusive organization-the United Methodist Women in the Elizabeth City District. Mrs. A.M. Stanton, district vice-president of the Women's Society of Christian Service opened the service with the recognition of Mrs. H.T. Mullen, Sr., district president of the Women's Society of Christian Service, and Mrs. Clyde White, district president of the Wesleyan Service Guild. Attention was called to the banners made by the women of the Hertford United Methodist

Church. Mrs. Stanton then led with a Call to Worship.

Mrs. Charles Roy Miller, Conference chairman of Spiritual Growth gave the meditation, followed by the rendition of "O, Lord On High" by Edward Stanton of Edenton.

The business meeting was convened by the district superintendent, the Rev. Robert McKenzie. He conducted the election and installation of officers of the newly formed District United Methodist Women.

The following were installed: President, Mrs. H.T. Mullen, Sr.; Vice-President, Mrs. A.M. Stanton; Secretary, Mrs. Eugene Sharber; Treasurer, Mrs. Royce Rhodes Baker.

Mission Coordinators: Christian Personhood, Mrs. A.L. Tillett, Jr.; Supportive Community, Mrs. Jessie L. Harris; Christian Social Involvement, Mrs. W.J. Southerland; Christian Global Concerns, Miss Matilda Alexander;

Secretary of Program Resources, Mrs. Royce Rhodes

Chairperson, Committee on Nominations, Mrs. Walter Nowell

Chairperson, Committee on Membership, Mrs. Zenova Hooper

The Rev. Mr. McKenzie then delivered the message of the day challenging each person present.

Mrs. H.T. Mullen, Sr. led in the Service of Celebration after which Mr. Stanton rendered "Let Us Break Bread Together" in preparation for the observance of the Sacrament of Holy Communion which was led by the Rev. Mr. Milton Mann, pastor of the Hertford United Methodist Church.

After the benediction an hour of fellowship was enjoyed by those present. This took place in the social hall with the ladies of the Hertford United Methodist Women serving as hostesses.



Special opening services were held at the newly-constructed Grifton United Methodist Church May 18-20. Dr. A. Purnell Bailey, associate secretary of the Division of Chaplains and Related Ministries, and Philip Cartwright of Milburn, N.J., assisted the pastor, Rev. J.E. Spontenberg in the spiritual celebration.

IN MEMORIAM

MRS. RUBY WHITLEY VICK

We, the members of United Methodist Women, of Nashville United Methodist Church, Nashville, N.C., wish to pay a tribute of love, honor and respect to the loving memory of Mrs. Ruby Whitley Vick, who died January 22, 1973. Mrs. Vick was a loyal member of the Nashville United Methodist Church for many years. She was a Charter Member of the Women's Society of Christian Service and a member of the Tuesday Morning Sharing Group.

Her influence and devotion to her church, family and friends will long be remembered by those who knew her. Her cheerfulness was an inspiration to all.



The new organ at Flat Rock Church, Henderson was dedicated on Easter Sunday morning during the worship service. Taking part in the dedication service were Miss Gladys Satterwhite, seated, who gave the organ to the church; Lawrence Elliott, left, chairman of the Board of Trustees, and Rev. John E. Wood, right, pastor of Flat Rock.

To her family we express our deepest sympathy. We are grateful to God for this devoted Christian who shared her life with us. In affection a copy will be sent to the family, the North Carolina Christian Advocate and The Nashville Graphic for publication, and a copy will be recorded in the minutes of Nashville United Methodist Women.

Respectfully submitted,
Mrs. W.C. Cooke, Jr., President
Mrs. C.H. Joyner
Mrs. Don O. Glisson, Committee

MRS. FOY LAWSON WHITT

The United Methodist Women of Brooksdale United Methodist Church records with sorrow the death of a beloved member, Mrs. Foy Lawson Whitt, who passed away February 4, 1973.

We bow in humble submission to the divine will, being reminded that our lives are in the hands of God, who giveth life and hath the power to take it away.

Mrs. Whitt was for many years a member of this church, and a faithful and loyal member of the United Methodist Women. She was an active leader and a generous supporter of all phases of the mission of the church. She served as church organist for many years, giving of her time and talents.

She loved her church and was deeply interested in her family, her community and her friends. To know her was to love her. Her abiding faith, and her consistent Christian life of unselfish service among us is a blessed memory.

In expressing our appreciation of the life of Mrs. Whitt, we offer these resolutions:

First: We will keep in our hearts the memory of her faithfulness and service.

Second: That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, and a copy be recorded in the minutes of the United Methodist Women of Brooksdale United Methodist Church.

Respectfully submitted,
United Methodist Women of
Brooksdale United Methodist Church

MRS. LILLIAN SIMPSON THOMAS

The members of United Methodist Women of North River United Methodist Church, Beaufort N.C. wish to pay a tribute of love to the memory of Mrs. Lillian Simpson Thomas who died February 13, 1973. Mrs. Thomas was a loyal member of North River Church for many years.

When she passed away she was teacher of the Senior Class when able to attend.

Because of her faithfulness to the Church, school and community she will long be remembered.

Mrs. Neva W. Dail

Kitty Hawk Church Destroyed by Fire

The sanctuary of the Kitty Hawk United Methodist Church was totally destroyed by fire and the adjoining educational building was seriously damaged on the evening of Friday, June 15. The newly assigned pastor, the Rev. Willie S. Teague and his family had just moved into the parsonage the day before. The total damage has not yet been fully assessed, but replacement costs would probably run well over \$200,000. Insurance carried was in the amount of \$120,000.

The sanctuary had been constructed in 1938, and the educational unit several years thereafter. Both units were of brick construction. While the cause of the fire has not been definitely ascertained, indications are that the source was in electrical wiring.

Kitty Hawk Church has been a key congregation for several years in sponsorship of a widely publicized resort ministry which was begun during the nine-year pastorate of the Rev. Hank M. Wilkinson. Particularly in view of this ministry, expressions of sympathy and some donations have come in from a wide area, according to the Rev. Mr. Teague. Approximately \$2,000 has been received to date.

Mr. Teague said that the 280-member congregation is now meeting in the circus tent which has been used primarily in the beach ministry. It is anticipated that by September the damaged educational unit of the church will be repaired and ready for the congregation's use. The damage incurred in this section was mainly from smoke and water.

A meeting has been set for July 8 to elect a building committee and the congregation hopes to move quickly toward replacement of the sanctuary. Donations from individuals or from congregations may be directed to the Rev. Willie S.

Teague, P.O. Box 146, Kitty Hawk, N.C. 27949.

John Wesley Camp Meeting Now In Session

John Wesley Camp Meeting at High Point will be in session June 28 to July 8. Three evangelists have been secured to preach. They are Dr. John R. Church of Winston-Salem; Rev. Morton W. Dorsey of Findlay, Ohio, and Rev. J. Neal Anderson of Tobaccoville, N.C. Sam Allred of Greensboro will lead the singing, and Dr. and Mrs. Thomas E. Jennings of Central, S.C. are in charge of youth activities.

This will be the thirty-second holding of the camp meeting since its founding in 1942 by a group of evangelical United Methodist ministers and laymen and others. The camp has a large tabernacle seating 1,000 people, a dining hall to accommodate 200 and dormitory facilities as well as a number of privately owned cottages. The main preaching services are scheduled for 10:30 a.m., 2:30 p.m. and 7:45 p.m.

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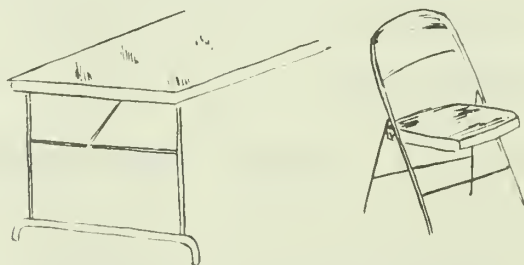
LITTLE ROCK, Ark. (UMC) — Dr. Alfred A. Knox, editor of the Arkansas and Louisiana weekly news publications for 12 years and former director of Methodist Information for the Ohio Area, is retiring this month for health reasons after 35 years in the United Methodist ministry.

He will be succeeded by the Rev. John S. Workman who has been pastor of the Markham Street United Methodist Church in Little Rock for the past three years.

Among the oldest regional United Methodist publications in the country, *The Arkansas Methodist* is in its 92nd year and *The Louisiana Methodist* is in its 24th year.

Dr. Knox was appointed to the editorship of the two publications in 1960 following 3½ years as director of Methodist Information for the Ohio Area. He has served Arkansas pastorates at Fort Smith, West Memphis, Tuckerman, McCrory and Judsonia and was for four years a chaplain in the U.S. Air Force.

Mr. Workman, a graduate of Hendrix College and Perkins School of Theology at Southern Methodist University in Dallas, has served Arkansas pastorates in North Little Rock, Barryville, Cabot, and Newark-Oil Trough. He served in the U.S. Army Security Agency in Japan and Korea.



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Sunday School Lesson

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FOR JULY 8



Reverence For Human Life

Background Scripture: Deuteronomy 17:8-13; 12:9-13

Lesson Scripture: Exodus 20:13; Matthew 12:9-13; James 4:1-2b; 1 John 3:15-18

On Sundays at 9:00 A.M. over certain radio stations one may hear a program on the history and meaning of Judaism. Last Sunday's program dealt with the tradition of violence in the Old Testament. As passage after passage was read reflecting the history of various wars, murders, rapes and other actions in which some of the Biblical characters participated, one was tempted to conclude that the Hebrews were, indeed, a violent people. However, the creators of this radio program went on to point out how violence is condemned in many of the laws of the ancient Hebrews recorded in Scripture. They showed further that in many of the teachings of the rabbis down through the ages violence is condemned. Among the principles cited was one which goes like this: "Evil thoughts lead to evil deeds; good thoughts lead to good deeds."

We have in today's lesson a discussion of the sin of killing: "Thou shalt not kill." Scholars tell us that, in their primitive form, many of these laws were reduced to two words, such as "no stealing," "no killing," etc. There have always been those who believe this sixth commandment means exactly what it says: that is there should be no killing under any circumstances whatsoever. These are represented by our pacifists and, we might add, our vegetarians. Some extend the principle of reverence for life

even to the insect world. Since there is not available space for the consideration of all these possible points of view, your class might wish to discuss the question of where the line should be drawn. In a country like India where non-violence is part of the religion of many, it is said there are many deaths annually from tigers, poisonous snakes, etc. On the other hand, many "sacred cows," often diseased and ill-fed, roam the streets of towns and villages. But however inconsistent it may seem, India does have an army and has been engaged in wars recently.

Here in America we have a vast amount of killing on the highways by cars; more, it is said, than are killed in wars. These killings have been called "the human sacrifices we offer to one of our chief gods in a mechanical civilization—the motor car." When it comes to war, a practice in which many millions are slain, we have been known to find a pious slogan of some sort like "the war to end all wars." This gives a quality of idealism to war that makes it justifiable to many.

Looking over many scholarly opinions on the sixth commandment, we must record the fact that, in general, the prohibition against killing did not apply to war, or to capital punishment. As it was thought of in the community of Israel it meant murder. There is, however, in Exodus 21:12-14 a law which distinguishes between first and second degree murder.

In Matthew 5:21-26 Jesus refers to the law against killing, but adds a new dimension. This passage is a good illustration of Jesus' use of the principle

of "inwardness." By this is meant that evil deeds tend to be the results of evil thoughts. It is from inside the heart that impulses to evil arise. Proverbs 4:23 reads: "Guard your heart with all vigilance, for thence are the well-springs of life" (Amer. Trans.) So, in the case of killing it would be the emotion of anger. The remedy is reconciliation with the hated person before worse things are contemplated. Jesus even says we cannot worship acceptably as long as we are harboring resentment against others: "So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift before the altar and go; first be reconciled

to your brother, and then come and offer your gift."

In the Epistle of James there is to be found a like statement: "Wars and fightings come from the aggressiveness of your bodily desires" (NEB). But it is in 1 John 3:15-18 that we have what many of us would regard as an "extreme" statement. He writes: "Whoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." Hate, itself, then is wrong for it may lead to an act of injury against another. Adolph Meyer, a psychologist, puts it this way: "Everyone who finds his center in himself rather than in others is on the way to madness."

SUNDAY SCHOOL LESSON

FOR JULY 15

The Christian View of Sex

Background Scripture: John 8:3-11;
Romans 1:24-32; Ephesians 5:21-32
Lesson Scripture: Exodus 20:14; Mat-
thew 5:27-28; 1 Corinthians 6:13-20

The Christian view of sex is, of course, part of the Christian view of persons. Given a belief in the worth and dignity of persons because they are God's children, sexual attitudes will have to be determined by that standard. This, in turn, will mean that consideration for the rights and worth of each person will have to be taken into account in every relationship we have with others, including the sexual.

We have come upon a time when millions no longer appear to believe in this basic Christian view. We all have heard of the wide prevalence of pre-marital and extra-marital sexual relationships, of the rapid rise of venereal diseases, of the apparent shaky foundation upon which the traditional conception of the family rests, as seen by the ever-increasing divorce rate and the cruelty to and abandonment of children. Furthermore, to judge from those newspaper columns which are concerned with

human relationships, sexual attitudes and practices both inside and outside of marriage seem to command a large part of the material printed.

In addition to all this there are now to be found among recent books those which challenge the basic assumptions upon which our traditional views of the dignity and freedom of human beings rests. Questions are raised as to who shall have the right to marry, how many children they will have, what they shall do for a living, how they shall live, and even how they shall die. To cap it all some foresee a time when human beings can be created in the laboratory. In short, men are trying harder and harder to usurp the place of God. All this, a few decades ago seemed to be no more than bad dreams of those who wrote science fiction. But now we have to ask whether or not of the bad dreams are about to be realized.

The seventh commandment "Thou shalt not commit adultery" expresses perhaps the most important of the Biblical guides to sexual behavior. Like some of the others, this commandment

assumes that no man has the right to make up his own rules about basic human relationships, but is to be guided by the will of God, who has laid down the rules for human conduct. We have to think of all the commandments as divine provisions for the continuing life of the community of Israel, the people of the Lord, and indeed for human beings everywhere.

There have been those writers who have pointed out that, owing to the low status of women which generally prevailed in ancient times, the commandment against adultery is nothing more than a prohibition against the violation of property rights, since wives and children were considered the property of the husband and father. Some see further confusion of the issue in the practice of polygamy by some of the great characters of the Bible without any seeming condemnation by God.

We may hope for clarification of some of these points by turning to the New Testament and the teachings of Jesus. Here, as in other declarations of our Lord, we find a new dimension. Jesus said the right of divorce given to the people

by Moses was *not* a recommendation, but rather a concession to human weakness; and furthermore, he pointed to the original creation in which it was said that "these two shall be one."

However, perhaps the most difficult part of Jesus' teachings on the matter of sex is found in Matthew 5:27-28 where Jesus declares that lustful desires are, in themselves, a violation of the commandment against adultery. This, like the commandment against hating in last Sunday's lesson, may be based upon the assumption that it is "in the heart that we find the well-springs of human behavior," and that if the heart is impure it will lead to impure acts.

In Paul's comment in 1 Corinthians 6:13-20 we are told that Christian consecration is a matter, not only of attitudes, but rather the dedication of a person, soul and body, to the life of purity. Corinth was a city widely known for sexual immorality of all kinds. Very likely some of the practices of the pagan society of which they were a part had rubbed off on some members of the church. So of all the churches Paul had founded none needed this advice more than the Corinthians.

The Public is invited to

JOHN WESLEY CAMP MEETING

June 28 to July 8

Services at 10:30, 2:30 and 7:45

Evangelists:

Dr. John R. Church

Rev. Morton W. Dorsey

Rev. J. Neal Anderson

Song Leader: Sam Allred

Workers with Youth: Dr. & Mrs. T.E. Jennings

President: Rev. W. Wilbur Groce

The camp is located on Eastchester Drive (Highway 68), one mile east of N. Main Street (Highway 311) in High Point, N.C.

MINORITY PARTICIPATION TO BE REVIEWED

WASHINGTON, D. C. (UMC)—The extent of ethnic minority participation, leadership and staffing in all United Methodist Church agencies will be the subject of a review during the last half of 1973 with preliminary surveys indicating both gains and setbacks.

A special committee from the Commission on Religion and Race will conduct the inquiry. Findings will be reported to the full commission early in 1974.

METHODIST GETS KEY ECUMENICAL POST

NEW YORK (UMC)—One of world Methodism's leaders has been elected to what is considered a key ecumenical post on the international church scene.

According to work received here, Bishop Yap Kim Hao, episcopal leader of the Methodist Church of Malaysia and Singapore, was elected general secretary of what was formerly called the East Asia Christian Conference, but has been renamed the Christian Conference of Asia. A vice-chairman of the World Methodist Council's Executive Committee, Bishop Yap will come into his new post later this year and will take steps to relinquish his episcopal responsibilities in order to accept the new assignment.

NEW PENSIONS PROGRAM STUDIED

CHICAGO, Ill. (UMC)—Initial steps toward establishing a tax-deferred annuity program as a possible supplement to retirement income for ministers and church lay workers were approved by the United Methodist Board of Pensions here June 13.

The plan would allow for contributions beyond the regular pensions program to be made by a local church of employing agency which then would be

put into the individual's pension fund and not be subject to income tax until retirement. The Rev. Claire C. Hoyt, general secretary of the board, said a number of local churches are seeking ways to increase the pension of a pastor beyond that which he would receive under present programs, an average of about \$2,500 annually per retiree.

* * *

News in Brief

The United Methodist General Council on Ministries (GCOM) is seeking a new assistant general secretary to work particularly in the field of coordination. The GCOW has asked the search committee to "use particular diligence to search for candidates who are lay, female or of minority racial or ethnic background."

* * *

The Rev. William E. Albert, 46, the United Methodist minister in Boston, Mass., who officiated at the "marriage" of two males this spring, has been voted retirement by the Southern New England Annual Conference. Bishop Edward G. Carroll cited eight reasons for the recommendation for retirement, one of which was the ceremony for the two men that has received wide news coverage. Addressing the conference, Mr. Albert said the Bishop's chief aim "is to get rid of me" and he said he would resign from the United Methodist ministry unless a church trial is granted.

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recommends and purchases audio visual, keeps an accounting of rental fees and the film inventory. Mrs. Brock is available to counsel with local churches about their film and equipment needs. Room 215, Telephone 834-1456.

The Conference Council on Ministries seeks to work in a holistic way to assist the local churches of the conference to be in relevant ministry.

All mail should be addressed to: P.O. Box 10955, Raleigh, N.C. 27605 Offices of the Council are located in The Methodist Building, 1307 Glenwood Avenue, Raleigh, N.C. Your visit is cordially invited.

R & R

(Continued from p. 13)

Bishop Robert M. Blackburn, resident Bishop of the Raleigh Area, will conduct a "Rap Session" on Friday and Monday evening, and will preach and conduct an ordination service for new ministers entering the conference on Tuesday evening.

Rev. William Holmes Borders, Sr., will be the preaching minister for the sessions. Dr. Borders is pastor of Wheat Street Baptist Church, Atlanta, Georgia, where he has had an outstanding ministry. The Wheat Street Complex in addition to the church, parsonage and Christian Education Center, consists of Wheat Street Gardens (first housing project sponsored by a church in the United States), Wheat Street Shopping Center, and Wheat Street Super Market. Seven major colleges and universities has honored him with honorary doctorates.

Approximately 1000 persons are expected to attend the two session of "R & R."

If you want more information (or registration forms), write Leadership Development, P.O. Box 10955, Raleigh, N.C. 27605.



Robert L. Denny, executive director of the N.C. Council on Developmental Disabilities, was elected a trustee of SEMAR (Southeastern Methodist Agency for the Retarded) by the N.C. Conference in session at Fayetteville. He is an active layman in Highland Church, Raleigh.

Nine Kinston Scouts Given G&C Award

Nine members of Troop 392 received the God and Country Award at the worship service of Westminster Church, Kinston, May 6. They are Gordon Giles, Sonny Albritton, Mark Hargett, Phil Loftin, Steve Wells, Steve Wiggs, Craig Turner, Carl Suits and Wayne Hansley. Starting the program in 1971, with Rev. E.R. Porter, they completed their work under the guidance of their present pastor, Rev. James C.P. Brown.

Plaques in recognition of their outstanding service as scout leaders were presented to Scoutmaster Carroll Wiggs and Committee Chairman Vernon Suits



FIVE MEMBERS of Troop #5, Rocky Mount, received their Eagle Scout Award during morning worship service at First Church, Rocky Mount, recently. Pictured on the front row, left to right, are Eagle Scouts Harry S. Pearsall, III, Donald B. Harrison, III, J. Patterson Watkins, Gregory M. Weatherford and W. Alfred Andrews, Jr.; back row, left to right, are J. Paul Edwards, minister; Herbert H. O'Keef, scoutmaster, and John E. Williams, associate minister. Troop #5 is Rocky Mount's oldest and largest troop, having been in continuous operation for fifty-eight years.

y the institutional representative, John Henderson.

At the Eagle Court held at Westminster on May 17, Steve Wiggs was awarded Eagle rank.

Littleton College Association to Meet

The Littleton College Memorial Association will meet Saturday, July 14, at C. Wesleyan College, Rocky Mount. All alumnae of the former Methodist college,

which was in existence from 1883 until 1919, as well as descendants of alumnae, and friends of the Littleton College Memorial Association, are invited to attend the meeting.

Special guest will be Mrs. Lilian Rhodes Alberti of St. Louis, Mo. the adopted daughter of the late President and Mrs. James M. Rhodes of Littleton College.

The day's activities will begin with Registration and a Coffee Hour at 10:00 a.m. in the College Library. Mrs. Nina McCall Ruffner, Class of 1912 at Littleton College, is president of the Association, and Miss Ophelia Barker, Class of 1916, is secretary.

CAROLINA BRIEFS

In the June issue of The Church School Magazine, the Pastor's Page was written by the Rev. Mark R. Sills, associate pastor of Hiss Memorial United Methodist Church, Baltimore, Md., and a graduate student at Wesley Seminary, American University, Washington, D. C. Mr. Sills is a member of the Western North Carolina Conference.

* * *

The thirty-second annual meeting of the Chestnut Ridge Memorial Association and homecoming was held Sunday, June 17, at 11 o'clock. The guest speaker was the Rev. James Oliver, former pastor, and now pastor of Lakewood UM Church, Durham. Lunch was served on the grounds following the morning services.

* * *

A Baptist minister, Rev. Robert E. Williams, will direct alumni activities at High Point College beginning July 16. Presently, he directs alumni activities at Hargrave Military Academy in Chatham, Va. Since 1965 he has also taught Bible and Mathematics there. He is a native of High Point, and a graduate of High Point College.

* * *

The Rev. Miss Laura Buzard has joined the staff of Dilworth Church as minister of Christian Nurture and Community. She is an ordained minister of the Presbyterian Church (U.S.) and has been chaplain to students at Presbyterian Hospital in Charlotte.

* * *

Twenty-nine members who had been a member of Calvary UM Church, Durham, for fifty or more years were honored by the church on May 27 at the morning worship service. Mrs. Julia Tyson was historian for the Appreciation Day

Committee, and Rev. F.R. Randolph, minister of Calvary.

* * *

Judge Eugene Gordon of Greensboro will be the homecoming speaker at Friendship Church, Brown Summit, on Sunday, July 15.



MR. HENRY LIGHT of West End Church, Salisbury City, was awarded a plaque for 56 years of continuous service to the church. Pictured from left to right are Rev. J. M. Short, pastor of West End, Mr. Light, and Mr. Sterling Wright, church lay leader.



NEW EXECUTIVE DIRECTOR of the Hinton Rural Life Center, Hayesville, is to be the Rev. Doyce Gunter, succeeding Dr. Harold McSwain. Gunter is an Alabama native and has served pastorates there since graduating from Candlish School of Theology. The center is an institution of the United Methodist Church's Southeastern Jurisdiction.

New Conservative Presbyterian Church Proposed

A movement by a conservative coalition in the Presbyterian Church in the U.S. to establish a new denomination advanced in mid-May when delegates to a 'convocation of sessions' committee themselves by a 349-16 vote to form a new church before the end of the year.

The two-day meeting in Atlanta, Ga., was attended by 850 delegates and observers from 261 churches with a combined membership of 70,800. The Presbyterian Church in the U.S. has some 4,200 churches and 950,000 members in 16 southern and border states.

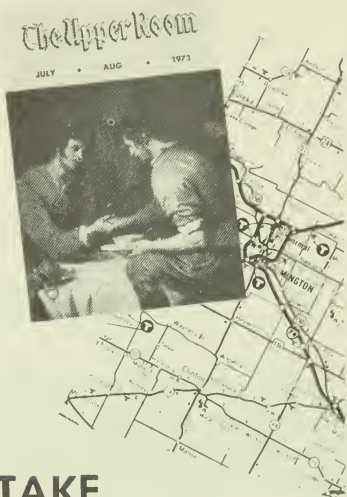


EDITORIAL
(Continued from page 7)

Dr. Yancy's contention. In that survey 4.5 per cent of the students said they had tried marijuana at least once. Nine per cent of these stated that they only tried it; 7.7 per cent use it occasionally; and only 7.8 per cent said they use marijuana frequently.

Dr. Yancy's credentials seem to be of the best. He is director of the Adolescent

Clinic at Duke. After receiving his M.D. at Duke in 1965 he engaged in postgraduate study in adolescent medicine and behavioral pediatrics at the University of Rochester, from whence he returned to Duke in July, 1971.



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A Prayer for the New Conference Year

Lord God, here we are on another Conference Sunday, ministers and laymen—all of us called to be priests. Some of us here because we want to be, some of us are here because we are expected to be. For whatever reason we have come make this a great day for all of us. It will never be a great day unless we know you are here with us. Some of us have been frustrated because we did not have our own way this week; some of us have been pleased because we have had our way, and too many of us have forgotten that it is your way that really matters. Lord God, give us in this hour of worship a new openness that will bring visions of what ought to be.

Lord, after this worship hour the appointments will be read. Some of us have dreamed of Utopia: We have expected First Church Jerusalem or Saint Paul for our minister—but we have discovered that although dreams are important, flowers must bloom in the soil in which they are planted. Lord, as we move from this place make us know the quiet movement of sandaled feet at our side that will make dreams come true and flowers bloom in receptive soil. Make your presence known in these coming days as congregations and ministers go through the process of breaking emotional ties that sometimes try to bind the soul.

In this day when there is so much deception, distrust and fear prevailing in our land, help us to see the shadow of a cross and God waiting in that shadow for his own. Help us to know that he waits there for us to demonstrate the power of a great love in the midst of frustration, anxiety, loneliness and fear. Make us earthen vessels, instruments of your peace...

A portion of the prayer given by Rev. D. Edwin Bailey, Winston-Salem Northeast District superintendent, at the Sunday morning worship service during the WNC Annual Conference, Lake Junaluska.





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